

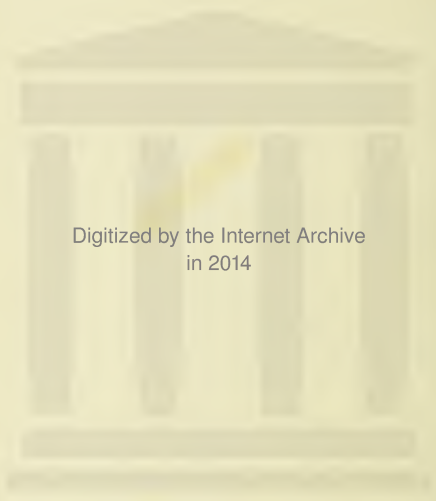
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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXIII

NOVEMBER 15, 1929

No. 1

IMPRESSED WITH SOLOMON'S WISDOM.

"And when the queen of Sheba heard the fame of Solomon concerning the name of the Lord, she came to him with her questions.

And she came to Jerusalem with a great train, with camels that bare spices, and very much gold, and precious stones; and when she was come to Solomon, she communed with him that was in her heart.

And Solomon told her all her questions: there was not anything hid from the king which he told her not.

And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built,

And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up into the house of the Lord, there was no more spirit in her.

And she said to the king, It was a true report that I heard in mine own land, of thy acts and of thy wisdom.

Howbeit I believed not the words until I came, and mine eyes had seen it: and behold, the half was not told me: thy wisdom and prosperity exceeded the fame which I heard, happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom.

Blessed be the Lord thy God which delighteth in thee, to set thee on the throne of Israel; because the Lord loved Israel forever, therefore made he thee king, to do judgment and justice."—1 Kings 10:1-9.

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

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ELDER J. T. ROWE - - - - - Baltimore, Md.

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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Devoted to the Cause of Jesus Christ

LOVE AND FELLOWSHIP.

Oh! thou kind and indulgent Lord,
Who the path of sorrow has trod,
Wading through tears, sweat and
blood,
To redeem a fallen race from sor-
row.

Many of our loved ones are far
away,
Yet there is a bright eternal day,
Where we do hope to meet them
again,
Where all is love and peace and no
pain.

There with loved ones eternally to
dwell,
And never once hear the sad fare-
well,
But in love and union be complete,
While Jesus smiles our souls to
greet.

While we sing His everlasting praise
In harmony without end of days,
All praise and adoration is due,
His grand and glorious name.

So dearly beloved let us endeavor,
To keep His laws it will not sever,
But will bind us closer together,
In love, peace and sweet fellowship.

Yours in hope,

J. R. JONES,

Greensboro, N. C.

SCIENCE.

What is Science? Let the late
New Universities Dictionary tell us.
Listen: Systematized knowledge of
any one department of mind or mat-
ter; acknowledge truths and laws,
especially as demonstrated by in-
duction, experiment, or observa-
tion.

What is knowledge? The same
dictionary answers to the effect
that it is clear perception of a truth
or fact; erudition; skill from prac-
tice; acquaintance; information.

What is wisdom? The same auth-
ority answers: Knowledge practi-
cally applied to the best ends; na-
tural sagacity; prudence; skill in
affairs; piety.

What is learning; Same author-
ity answers: Skill in literature, lan-
guage or science; knowledge ac-
quired.

I might quote from many other
sources, but even if I did it would
not materially change the defini-
tions just quoted. I could quote
from Webster's Academic or Un-
abridged, Funk and Wagnall's Desk
Standard, and their large Standard
Dictionary of the English Language,
an immense work, costing \$36.00,
in which the definition of the word
"Science," embraces more than
common readers would like to
peruse, and other reference works
here; but after all that is said about
science, we may safely define it as
the wisdom of men, the wisdom of
this world in contradistinction to
the wisdom of God, the wisdom

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which is from above etc. It is said Acts 7:22, that Moses was learned in all the wisdom of the Egyptians, that is as I understand it to mean: in all the science and art of the Egyptians. In what I write on this subject, I do not mean to utter an unkind or depreciative word against true science, oh no, for it is helpful to us in so many ways, and aspects, that the mind cannot conceive or tongue express it adequately, and yet science is not a god, it is not perfect, but like the source it comes from it is imperfect.

We have lived to see the age, the time, the day, when infidels, agnostics, atheists and critics are rising up all over the civilized world and in the name of "Science" are attacking the Bible as the inspired word of God, yes and even the transcendent and eternal God and His Divine Son, Jesus Christ, and slandering, persecuting and misrepresenting His church and people and had they the power they would doubtless hurl God from His throne, and exalt the devil. In the name of Evolution, or science they would do all this, claiming that all things come by evolution, defining evolution to be "Continuous progressive change according to fixed laws, by means of resident forces, etc."

The Evolutionists or scientists, falsely so called, are largely in the majority in the so-called scientific world and so claim that the science, intelligence and learning of the world is all on their side, but this claim is utterly false, for we are real glad to know and to so state that there are some of the true and ablest scientists of the world who contradict their teaching and dare to tell the people the truth about

the matter. Philip Mauro, Supreme Court lawyer of international fame, author of many books, among them "Evolution at The Bar", on page 27 remarks: "It should be pointed out, before entering upon this examination that it is easy to impose upon the majority of people by an appeal to 'Science' as an authority. Thus we often hear it said, 'Science has discovered this,' or 'Science tells us that,' as if the matter were thereby conclusively settled. But it would be well to ask, who is 'Science?' and where does he live? and how comes he to know these things? The fact is there is no 'science' in this sense. It is true that a few capable men have attempted to explore the field of Nature in various directions, and have ascertained a fact or two, to which they have added a thousand guesses. But they have left a million questions unanswered, without which no safe conclusions can be drawn. It is the commonest thing for Science to contradict one day what it most positively asserted the day previous; so that, in view of the existing state of complete scientific ignorance of the subject of origins, it would be absurd to accept as true any statement on that subject in the name of "Science."

Professor Theodore Graebner, in his able and convincing books, "Essays on Evolution," boldly asserts that scientists as a rule are evolutionists. That they are agreed on a single fact, mode or process involved in the theory of evolution must strenuously be denied:

When I was a boy, science said the atom was the smallest possible division of matter; now science says the atom is a system of gyrating worlds. A few generations ago

science said the sun revolved around the earth; then science denied it and said the sun is standing still and the earth does the revolving; now science says both statements are false and both earth and sun go whirling through space. A year or so ago science said that light is a form of motion; now science says that light is matter and subject to gravitation.

In view of such facts, it reminds me of what an able writer in one of our city papers said about evolutionary advocates, namely, that many things they talk and write about they know no more about than a negro washerwoman of the street.

Thomas A. Edison, the great scientist and inventor, in *American Magazine*, Aug. 1921, said:

We don't know one millionth part of one per cent. about anything. We don't know what water is. We don't know what light is. We don't know what gravitation is. We don't know what enables us to keep on our feet to stand up. We don't know what electricity is. We don't know what heat is. We don't know anything about magnetism. We have a lot of hypotheses, but that is all.

Mr. Spurgeon said: "Unlettered ignorance is a great evil, but learned ignorance is worse, and such is all learning that decoys the heart from Jesus." Again he said: "If it ever comes to a choice between man's science and God's revelation, I shall say, Let God be true but every man a liar." Sir William Hamilton said: "The highest reach of human science is the scientific recognition of human ignorance."

Pope said, "To be wise is to know how little can be known." Doubtless the world is cursed today with learned ignorance and blasphemous presumption, which in the name of science, progress, knowledge, etc. is now taking possession of the high schools, colleges, universities, and I am sorry to have to say that Primitive Baptists in common with the matter of other people are going along, patronizing such educational institutions and paying their money to keep them up. Let us stop here, and ask ourselves this question. In patronizing and paying my taxes to keep up such schools am I bringing up my children in the nurture and admonition of the devil and denying the blessed Jesus? See Eph| 6:4, Matt. 10:33. But says some, How can we help ourselves? Ans. By informing ourselves, and by opposing it with all our might in conversation, in writing and speaking against it and voting against anything and anybody that favors it. Tennessee, Mississippi and Arkansas have passed laws forbidding the teaching of it in their public schools, etc. As this is a government of and for and by the people, the people are responsible for whatever bad or good laws we have.

I have spoken against this abomination and have written against it for the last few years, because my conscience would not let me rest without it, and in this way I have sacrificed hundreds of dollars; but then I am willing to spend and be spent in defense of the truth, our homes and children, if the Lord will.

G. W. STEWART

GOODNESS AND MERCY FROM GOD.

P. D. Gold Pub. Co.,

Wilson, N. C.

Dear Mr. Gold:

I am late in sending in my renewal to the Landmark. I should have sent it in before now for the dear old paper is a welcome visitor in our home and I haven't missed but one copy.

I believe the doctrine it prints contains so many good experiences which I love to read so well.

Association time is drawing near and I would like to be there. If I am not deceived, my heart's desire is to mingle with and in the sweet fellowship with the dear saints of God. I was blessed with the privilege of attending the Contentnea Association last fall. I met sister Lancaster there and spent the night at her home. I am sure she and her people are some of God's chosen ones, else they could never have had so much patience with us. I have thought of those dear people many times and would like to extend to them my many thanks.

I feel that there are so many deeds of kindness shown me, of which I am not worthy. Sometimes I am made to feel like His goodness and mercy have followed me all the days of my life. Goodness, because it all came from God and He is nothing but Goodness, and mercy, because all that He has bestowed upon me and in me has come without my deserving it. I know if I have ever done a good deed or act I was prompted of the Lord, for it was none of my goodness. I feel that He has kept me all the days of my life, has kept me out of many temptations so many girls have fallen

prey to. All praise to His Holy Name.

I also hope the good Lord will allow me to dwell in his house forever, which I know will be in mercy. Hoping the Lord to be my guide and protection while on the shores of time and to be with me to the end.

Cast a mantle of charity over this poorly worded letter, because I am nothing but a failure, hoping and trusting with all the faith I have, the good Lord will lengthen the time with you to publish the dear old Landmark, for the pleasure and joy of so many of God's little ones to feed upon His word by so many witnesses of His great and enduring love he has toward all his people.

Hoping that each and every one that meets in this Association will have the pleasure of enjoying it with the fulness of his love.

MRS. J. G. GASKILL,
Hobucken, N. C.

PREDESTINATION.

Having predestined us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will.—Eph. 1:5.

The word having as its meaning to certify to a thing having been already completed, and not to be done in the future, as the world or carnal mind would have you to believe, but as God's people, in the mind and purpose of God, had been saved before the foundation of the world, the Apostle used this one word to carry out his meaning, the redemption of his people. "By grace are ye saved."

The verses preceding this verse reads: 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 Christ before the foundation of the world, that we should be holy and without blame before him in love.

Then comes the text. Having predestinated us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will.

The next word in the text is predestinated, which also carries with it the meaning, the certainty, or the action of God, for all that God does he predestinates, and is the foundation upon which the world was made, for he had to predestinate to speak the world into existence. Therefore when he said let there be light and there was light, he must have predestinated that light into existence. We really find some dislikes to the word predestination being carried too far, and it may be said to be true if it is not handled just right or in the right way, for instance when God predestinated us unto the adoption of children, it really meant that he had to do this over all the opposing powers of hell and the devil.

What is God's attitude towards the opposing powers that has brought sin and iniquity into the world,—to cause God to have to send his darling Son into the world to suffer, bleed and die that the language of our text might be fulfilled? He hates sin and promised to punish it, as he did on our former heads Adam and Eve as they brought sin into the world, through the devil. Death was pronounced upon them for their disobedience or violation of God's law. "For by the dis-

obedience of one man many were made sinners," so sin came by man, and death by sin, so death has been pronounced upon all for all have sinned.

Did sin enter into the world without the knowledge of God? I might say the foreknowledge of God giving him the opportunity to prevent it if it had been His will. Listen, we believe that He permitted sin to come into the world, or allowed sin to come into the world, or suffered it, just which ever you prefer to use, but did he do either without predestinating, to allow, to permit or suffer it? We say all that he does he predestinates. We do not say that he predestinates sin; He did predestinate to allow or permit sin to come into the world, and it came.

Therefore brethren, the fact that God predestinates all righteousness, he makes that causitive, that is puts his power behind it and makes it come true, but the fact that he predestinates to allow, or permit, or suffer unrighteousness, that same fact is he keeps hands off, and the sinner is sure to carry out the unrighteousness that he is permitted to do. My dear child of God today what is your attitude toward sin. It is that you hate sin, but if God does not keep you out of it what is the consequences? You know that you go right on and commit the sin, so then Paul says, If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

Friends, predestination is the foundation upon which all our blessings come, and the basis on

which our souls are saved. "Not of works of righteousness which we have done, but according to his own purpose and grace that was given us in Christ Jesus before the foundation of the world." But is now being made manifest, by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel," which, to my mind, carries with it the meaning that we were one time dead in trespasses and sins, and God has quickened us into divine life, by putting his life in us, giving us the light of the knowledge of spiritual things, and through the Gospel, we are taught to have fellowship with one another; for John says, that which we have seen, and heard, declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father, and with his Son Jesus Christ.

So then friends, the Apostles would have us to believe that we not only have the spirit of adoption whereby we cry Abba Father, that is our bodies are not born again, but that our spirits and our souls have tasted of the good word of God and powers of the world to come, and have been made alive, which gives us the right of the tree of life, which is Christ Jesus, and we ourselves groan within ourselves, waiting for the adoption, to wit, the resurrection, when the spirit of him that raised Christ from the dead, that now dwells in us, shall be reunited with our bodies, and they being fashioned like unto the glorious body of the Lord Jesus Christ, wherein one of old says, that now we see through a glass darkly, but then we shall see face to

face, and will know even as we are known.

But, brethren, he says this predestination is unto himself, and this one that has been predestinated unto the adoption of children, are his people, or his church, wherein he says, upon this rock I will build my church and the gates of hell shall not prevail against it, which when completed, he will take unto himself, and present them unto his Father, without wrinkle or blemish, or any such thing; and we shall be holy, and without blame before him in love. (Listen it is all according to the good pleasure of his will), it was his will to do this, it was his pleasure to do this, therefore he predestinated it and there is no power upon earth or under heaven to prevent it, therefore, my beloved of the Lord be of good cheer, for "I have overcome the world, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God, interceding for us, who are kept by the power of God ready to be revealed at the last time."

For God to predestinate, to allow, or permit sin, gives him power over sin. We believe if it had been his will, he would have predestinated for there to have been no sin, and there would have been none, but brethren it is here, and aren't you glad that God has power over it, to rule over it unto his own glory, in which it is said, He makes the wrath of man to praise him, and the remainder of wrath he restrains. The part of wrath that praises him is that which gives the children of God their troubles, and brings them to Christ for refuge, and the remainder he restrains, is the part

that he keeps under and does not let it loose, or it would possibly destroy the church, and world's doctrine would be right, but brethren the glorious truth is the world does not know, and God will carry it out as it pleases him.

For the prophet Hosea, says, speaking for God, "I will ransom them from the power of the grave, I will redeem them from death, O death I will be thy plague, O grave I will be thy destruction." So, then, brethren if the promises of our God are worth anything you will see that he has triumphed gloriously, the horse and the rider he has cast into the sea.

Therefore, He will say to the children of God that he has predestinated unto the adoption of children, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," What a wonderful blessing it is to a poor sinner to have faith in such a God that has the power to redeem us from all iniquity and purify unto himself a peculiar people zealous of good works, and brethren, this inheritance is incorruptible, and undefiled, and fadeth not away, but is kept through faith, unto salvation, ready to be revealed in the last time," and if the spirit of him that raised Christ 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," and, to my mind, bear out that truth, that the dead in Christ shall be raised first, then those who 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.

E. L. COBB.

WE CAN'T TELL WHO PUT OUR MONEY IN OUR SACKS.

Elder B. S. Cowan, Clerk of the Kehukee Association, delivered on Sunday, October the 27th, at the Black Creek Association, a very interesting sermon from a text found in the 43rd chapter of Genesis, "We can't tell who put our money in our sacks."

Elder Cowan explained there was a famine in Canaan, and Jacob sent his ten sons into Egypt to buy corn. Joseph his son was in Egypt, but so far as Jacob knew Joseph was dead.

Joseph's cup is placed in Benjamin's sack together with the money in every man's sack, and when they had departed on the way back home Joseph sends messengers after them, and the cup is found in Benjamin's sack, and they are made to return to Egypt, where Judah begs of Joseph to keep him as a hostage rather than Benjamin, for he has pledged his father that he will be a surety for Benjamin's return. It is then that Joseph makes himself known to his brethren.

Jacob told them that Benjamin should not leave him, for he said, Joseph and Simeon are not, and if Benjamin is taken I shall die, and Reuben says if I bring him not back then slay my two sons before my face.

Elder Cowan said that Reuben was not a type of Christ, but Judah is, when he said I will be a surety for him. Judah said that he shall go, and pledges himself to be a bond servant for Benjamin forever. Jesus becomes a surety for His people, to save them, not from their sins, but from themselves.

Elder Cowan said that he prayed continually to be delivered from

himself, from the wrath and malice of his own evil nature.

The text says we cannot tell who put the money in our sacks. That is what takes place with us when we come to the end of our row. When Jesus comes into our lives, it robs us of all earthly things, and fixes our eyes and thoughts on Him and heavenly things.

Jesus proclaimed his doctrine, and bade his disciples follow him. When others departed from him, he asked them if they would also go, and they replied Lord to whom shall we go, ye have the words of eternal life? They know He is their only Saviour. When there is a famine in the soul Jesus is the only one to whom the poor sinner can go.

Joseph said to his brethren, ye meant it for evil but God meant it for good.

The beasts made obeisance unto Joseph. His brethren said he was a dreamer, for he was given inspiration from on high, and his brethren hated him.

The pharisees and scribes hated Christ because he condemned their lives and conduct and their religion. Genuine religion is in the hearts of His children. Christ said that our righteousness must exceed the righteousness of the scribes and pharisees, for their righteousness was by the law, and for this the death of Christ would not avail, for we are not under the law but under grace.

The sinner never makes supplication to God until he finds it necessary. The brethren of Joseph did not see any necessity for hungering and thirsting after the corn in Egypt until there was a famine in Canaan, and so it is with the child of God. We must be brought to

the footstool of mercy through adversity.

There was no one in Egypt that could help them but Joseph, and there is no one to whom we can go for help but our spiritual Joseph, the Lord of lords and King of kings. He is the Lamb of God that taketh away the sin of the world.

They went to Egypt to buy corn, and we go down to buy corn, with which to feed our hungry souls. We go with all we have but it avails nothing. We find our money in our sacks, for it is of no value to the soul. We are in the same condition as Joseph's brethren, we have crucified our Lord, we are vile sinners and under condemnation and can only beg for mercy.

We forget our Lord when we walk in our own strength, and depend on our money and the things of this world. God is not mocked. The gold and silver, and the corn and the crops and the cattle on a thousand hills are His. But where shall wisdom be found? Only in Jesus Christ, the wisdom and the righteousness, and sanctification and redemption, according as it is written. Let him that glory, glory in the Lord.

Where do we stray? Generally back and forth to Egypt, with our afflictions. What haunteth us through all our lives? The children of Jacob were disturbed by their sins. We get on all right until God turns on the light and demands an accounting. It was not the purpose of Joseph to reveal himself to his brethren, until he was ready to do so. The Apostle Paul was a prisoner. He said I go to Jerusalem, and yet he did not know what awaited him there, but one thing he did know and that was to

preach the unsearchable riches of Christ.

Simeon was a type of the gospel ministry, and the fox and the fire cuts down the standing corn of the Phillistines, and the Holy Ghost cuts down the dross in the hearts of his children.

When Joseph makes himself known to his brethren, that is typical of the way that Jesus comes and makes himself known to the poor sinner who feels a deep conviction for his sins and is dependent on the Lord for salvation. Then there is an end to the famine in our souls. Hunger and thirst are done away, and the glorious light of His mercy shines in the face of our Lord, and we are built up and lifted up in Him.

Nothing is so destructive as a famine. There is no peace and no tranquility for the hungry soul, but when Jesus makes himself known, there is joy and happiness, and a feast is spread of good things, and the soul is satisfied.

Joseph knows them, but they do not know him. Jesus knows what is troubling us, and so as John says, He is the first born among many brethren and the one altogether lovely, with all the glory of the Father revealed in His person. He gives His children that peace of mind that passeth all understanding, and fits them without spot or wrinkle or any such thing for His kingdom.

It was very gratifying to see Elder George Boswell who has recovered his health preside as Moderator over the Association. He thanked all the brethren and friends and neighbors for their kindness and hospitality, and said that the preaching had been very enjoyable and with power, giving God the

glory. The Association next year comes to Wilson, where all the brethren and sisters and friends will be given a most cordial welcome.

J. D. GOLD.

BLACK CREEK ASSOCIATION.

The 53rd annual session of the Black Creek Primitive Baptist Association composing 23 churches, in this section met with the church at Creeches, near Micro and Kenly, in Johnson County, beginning Friday, October the 25th.

We had with us 13 visiting preachers, who preached to us the blessed Gospel of our Lord Jesus Christ, and better preaching we have never had at any of our associations, not a jar from any one. The names of those present follow: J. F. Tingle, Leonard Raper, E. F. Pearce, T. A. Stanfield, L. H. Stephenson, T. C. West, J. L. Ross, J. S. Corbett, Exure Lee, B. S. Cowan, J. E. Mewborn, W. E. Grimes, W. G. Turner, and there were several of our own preachers.

The crowd was very large on Saturday and Sunday but was very orderly which is to be commended. Possibly there were 4000 or more on Sunday, and all the above preachers, spoke during the three days.

Our esteemed brother and Elder G. W. Boswell was chosen to be our Moderator, filling the vacancy caused by the death of our beloved Elder J. C. Hooks, and we trust it will be in the hands of our God for him to have the office for a good many years to come. Elder S. B. Denny was chosen assistant moderator. The Association next year convenes in Wilson.

E. L. COBB,

Association Clerk.

ZION'S LANDMARK

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

Editor

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

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Elder M. L. Gilbert —Dade City,
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Elder S. B. Denny, Wilson, N. C.

Elder J. T. Rowe, Baltimore, Md.

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LET THEM ALONE.

The Apostles were put in the common prison for no other cause than preaching Jesus as the way, the truth and the life and beside him no saviour. This and other unjust indignities and punishments did not deter them from teaching the gospel truths committed unto them and commanded of them.

We have a most remarkable picture of the will, power and divine purpose of God in the preaching of the gospel as we read the accounts of the deliverance of the Apostles as recorded in the 5th Chapter of the Acts of the Apostles.

Here we see the Apostles imprisoned; but "The Angel of God, or of the Lord, by night, opened the prison doors, and brought them forth and said go, stand and speak in the temple to the people, all the words of life."

Night, the darkness that enshrouds the earth, is typical of the darkness of the soul, when Jesus

withholds his presence and it is only when the Lord, or His angel or spirit appears, that the fettered soul is set free and enabled to walk about Zion, to tell of her towers and of her bulwarks of strength and power.

In this wonderful narrative, we see the Council meeting, the Apostles, as prisoners are sent for, and lo the prison is empty. But, says one, those men are even now in the temple teaching the people, doing just what the angel bade them do, teaching all the words of life.

They are brought before the Council and the High Priest asked them saying, "Did not we straitly command you that ye should not teach in this name? and behold ye have filled Jerusalem with your doctrine."

What a wonderful truth he uttered and did not know it. Jerusalem, the City of God, that Holy City which cometh down from God, as a bride adorned from her husband hath been filled with the doctrine of God's eternal truth and all will be so perfectly taught of the Lord that the song of eternal praise to His name will be without a discordant note.

Peter said to his accusers and would be dictators, and the other said also, "We ought to obey God rather than men."

No truly called and qualified minister, educated in the school of God's grace and mercy, should heed the demands or commands of men when they are not in full accord with the true and divine teachings of the spirit and of the scriptures. Neither should those who have not been to the same school forbid them. We commend the position of Gamaliel, the great law teacher

in this respect.

Gamaliel was one of the Council sitting in Judgment, in the trial of the Apostles and, among other things, said, "LET THEM ALONE." He had reference to the apostles, there held as prisoners, so lately set free by the Angel of the Lord.

Gamaliel said, "If this council or this work (We think he had reference to the work or teaching of the Apostles) be of men, it will come to naught; but if it be of God, ye cannot overthrow it, lest haply ye be found fighting against God."

The council did not take the advice of Gamaliel in full; but had them beaten and let them go, and they rejoiced that they were accounted worthy to suffer persecution for His names' sake.

We should be careful not to condemn those who speak a word in the name of the Lord. If it is of the flesh it will fall of its own weight; but if it is of the Lord all the powers of earth and hell cannot overthrow it.

Our zeal for our cause and for the position and contentions of those associated with us may sometimes lead us to be unmindful of the claims of others and lead us to say unkind things or contend to no profit, with those who are not in position to agree with us due to their not having been taught in the same school of experience.

We read, "Better that a millstone be hanged about the neck and that ye be cast into the sea than that ye offend one of these, my little ones."

This morning does not justify the ministers of God, in their failure, to contend earnestly for the faith once delivered to the saints: but the command is that ye take heed unto yourselves and to the doctrine, and

to the flock over which God hath made thee overseer. In that prescribed field there is enough to engage the time and thought of all true ministers of God, for a called man of God, we believe, will find that his gift will make room for the exercise of the same.

Peter, when told by the Lord to feed His sheep and lambs, saw John whom Jesus loved and said, "Lord what shall this man do? Jesus said unto him, "If I will that he tarry till I come, what is that to thee? follow thou me."

We are also admonished not to judge another's servant, for unto his own master the servant is accountable.

To my mind, I have felt that it was not proper that I should spend the time allotted for preaching the word, in a general criticism of other religious orders, by telling things in a humorous vein, ridiculing, in a fun-making spirit, the religious efforts of others. To God and to Christ they are accountable and we may misjudge their sincerity since God and Christ alone knoweth all the secrets of the heart.

Somebody was commanded to measure the temple of God, and the altar and the worshippers therein; but the court which is without the temple leave out and measure it not."

David said, "Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God forever and ever; He will be our guide even unto death."

The minister of the word, who comes declaring all the words of life, doing as David said in the

above quotation, is a highly blessed man and no other theme in all the world so comforts the children of God as the simple, yet glorious, gospel of the Kingdom of God.

We do not know the mind of the Lord, nor the bounds of His mercy; except as we are taught that His presence fills immensity and that in the end His people will be brought from all the inhabited parts of the earth, of every nation, kindred, tongue and people, an innumerable host that no man can number. We are glad to believe that His mercy has reached, does reach and will reach every truly convicted soul that ever has or ever will feel the need of sovereign mercy.

John said to the Lord. "Master, we saw one casting out devils in Thy name and we forbade him, because he followeth not with us." Jesus said "Forbid him not (let him alone) for he that is not against us is with us."

We see kindness and morality and the claim of belief in the Lord Jesus Christ among those not following with us, and we, like John, may be inclined to forbid them; but is it not better to look well after the order of our own household than to be too much engaged in showing the faults of others.

The preaching of the gospel of peace and love begets fellowship and love and works no ill to others.

May the Lord have mercy upon all our unrighteousness, and so direct us in the way that we may be found walking circumspectly before the Lord, contending, not in malice or with hatred, but in love for the doctrine and order and godly deportment of the people of God, earnestly endeavoring, by the grace of God, to let our light so shine before

men, that the name and cause of Christ may have all the honour and glory forever.

Yours in haste,

O. J. DENNY.

ENJOYED THE MEETINGS.

I was favored to attend the last session of both the Kehukee and Contentnea Associations and also four appointments between Roberstonville, Greenville, Fremont and Wilson. All of these meetings were well attended and it was indeed a pleasure to meet many dear brethren, sisters and friends whom I had known years ago when I lived in North Carolina, also formed some new acquaintances that were of the same kind. The preaching I heard was good. It gave God the glory in the salvation of poor fallen man, as did all the conversation of the brethren and sisters in our private talks. I have been a member of the Primitive Baptist Church more than fifty years and have tried to preach for them from South Carolina to Maine, and have heard many of them tell of their experiences, both before and since receiving a hope, and all of them in substance say with Paul, "By the grace of God I am what I am," and surely we all can agree with David when he said in the 133 Psalm that it is both good and pleasant to behold brethren dwelling together in unity. They are all born again, born of the same spirit, taught the same lessons, and take none of the glory to themselves, but give it all to the God of their salvation, the God who made heaven and earth. This unity or oneness of spirit is wonderful, for it is the Lord's doing and is marvelous in our eyes.

Now this brings me to consider

for a little while the earnest entreaty of our apostle Paul, in the 4th Chapter of his epistle to the Ephesians. He begins by saying, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called.

2nd verse. With all lowliness and meekness, with long-suffering, forbearing one another in love.

3rd verse. Endeavoring to keep the unity of the spirit in the bond of peace.

What a loving and Godly appeal by one who had been taught of God as all of us have been taught (if we be what we hope to be) one who notwithstanding the abundance of revelation given to him did not feel himself above the humblest, but said, I am with you in weakness and in fear and in much trembling, knowing that all the Lord's children are taught of him, and from him receive the great peace that a blessed hope in Christ affords. He beseeches them as living children, having the mind of Christ, to keep this oneness of spirit in the bond of peace. As children of God they see eye to eye and speak the same things as already shown as children of men. They see things from their different points of view. Do we not all know that the things that the Lord teaches is far more important than all the ideas of men. John 1:3 says, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us. And truly our fellowship is with the Father, and with his Son, Jesus Christ. Brethren is not this a good thing to do? When we talk of things we know we have the fellowship of the Lord's people, and they know that our fellowship

is with the Father and the Son. Is not this fellowship worthwhile? Is not this unity of spirit worth while endeavoring to keep in the bond of peace? Let us all hold fast the form of sound words, and never forget that such words as the apostles have used are the soundest words we can use, and then do not condemn a brother for a word. It is

not to be expected that my brother will see every thing as I see it, or say everything as I say it. Shall I turn my back on him because he does not, or say to him, get out, you do not belong in our family. God forbid. Maybe he is as near right as I am. We all see through a glass darkly. If I for any especial reason know I am right, does not our brother Paul say, "We that are strong ought to bear the infirmities of the weak, and not to please ourselves."

What an awful thing it is to destroy a brother for whom Christ died. James 1:4 asks, "From whence come wars and fighting among you? Come they not hence, even of your lusts that war in your members? Yes this is the source of wars among the Lord's people. They do not fight over things that proceed from him. He is not the author of confusion, but of peace as in all the churches of the saints. Let us labor for peace, and not by being meddlers or becoming busy bodies in other men's matters, but by living and preaching in such manner that those see our life and hear our words may know that we have the peace and prosperity of the church of God at heart, boldly contend for the things taught in the scriptures in that humble Christ-like way that the apostles did and such things as the children of God

cannot accept keep to ourselves, for they are the judges of gospel truth.

And now dear ones may the Lord grant us reconciling grace, and peace that passeth all understanding, and bless us to live together as the family of God should, forbearing one another in love.

JOSHUA T. ROWE,

RESOLUTIONS OF RESPECT.

Whereas it has pleased the God of Heaven to remove from us our dear sister, Emma Pope Edmunds, we bow in humble submission to His will, asking His mercies to us and her family, trusting in Him, believing all He does is right, Be it resolved,

1st. That we extend our heartfelt sympathy to her family.

2nd. That we send a copy of the above to Zion's Landmark for publication.

3rd. That we place same on our church books.

Done by order of the church at Kehukee in conference Jan. 19th., 1929.

A. B. DENSON, Moderator
WADE BUTTS, Clerk.

RESOLUTIONS OF RESPECT.

Whereas it has been the Lord's will to remove from our midst our beloved sister, Mrs. Fannie Fleming, who departed this life May 13th., 1929, who was born February 8th. 1853, making her stay on earth 76 years, 3 months and five days. She was the daughter of Joseph and Harriett Gaines. She grew to womanhood and married Mr. John Fleming of Pitt County. To this union were born eight children, three preceding her to the grave. The living are, Charles R., Wilton F., and J. Sam Flemming, Mrs. Jessie W. Taylor and Mrs. W. C. Chauncey where she died.

Her funeral services were conducted at the home of her daughter, Mrs. W. C. Chauncey, by Elder B. S. Cowin, who spoke very comforting and continued at the grave by the writer. She united with the church at Briary Swamp on the second Saturday in September, 1919, and was baptized by her pastor on the following Sunday with five others. She enjoyed sweet fellowship with the church, and always filled her seat when she was able. In her last declining years she wasn't able to attend the meetings. She had a lovely character and sweet disposition.

We feel our loss is her eternal gain. We mourn not for her as one who has no hope. We believe she is resting in the sweet Paradise of God. And she believed in the glorious doctrine of Salvation by Grace. We feel assured that she will not need the light of the sun, neither the moon, but God will be her everlasting light, and the days of her mourning are ended. We loved her but God loved her best so he took her home to rest. There

has been a place made vacant by her departing at the church. We pray that God of all grace might direct the mantle to fall upon another.

Written by a brother,
J. L. ROSS.

ROBERT L. TAYLOR

Our dear brother and deacon, Robert L. Taylor, son of Wiley and Marina Daniel Taylor, was born September 2, 1857, in Martin County, North Carolina, and died April 21, 1929.

He was married to Susan Gobyne, December 29, 1877. To them were born nine children, four boys and five girls. Only four survive with his dear wife, the others preceding him to the grave several years before. Those living are George T. Taylor of Norfolk, Va., Mrs. Henry D. Edmondson of near Everetts, Mrs. Vivian Silverthorn of Richmond, Va., Mrs. Lester Keel, who lived with him until his death and was a very faithful daughter to him, ever ready to do the things that were a comfort to him.

He also has one living brother, G. T. Taylor of Norfolk, Va., and one sister, Mrs. James Ausbone of near Robersonville. He has sixteen grandchildren.

He joined the Primitive Baptist church of Spring Green, Saturday before the fourth Sunday in September 1879, was baptized Sunday by Elder C. B. Hassell, pastor of Spring Green Church. He was a very faithful member, always filling his seat even though many times he had to walk six or seven miles. He was there through rain or cold. I asked him once wasn't it raining too much to go and he said, "I haven't anything to do with the rain, but it is time to go to church," so he went, which is an evidence of spiritual love. He was a good man in his family but there wasn't anything that could turn him away from his church. Very soon after he joined the church he was made deacon, filling the place better than any one I ever knew. He was always looking after the welfare of the church. He visited the sick, the poor and the needy and administered unto them such as he was able, and oh, what is any more comfort to the poor child of God than to have their brethren and sisters visit them and talk of the goodness and mercy of our Lord.

He had been in bad health for several years before he died, failing each year in both body and mind. The last years he would come to church alone, when he didn't have mind enough to tie his horse. He had faith and love enough to go. Sometimes his folks at home couldn't keep him from going when there was no one able to go with him. He told me the last time I saw him at church that he was only waiting for the Lord's time to call him away. He said his wife and daughter were so good to him he ought to be happy, but that he was tired of this life. He dreaded the sting of death, but apart from that he was ready to go.

Bro. W. E. Grimes held prayer meeting for him a few days before he died, which he seemed to enjoy so much. He sang the dear old song he loved so well, all alone, "Amazing Grace." He bore his afflictions with much patience always saying they were the mercies of the Lord. He died without a murmur, gently falling asleep. His body was placed in the dear old church he loved so well, at Spring Green, where the funeral services were held by Elders B. S. Cowan and W. E. Grimes, pastors of the church, then the body was laid to rest in the church yard cemetery, among a large crowd of sorrowing friends and loved ones.

Dearest husband thou hast left me,
In this world to mourn and sigh,
But beyond this world of sorrow,
I hope we'll meet again on high.

Dearest father, how we miss thee,
In our humble homes below;
But the Lord of Glory called thee,
And to him thou had to go.

Dearest uncle how we loved thee,
No one on earth can tell;
But the Lord did love thee better,
So we say dear one farewell.

Dearest brother how we miss thee,
Fifty years we've heard thy voice,
Singing the dear old songs of Zion,
How in love we have rejoiced.

May the dear Lord who alone is able,
comfort and bless the dear companion
and children. May his life be an example
that they may walk in his footsteps, ever
looking unto Jesus who is the author and
finisher of every faith.

Written by his niece,

NORA D. GRIMES.

This done by the order of Conference.
B. S. COWAN, Moderator,
W. A. ROSS, Clerk,
of Spring Green Church.

FLORENCE DAVIS

By request of the members of Kehukee Church I shall attempt to write a short sketch of our dear sister, Florence Davis.

She was born February 23, 1864, the daughter of Mr. and Mrs. W. P. Threewitts of Ringwood, N. C. She had four brothers and four sisters, all of whom preceded her to the grave except two sisters, Mrs. Sallie Spivey of Enfield and Mrs. Irene Warren of Manatee, Fla.

She united with the Methodist church in early womanhood.

She married John Davis, of Hamilton, February 23, 1886, and unto this union were born two daughters, Ruth and Irene. Irene died in early childhood.

Sister Davis united with the Primitive Baptist church at Kehukee sometime between 1886 and 1890, the exact date I have not been able to learn.

She lost her husband in 1901, then she

was a poor widow with two daughters, looking ever unto her Savior for comfort and support.

She went to live with her brothers at Ringwood and there she and Ruth made their home until her brothers died. She then went to Mississippi to live with her married daughter, Ruth.

She was deprived of the sweet privilege of worshipping at her church, but for a few times within the last nine years of her life. She would often write letters and send a small donation to her church. She often expressed a great desire to be with us at Kehukee once more before she died. She bore her afflictions patiently, desiring to be reconciled to God's will.

She died June 13, 1929 in Steen's, Mississippi. Her body was brought to Enfield accompanied by her daughter and son-in-law and two grandchildren.

Funeral services were conducted by the Missionary Baptist preacher of Enfield and interment took place in the family burying ground near Ringwood. The large crowd present and beautiful floral offerings attested the high esteem in which she was held.

Written by,

MARY D. WHITE.

DEACON STEPHEN CAVANAUGH.

The subject of this sketch was born December 31st., 1856, and departed this life January 31, 1929, making his stay on earth 70 years and one month.

The time of uniting with the church is unknown to the writer. He united with the church at Muddy Creek in Duplin Co., and remained there all his life. He was chosen by the church and set apart for deacon some 27 years ago. This office he filled well and the church felt they had made a wise choice. He was faithful to his trust in all cases and seemed to be fitted to his office. Brother Cavanaugh was a good man and greatly respected by all who knew him. He was a loving husband and father and a good neighbor. We can truly say, there is a good citizen gone, and the church has lost one whose place will be hard to fill and the bereaved ones have lost one whose place cannot be filled. We, the church at Muddy Creek, do commend them to God who doeth all things well. We should not weep as they who have no hope for we feel our loss is his eternal gain. Done by order of church in Conference Saturday before fourth Sunday, by

L. E. BRYAN,

Beulaville, N. C.

RESOLUTIONS OF RESPECT.

Whereas the God of all grace in His infinite wisdom saw fit to remove from our midst by the cold hand of death on December 18, 1928, our beloved brother and father in Israel, Mr. George W. Johnson, be it resolved,

1st. That the church at Hannah's Creek has lost one of its most faithful and devoted members, but that we bow in

humble submission to this dispensation of Divine providence, feeling that our loss is his eternal gain.

2nd. That we extend to his children in this sad bereavement, our heartfelt sympathy and point them for comfort to the Saviour he worshiped and loved.

3rd. That a copy of these resolutions be sent to his children, a copy be spread upon our church book, and a copy sent to Zion's Landmark and to the Primitive Baptist for publication.

We wish further to say that Bro. Johnson had lived to the ripe old age of 78 years, 4 months and a few days, having resided in Johnston County, N. C., where he was well known and held in high esteem. And he will be greatly missed by his children, brethren and friends.

His dear companion preceded him to the "Better Land" 9 years ago, since which time he made his home with his youngest son L. C. Johnson.

His children surviving him are Mrs. J. C. Hamilton, of Smithfield, Mrs. Ramson Creech of Goldsboro, Mrs. Lester Massengill of Benson and Messrs. C. A. and L. C. Johnson of Benson, N. C., R. 1.

Bro. Johnson had been a most faithful member of the Primitive Baptist Church at Hannah's Creek, Johnston Co., N. C., for 52 years, always faithful to duty and attendance and was for many years a deacon, which office we have never seen better filled. He loved his brethren and visited them especially if they were in trouble or affliction.

His health was declining for several years. He was taken to the Johnston Co. hospital for treatment a few weeks before he died and after the skilled doctor and nurses did all they could and found recovery impossible, took him to the home of his oldest daughter, Mrs. J. G. Hamilton, where he lived just two weeks.

The remains were taken back to Hannah Creek Church where his beloved pastor, Elder Xure Lee assisted by Elder Jesse Barnes, held funeral services after which the remains were taken to his old homestead and placed beside his dear wife to await the resurrection.

Done by order of the church in conference on Saturday before 3rd Sunday in January, 1929.

D. G. ALLEN
T. E. JOHNSON,
C. A. JOHNSON,
Committee.

RESOLUTIONS OF RESPECT.

Whereas God in his wisdom and mercy saw fit to visit our little flock and remove from us by death our dearly beloved Sister Lucinda McLamb.

Sister McLamb died Dec. 31st., 1928, making her stay on earth 29 years, 7 months and 29 days.

She was married September 14th., 1916 to Milton McLamb, and to this union were born 5 children, one preceding her to the grave some years ago.

She united with the church at Hannah Creek, living a faithful membership until her death.

Therefore, Be It Resolved:

1st. That we extend our deepest sympathy to the bereaved family in their loss. We feel our loss is her eternal gain. May the Lord reconcile them to his will.

2nd. The church at Hannah's Creek has lost a faithful member. She was a regular attendant and will be greatly missed by our church.

3rd. That a copy of these resolutions be sent to Zion's Landmark for publication, one placed on our church records, and one sent to the family.

Done by order of conference at Hannah's Creek Church, Saturday before the 3rd., Sunday in Jan. 1929.

ELDER XURE LEE, Moderator
CHARLIE JOHNSON, Clerk,
D. G. ALLEN,
T. E. JOHNSON,
Committee.

BETTIE C. CRANDALL.

In fond remembrance of our departed mother, sister and friend, we make the attempt to write a short sketch of her life.

She was the widow of the late Robert C. Crandall, who preceded her to the grave many years ago.

To this union were born eight children, seven of whom survive, three boys and four girls. She leaves to mourn her loss, besides her children, many grandchildren and great grandchildren and many other relatives and friends, but we feel that our loss is her eternal gain. She departed this life on Sunday, March twenty-fourth, 1929. She was born July 28, 1859, making her stay on earth 69 years, eight months, and two weeks.

This dear sister and mother united with the church at Briery Swamp when quite young. She was a lovely sister until her death and always filled her seat each and every meeting unless providentially hindered. This sister was ill in bed four years, six months and two weeks. Her disease was unknown. All that loving hands and doctors could do was done, but none can stay the icy hand of death.

The funeral was held at the home by Elder John Rogerson and Elder Ben Cowan and interment was made in the family plot at the old homestead. Thus passes one of Pitt County's most beloved citizens after having lived a most consecrated Christian life and one of usefulness.

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 deeds, a good woman has passed to her reward. Sleep on dear sister till the resurrection morn, when our Father bid His child come home.

Written by,

BETTIE E. WARREN,
LUCIE HOUSE.

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SOLOMON PUNISHED FOR HIS IDOLATRY.

"But King Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites;

Of all the nations concerning which the Lord said unto the Children of Israel, Ye shall not go into them, neither shall they come in unto you; for surely they would turn away your heart after their god; Solomon clave unto these in love;

And he had seven hundred wives, and three hundred concubines; and his wives turned away his heart.

For it came to pass when Solomon was old, that his wives turned away his heart after other gods; and his heart was not perfect with the Lord His God as was the heart of David his father.

For Solomon went after Ashtoreth, the goddess of the Zidonians and after Milcom, the abomination of the Ammonites.

And Solomon did evil in the sight of the Lord, and went not fully after the Lord as did David his father.

Then did Solomon build an high place for Chesmosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon.

And the Lord was angry with Solomon and said unto him, for as much as this is done of thee and thou hast kept my covenant and my statutes, which I have commanded thee I will surely rend the kingdom from thee and will give it to thy servants."—1 King, 11:1-11.

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

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\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

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"THE SCARLET LINE"

"She bound the scarlet line in the window."—Joshua 2:21.

What exceeding riches of grace are exhibited in the narrative centering around this scarlet line. Most precious is this discovered when we see pictured forth the marvelous kindness of God to poor perishing sinners. The twelve tribes of Israel with Joshua at their head are now entering into the possession of the land of promise. "And Joshua, the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an harlot's house, named Rahab, and lodged there."

Look not so disdainfully upon this scene, ye selfrighteous, for this is of the Lord. A vessel of mercy, whose name is in the Lamb's Book of Life, an object of Jehovah's everlasting love, is being sought out, Isaiah 62:12. One who to the end of time is set forth an object of God's distinguishing grace, Rahab the harlot. When the Son of God was in the world in the likeness of sinful flesh, those who highly esteemed themselves murmured that "Jesus was gone to be the guest of one that was a sinner," and they contemptuously designated him the friend of publicans and sinners. It is one of the surpassing glories of the gospel that Christ Jesus came into the world to save sinners, of whom I am chief. 1 Tim. 1:15.

Before the coming of these men Rahab had been much disturbed in her soul. She contemplated the entering in of God's host into Canaan as the messengers of his righteous vengeance. She believed that her people and her city were doomed to destruction. Then might Rahab say within herself, How shall one so wicked as I escape? The day declines, and the mantle of night begins to overshadow the doomed city, and there in the twilight enter two strangers, men of the children of Israel. It is not so dark but that they are seen of many, and tidings of their presence in the city are taken to the king of Jericho.

They are seen of Rahab, the harlot, she knows them, too. Who can portray her emotions of soul as she beheld them? O, not, not with eyes and emotions of an harlot does she look upon them.

Others look upon these spies with enmity, and would take hold of them with violent hands and slay them. But this woman is moved by a gracious and divine power and is in exercise before the Lord. She believes that God is, and unholy, a sinner, she trembles before him; her heart craves his indulgent mercy, trembling and contrite she is drawn to him, and these two men are his, his sacred ones, for Jehovah is the God of Israel. She is moved toward these men because of their God with all graciousness of spirit. "She received the spies with peace." Heb. 11:31. No doubt she felt un-

worthy to lodge the representatives of the favored nation of the Almighty, but an inward satisfaction glowed within her in the honor conferred upon her that they should seek shelter under her roof. "He that receiveth you receiveth me." In some little measure no doubt she tasted this blessedness. "She received the spies with peace." But her comfort of mind in her graciousness of heart toward these Israelites is soon disturbed; it has been told the King of this doomed city, "Behold, there came men in hither tonight of the children of Israel, to search out the country. And the King of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country." Will Rahab surrender them a prey to their ravening foes? No, she will shew by her works her faith in God, who is the King of kings. "She brought them up to the roof of her house, and hid them with the stalks of flax, which she had laid out in order upon the roof." "Wilt thou know, O vain man, that faith without works is dead?" This woman's faith was a living faith, and her faith moved here to shield, to save these spies from the vengeance of the king of Jericho. Her works of faith were thus evidencing her justification. "Was not Rahab, the harlot justified by her works, when she had received the messengers, and had sent them out another way?" James 2:25. The woman took the two men and hid them; she comes down from the roof to face the officers of the king of Jericho, and said thus: "There came men unto me, but I wist not whence they were: and it came to pass, about the

time of the shutting of the gate, when it was dark, that the men went out: whither the men went I wot not: pursue after them quickly: for ye shall overtake them. What is this? Is this the fruit of faith? Never! Faith in the Lord is a good tree that is planted and grows by the operation of God, and cannot bring forth evil fruit. "No lie is of the truth."

Let us ponder over this scene of light and darkness, there is profitable instruction in it to those who fear the Lord. Say not, I would never do so. Child of God, you know not how weak you are; unless kept by the power of God the next moment you will sink in the depravity of your sinful heart into all wickedness.

Rahab to shield these hidden spies resorts to her deceiving tongue. They believe her and hasten, as they imagine, in pursuit of the fugitives without the gates of Jericho. The spies were benefitted by Rahab's lies. Was this lying excusable? Jesuitism might answer affirmatively, saying, "The end justifies the means." But an inspired apostle of Jesus Christ has declared the just damnation of all such who slanderously reported and affirmed that he said, "Let us do evil that good may come." Rom. 3:8. How valiantly, with what holy majesty this holy apostle utterly repudiates such a doctrine. "What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin live any longer therein?" Rom. 6:1-2. If Rahab was one that was born of the Spirit, in whose heart was that faith in God which is the fruit of the Spirit, is it not a very paradox that she should upon the

roof of her house be moved by faith in the Lord to acts of goodness toward these spies, and then descending to the threshold face these officers of the king with cunning falsehoods? Is this to be winked at and passed over as a trifle? To the child of God no sin is a trifle, but grievous. If you are one to whom the Lord has given a new heart, all iniquity will be hateful, and sin not only in words and deeds, but in thy thoughts will make thee heavy and sad, and thy heart will sigh and mourn over it unto thy God. Those who are born of God have a nature imparted to them akin to the nature of God and as exercised by this nature, 2 Peter 1:4. The new man, which is created after the image of him that created him in righteousness and true holiness, Ephes 4:24, they hunger and thirst after righteousness. They cannot feast their eyes upon sin. This being so, the question still presents itself. How is it that a child of God can this moment be exercised in love and faith worshipping the Lord, and in a small moment be exercised in matters the most sinful? Can such a state of affairs exist, and one in very truth be born of the spirit, a child of God? And if it be so how do such opposites have subsistence in them? These are momentous inquiries. This is that which is so mysterious, that often causes so much misgiving of heart to those who fear the Lord; that one moment exercises graciously towards God with humble contriteness of heart, or in grateful praises, and then all is suspended, and to our bitter dismay find there is in us a heart deceitful above all things and desperately wicked. O, the grief of mind that is ours, how

discouraged, how we have to blush when once more our thoughts, our faces are turned toward our holy and merciful God. The mystery of these conflicting emotions and sometimes contradictory behavior felt and exhibited in the people of God is that they are the subjects of two natures, described in the scriptures as the flesh and the spirit. Gal. 5:16 the old, and the new man, Ephes. 4:22-24, and perhaps no clearer statement of these diverse principles can be found than that given in Rom. 7:14-25.

All our emotions of contrition of heart, of faith and love and praise in which we worship the Lord, are put forth in us by the operations of God's gracious power. The arising and intrusion of iniquity is from our corrupt nature, our Adamic nature, which ever is the heart burdensome load of the children of God while they are in this world. The bitter consciousness of indwelling sin forbids us to glory in ourselves before God. O, the mercifulness of the Lord; he pities us in our low estate, and by his gracious teachings we are melted before him in contriteness of spirit, and we are drawn to the sacrifice and righteousness of Jesus Christ as our only hope of acceptance before the throne of God. How much it becomes us then to cry continually for mercy to be kept from the paths of sin. "Hold thou me up and I shall be safe."

The men of Jericho are gone from the door of Rahab's house in hot pursuit of the spies elsewhere, and Rahab instantly ascends to the roof of her house. "Before the spies were laid down, she came unto them upon the roof." Did she then, or in after days chuckle over the deception she practiced upon

her fellow citizens? Ah! the memories of sinfulness are not cherished by the pure in heart. What gratification can the remembrance of transgressions afford a believer in Jesus? They are ashamed of all iniquity. Rom. 6:21. The grace of God in them forbids that they should glory in their shame.

"Rahab said unto the men, I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the Lord dried up the water of the Red Sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side of Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you; for the Lord your God, he is God in heaven above, and in earth beneath."

What changes take place in this woman all within a little space of time. Moved with faith in God she received the spies with peace, and sought to hide them from their foes; then with lies she barricades the entrance of her house and turns away the men of Jericho; now upon the roof this Gentile woman is discoursing most learnedly (as one surely taught of the Lord) concerning God, her faith in him, and breathes forth her longings that Israel, the people of God, would deal friendly with her and her father's house.

It was Peter, and Peter's same natural tongue that said, "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art

Christ, the Son of the Living God," John 6:68-69, and who with oaths and curses denied Jesus, saying, "I know not the man," Matt. 26:74, and afterward said, "Lord, thou knowest all things; thou knowest that I love thee." John 21:17. "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." James 3:10. Ponder these things in thy heart. Tidings of the onward march of the tribes of Israel, and of God's interposition in their behalf preceded their entrance into Canaan. If the waters of the Red Sea could not impede their way, if Jehovah dried up the sea for them, and they marched through the deep dry shod, if Israel is triumphant over both kings of the Amorites, who then shall withstand this invincible host? Terror fell upon the inhabitants of the land! their courage fled away, and all hearts did melt. No one felt these things more deeply than Rahab, and only she of all the city of Jericho was exercised graciously toward the Lord amidst these distressing forebodings.

This monument of God's grace is so affected by his gracious power that she attributes the invincible progress of the chosen nation of the Lord, and she believes that their God who has hitherto wrought so effectually in their behalf will yet go on to display his grace unto his beloved people in fulfilling the covenant made with Abraham, Isaac and Jacob. "I know that the Lord hath given you the land."

Israel got not the land in possession by their own sword, neither did their own arm save them, but the Lord's right hand, the light of his countenance and his kingly fa-

vor put them in possession of their inheritance. All this is believed in the heart of Rahab, and in her recital of God's grace and power in behalf of Israel she crowns it all with the acknowledgement, "the Lord your God, he is God in heaven above, and in earth beneath." In Rahab's view, all the Canaanitish gods are famished out of the land; she has cast their images to the moles and to the bats, and the Lord alone is exalted.

How divine is that work in a sinner that brings him to that reverend and affectionate recognition of the living and true God. Then, though a sinner, worthy only of his wrath, he is moved to fall down and kneel before the Lord our Maker.

Do you know anything of those matters? Rahab says, "Our hearts did melt, neither did there remain any more courage in any man." This spiritually is realized by the vessels of mercy who are called unto the knowledge of themselves before the Almighty. All our courage sinks within us when we are apprehended by the Lord to face the curse of the law. Our sins and just condemnation are brought home to us, and we tremble in apprehension of the execution of his coming judgment. "Because he hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained." The risen and ascended Saviour is that man who is ordained to judge the quick and the dead at his appearing and Kingdom. Acts 17:31; 2 Tim 4:1.

Now, when the harlot Rahab had confessed to the spies her belief in God, her terror, the loss of all her courage, her meltings of heart in apprehension of coming judgments,

her belief in power and graciousness of the Lord unto Israel, and crowned the whole with declaring that he only was God, then she pours forth her entreaties that kindness be shewn unto her and to her father's house. "Now therefore, I pray you, swear unto me by the Lord, since I have shewed you kindness, that you will also shew kindness unto my father's house, and give me a true token; and that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have and deliver our lives from death." Thus she craved their friendship and deliverance from death. So, quickened sinners make supplication unto the Lord for salvation, that they may not perish in their sins, and the Holy Ghost moves them to crave the friendship of the eternal God. This is a miracle of God's grace, that a sinner, a creature who in his nature is unholy, enmity against God, is so the workmanship of God, so wrought that he is found thirsting for God, the living God. His compassionate mercy is sought after. Oh, to be freed from sin, to be holy, that I might live forever with the Lord. God becomes so lovely and so loved that our hearts exclaim, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee."

"Give me a true token." How descriptive is this language of that life of entreaty in which those who are born again live before God. Give me a true token of the forgiveness of my sins, cries the mourning soul. Give me a true token that thou Jesus art my Saviour, of my acceptance in thy sight, O God. Give me a true token of thy covenant, everlasting love. Give me a true token

that I am one of the chosen, that I am a child of God. Thus with fervency the child of God pours forth his supplications, and sometimes like Gideon (Judges 6.) we feel we must have token upon token to satisfy us.

Oh, to find a quiet resting place in the sure mercies of our God. Give me a true token, one that will not fail me, that will be honored and accepted in that day before the throne of God. Give me the earnest of Spirit in my heart of that inheritance, incorruptible, undefiled, and that fadeth not away, reserved in heaven for those who are kept by the power of God, through faith, unto salvation, ready to be revealed in the last time. Let the beloved Savior kiss me with the kisses of his mouth, for his love is better than wine; let him speak to my heart of his dying love. O, that on me might be put the best robe of the righteousness of Christ, the Son of God; that on my hand might be put the ring of the Father's everlasting love; the ring that should be the true token that I am still and forever his child; the ring of espousal, of eternal wedlock to the Chiefest among ten thousand, the One altogether lovely. Rahab's entreaty was heard, the spies made a covenant of life and kindness with her, saying, "Our life for yours." Your life shall be more precious than our own; we will give our lives a sacrifice "instead of you to die." "Our life for yours if ye utter not this our business." And it shall be, when the Lord hath given us the land, that we will deal kindly and truly with thee." It is such a gracious mystery that a lost and ruined sinner should be so wrought upon that he is moved, with a weeping heart

to sue for tokens of the Lord's tender mercy, and it is very wonderful indeed, and surpassingly gracious that the Almighty inclines his ear and hears our cry. O, He hears the sighing of the needy, he will regard the prayer of the destitute, and not despise their prayer. "He forgetteth not the cry of the humble." What encouragement is this for needy souls to wait upon the Lord. Saith Jesus, "Men ought always to pray, and not to faint."

So innumerable are the weaknesses and necessities of the called of God. And for myself I confess that as the days and years pass by they become no less, and I should be utterly discouraged and faint indeed were it not that in prayer to the Lord I am enabled to cast all my care upon him who careth for me. But to do this I need the gracious operations of the Comforter to bring my heart to the persuasion that the Lord forgetteth not the cry of the humble, tho I am divinely constrained to come boldly unto the throne of grace to obtain mercy, and find grace to help in time of need. Rahab believes the spies; and their covenant promises are inspiring and satisfying, and she manifests her grateful acquiescence by facilitating their escape from Jericho. "Then she let them down by a cord through the window: for her house was upon the town wall, and she dwelt upon the wall. And she said upon them. Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned, and afterward may ye go your way. And the men said unto her, We will be blameless of this thine oath which thou hast made us swear. Behold, when we come in

to the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by; and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee. And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless, and whatsoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him. And if thou utter this our business, then we will be quit of thine oath which thou hast made us swear. And she said, According unto your words, so be it. And she sent them away, and they departed: And she bound the scarlet line in the window."

Rahab received and sent away the spies in peace. They are her friends, her sworn friends, for they have sworn unto her by the Lord, calling Him to witness and to establish the covenant between them. When in dire needs, when in the deeps, when as outcasts, as the vilest, the chief of sinners, distracted with hellish temptations, what shall satisfy us, inspire us once more to hope for salvation?

If for help we must look to our creature resources, then we must despair, for we have learned, and are still learning in our soul's humiliations that we are without strength. Must then the chief of sinners perish? Our hope is in the new covenant, in Jesus' precious blood. "The secret of the Lord is with them that fear Him, and He will shew them His covenant." O! a sight of this by faith will be as streams in the desert; here we shall find our strong consolations. Harken to one of the ambassadors of Christ,

"Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of His counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul both sure and steadfast, and which entereth into that within the veil; whither the Forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec." Heb.6:17-20. O, ye tried ones, here we have the sworn, and sure mercies of David. This is admitting us into the secret of the presence, the sanctuary of God, this is opening to us the bosom thoughts of the Eternal God, and our Heavenly Father. Here Jehovah is revealed contemplating the woes and weaknesses of his people, and he is overflowing in his love and pity to ward them. O, ponder each word: "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath."

The two spies are a lively representation of the ministers of Christ. "Behold, when we come into the land thou shalt bind this line of scarlet thread in the window." This, O Rahab, shall be the "true token" unto thee that thou shalt not perish, and that we will deal kindly and truly with thee. Rahab has faith in the God of Israel, she has faith in these two spies, and she has faith in the token they have given her, and obedient to her faith, "She bound the scarlet line in the window." No doubt she often looked upon this scarlet line with tears of gratitude to the Lord. The true token quiet-

ed her fears, and was her support until the day of her salvation, and thus within her heart she might speak. Who am I that I should be singled out to be remembered with the favor that the Lord bears unto His people, that I should be saved, that I shall rejoice with the gladness of thy nation, and glory with thine inheritance? O Jericho! fair and beautiful in thy situation, thou city of palm trees. No longer I love thee, city of my nativity, city of my harlotry. Thou art an offense to me; O let mine eyes be turned from thee, let mine eyes feast upon this "Scarlet Line," true token of the covenant of life and friendship with the Lord, and with his chosen. My heart is toward thee, O Israel, beloved of the Lord. O, mine eyes and my yearning heart are unto thee, O Lord God of Israel.

"Witness, all ye host of heaven,
My Redeemer's tenderness;
Love I much? I've much forgiven,
In a miracle of grace."

The line of scarlet thread was the true token between Rahab and the Israelites. Let us now consider its signification unto us in the gospel.

The scarlet line is a figure of the precious blood of Christ, the Lamb of God. This scarlet line of Jesus' blood runs through the holy scriptures from Genesis to Revelation, and has been, and will be to the end of time ever gloriously manifested in the faith of God's elect. By faith Abel offered unto God of the firstlings of his flock, Gen. 4:4, a more excellent sacrifice than Cain. Abel looked forth out of the window of his faith, and in his looking unto and worship of God there was, in

the shed blood of the Lamb the scarlet line bound in the window.

The Lord thus early gave the scarlet line of blood unto his people, who through grace given unto them worship him in Spirit and in truth. Noah displayed the scarlet line when on coming out of the ark he builded an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. Gen. 7:20-21. This was all acceptable unto God, and was fragrant as sweet flowers. The sacrifice of Christ is of a sweet smelling savor unto God, and to sinners called by grace. Ephes. 5:2. Job presented continually before the Lord the scarlet line; in behalf of himself and his family. Job 1:5. Abraham often shed the red blood in his sacrifices to the Lord, Gen. 12:8, and he gave utterance to a glorious prophecy concerning the scarlet line, saying, "My son, God will provide Himself a lamb for a burnt offering." Gen. 22:8. Isaac and Jacob displayed in their worship the scarlet line of blood. Gen. 26:25; 31:54. Then Israel and his household went down into Egypt and sojourned there, but during the long night of bondage of the twelve tribes the scarlet line was only dimly seen, the Israelites were generally sunken in idolatry, and when they would have worshipped the Lord with the scarlet line, it was not meet to do so in Egypt, for the Egyptians would slay them. Exod. 8:26. But on the last night of their bondage in the land, a night to be much remembered, behold on all the houses of Israel the token of the scarlet line of the blood of the Passover Lamb! The blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass

over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt." Exod. 12:13. Thenceforth in that favored nation magnificently the scarlet line was exhibited. Every day, in the morning and in the evening, a lamb was slain. Exod. 29:38-39. In the yearly commemoration of the Passover, on the great day of Atonement, Lev. 16, in all the multitude of personal offerings, in all the typical worship of the Almighty so signally prominent is the scarlet line of the blood of beasts shed for the remission of sins. Now, we come to God by the blood drawn from Emmanuel's veins, by this precious blood we are made nigh to God. Ephes. 2:13. We are come to Jesus, the Mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel.

But that scarlet line bound in the window of Rahab, the harlot, was unintelligible to the inhabitants of Jericho, it had no voice to them. All the tribes of Israel that encompassed the city could read its meaning and thus they interpreted that line of scarlet thread. "There upon the wall is the house of the blessed, while all the rest of Jericho is accursed. This is the household to whom we are related in covenant bonds, and in the day of Jericho's doom this house shall stand. Thou, O Rahab, and all thine, shall be saved, and we will deal kindly and truly with thee." So, to multitudes today, the scarlet line of Christ's blood has no signification, they turn aside from it as from a thing of naught, but to believers Jesus' blood is exceeding precious. Have you heard the voice of Jesus blood, poor sinner, in your heart?

His blood speaks so blessedly to the children of God; it declares their at-onement with God. This then is the signification of the scarlet line of blood that runs all through the scriptures.

"It is the blood that maketh atonement for the soul." Lev. 17:14. In our earthly standing we are far off from God, depraved and vile, outcasts, for we are "alienated and enemies in our minds by wicked works." Col. 1:21. Is this an overdrawn picture? Ah no, as you are taught of God your eyes will be opened to see, and your heart will painfully feel that the description is so dreadfully true; and then with what heartfelt appreciation you will cleave to the blood of atonement. Christ Jesus in his great love hath reconciled us to God in the body of his flesh through death, to present us holy, unblamable, and unreprouvable in his sight. Could anything be better? No wonder that we cleave to the scarlet line and bind it fast in the window. Our gracious God laid our iniquities upon his dear Son, and He gave Himself a sacrifice for our sin, and poured out His soul unto death; thus He put away all our sins, shedding for us His reconciling blood. 2 Chron. 29:25; Heb. 2:17. O, it is so comforting to look upon the scarlet line, and its voice is so sweet to a poor sinner's heart.

"Do you believe in the Scarlet Line of Jesus Blood? It speaks to the believer of his redemption, and that all his sins are forgiven. Ephesians 1:7. The blood of the Lamb cleanses us from all sin, and in this fountain opened for sin and uncleanness, we are washed and made whiter than snow. Psalm 51:7.

We are justified by Jesus blood, we are saved from wrath through him. The Scarlet Line gives us the victory over all the powers of darkness, it stops the mouth of the accuser. Rev. 12:11. The Scarlet line of Christ's blood is faith's song in the believer's heart, and it will be our theme in glory. This line of scarlet thread lines all the way from sin to holiness and God, from bondage to eternal liberty. O, Emmanuel's precious blood has consecrated all the way from earth to heaven, Heb. 10:19, and thus we draw nigh to God, ever looking with all affection to this scarlet line. If the scarlet line, Christ's precious blood is so significant, what shall the child of God do without it? Look once more at the picture portrayed upon the walls of Jericho. There stands the house of one who received, and sent away in peace the two spies; and at the window, she stands, Rahab the harlot, with hope welling up in her heart, with eager hands of faith and love she binds the scarlet line in the window.

Daniel kneeled down upon his knees three times a day, and prayed and gave thanks before his God, his windows being open in his chamber toward Jerusalem. Dan 6:10. There was a window in the ark, Gen. 6:16, and the ransomed of the Lord fly as a cloud, and as doves to their windows. Isaiah 60:8. Shall we look upon this window in Rahab's house as expressive of the worship of God? Whenever Rahab looked forth, there to her heart's comfort and delight she beheld the scarlet line bound in the window. So in the window of the believer's prayers and praises unto God the scarlet line is seen. In seasons, when guilt is so conscious

to our spirit, when accusations roll in upon us like a flood, when sin stained, with a wounded heart, and with a blushing face, how shall we look forth at the window unto the Lord? Ah! when in my soul's conflicts, when so buffeted by my sins and Satan, imploringly I would look unto God, let the Holy Spirit ever instruct me to bind the scarlet line in the window. Let others aspire after the fleeting things of earth, after wealth and fame, give, O give to me, a perishing sinner, a true token of thy everlasting love; give me, O Lord, the scarlet line, the priceless token, the blood of the New Testament, shed for the remission of sins.

"She bound the scarlet line in the window. God commanded Israel to bind His words for a sign upon their hand, and they shall be frontlets between thine eyes. Deut. 6:9. Solomon says, "My son, keep thy father's commandment, and forsake not the law of thy mother; bind them continually upon thine heart, and tie them about thy neck. When thou goest it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest it shall talk with thee." Prov. 6:20-22.

So, the called of God are effectually taught to bind in their window the scarlet line of the Savior's precious blood.

FREDERICK W. KEENE,
(Continued in next issue)

EASTERN LITTLE RIVER UNION.

The next session of the Eastern Little River Union will meet with Bethany Church, Johnston Co., N. C., on Saturday and 5th Sunday in Dec. 1929. Elder J. T. Collier is appointed to preach the introductory sermon. Eld. T. F. Adams was appointed his alternate. Brethren, sisters, friends, and ministers especially are cordially invited to attend.

JOS. A. BATTEN, Union Clerk.

ZION'S LANDMARK

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

Editor

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

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Elder M. L. Gilbert —Dade City,
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Elder S. B. Denny, Wilson, N. C.

Elder J. T. Rowe, Baltimore, Md.

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ASSOCIATIONS.

The writer has given most of his ministerial life to the service of churches, with an occasional visit to some one of our many associations.

The past summer and fall months, it has been my pleasure to attend part or all of the sessions of the following associations, Lower Country Line, Upper Country Line, Pig River, Staunton River, New River, Fisher's River, Salem and Bear Creek. We had 49 ministers in attendance in the Lower Country Line which met in Durham, N. C. There were a large number of ministers who attended the Pig River, which met in Roanoke, Va., and a goodly number of ministers attended all the eight associations mentioned above.

It was my privilege to speak in the name of the Lord of Hosts, during the limited time spent attending the several associations, except in New River, where I was favored to hear along with other publicans and sinners.

This brief reference to associations is made in order to say, that; as a whole, the preaching was as much in harmony as it has ever been my privilege to hear. The conversation, both public and private, has tended to show that most of our people long for peace and order, and that they are willing to bestow the mantle of charity over the weaker brothers faults, remembering that none are perfect.

It is with regret that some of our general corespondence has been dropped or suspended for various reasons. Let us hope that minor troubles may be kept localized and that a spirit of Christ like forbearance, may so abound that our people may be united in love and fellowship as the followers of the Lord.

We should not lose sight of the sovereignty of the churches. If ministers, who are sound in doctrine and orderly in practice, should be held in bondage for preaching in churches or for churches that are orderly, it will bring upon us much needless sorrow and alienation to no profit.

The individual church not only has the right to discipline its membership, in accord with orderly Bible procedure; but it has the right to decide as to when and by whom it shall have preaching services.

As editor of the Landmark I want to set at rest questioning as to why appointments are permitted to be published through the Landmark for this, that or the other minister.

A minister's gift will make room for him, if it is of the Lord; but a minister may be welcome and doubly welcomed in some churches, and not wanted, especially, in other

churches. Our people, as a rule, are a busy people and it does not always suit them to have appointments at any and all times, without being consulted.

No one minister is expected to fit in and be fully appreciated at all times and places and under all circumstances; but how can the Landmark publishers, know just when or just where a minister should go?

Let us, in all fairness, lay down this rule; that, if a minister is considered in order at home and no charges have been preferred in gospel order, that would disqualify him temporarily or permanently, that we accept and publish appointments for him, at his risk, and if an appointment is made at some church or churches, that do not care to have the minister speak at the time and place appointed, that the mere matter of the publication of such an appointment in the Landmark or other publication does not bind the church to publish such appointments. Personally, I have made very few appointments through any publication; but allow me to say once for all the future, that if an appointment should be published for me to speak in any church where I have not been invited in the proper order, such a church should use its own discretion and preference as to my filling such a voluntary appointment.

If my brother editors do not concur in this frank statement, they are at liberty to say so either directly or through the Landmark.

To all brethren who complain of the Landmark making appointments for those who are not in demand and whose visits they prefer not to have, this should be a satis-

factory answer from the Landmark editors and publishers.

Yours in hope,
O. J. DENNY.

THE MAN WHO PREACHES THE GOSPEL IS CALLED OF GOD.

The scriptures teach that the Lord gave gifts unto men, that the church might be complete in doctrine, knowledge and order. In Eph. 4:11 five different kinds of gifts are mentioned; and in 1 Cor. 12:28 eight are mentioned. These all ceased at the death of the Apostles, most likely, except the evangelist, teacher and pastor. It is to be feared that the church has allowed some men to enter the ministry, who were manifestly mistaken in their calling. If one is suffered to preach who is not called he will bore the church, hurt the cause, and being misplaced, he is useless. Possibly he might have made a good deacon, or an active and useful layman. The truly called is never a volunteer, he is a conscript; and while he feels his insufficiency, he fears a curse will rest upon him if he utterly refuses, coupled with a woe if he preach not the gospel. It may seem strange to the natural mind that he who is divinely called should so humbly feel his unfitness for the sacred work; while the free-willer is prompted to engage in the ministry from a spirit of pride and vain glory. From this zeal, if a brother should ask him, if he had impressions to preach, it will so inflame his mind with the thoughts of preaching that he cannot enjoy the preaching of any one so long as he is not so privileged. Such a one is often burdened, not with the word of God, but as to what the church and some preachers think of his

preaching. He is ever ready to tell of his dreams, visions, and great burdens about preaching. Who is there among us that has heard these things told often, and yet the hallucinator never did preach the gospel? After all the best evidence that man can give that he is called of God to preach, is that he does preach the gospel to the comfort and edification of the church.

It is a custom of some churches to license a man to preach before his gift is known, or is manifest for ordination to the gospel ministry. This done the candidate makes appointments and visits the sister churches and associations. Through courtesy to his church he is preached here and there. It does not seem to be scriptural to do so before his home church has proved him. I have known of some men thus exercising during their church life and never ordained. There have been men licensed to preach, who have been ordained, because some friend or relative united with the church and requested such a one to baptize him, or some church had no pastor, and wanted him ordained for that purpose, who never preached the gospel or had the scriptural qualifications of a minister as given by Paul. It is a bad policy to license one to preach, for it is a rare thing to rescind the act, it matters not how far short he falls. Evidently a man's gift maketh room for him, bringeth him before great men—the church and ministry who should be able to judge his gift. When the Lord prepares a man according to his own heart, he shall feed the church with knowledge and understanding, then He will by the Holy Spirit awaken such convictions in the mind of his servant,

and in the mind of his church or brethren concerning him.

I have been asked more than once by a dear brother, who was practicing preaching, if I thought he was called of God to the work. If I had come to a deliberate conclusion that he was about his Master's calling, I took pleasure to encourage him in his work; but if not, I could not do so without conscious guilt. It has caused me pain sometimes to say, I think you have mistaken your calling. Some have thanked me, and some have become my enemy for so saying.

I think the church should be faithful when she becomes satisfied that a dear brother is not fitted for the work, and frankly tell him so. But some brethren will say, if a brother just wants to preach, just let him preach if he can get people to hear him. Brethren should love the cause better than to want to gratify the whim of any brother. Doubtless, if the church and God-called elders had been more careful upon whom they laid their hands on to preach, we would have had more unity and less divisions in our ranks; and, a more earnest and spiritual ministry. We would have had a far less number of preachers drawing good brethren after their itching theories, and contrary to the form of sound words, to the subverting of gospel faith and Christian fellowship among many brethren.

M. L. GILBERT.

EATING THE FLESH AND DRINKING THE BLOOD.

I have been requested to write something about eating the flesh and drinking the blood of the Son of man, recorded in the 6th. chapter of the gospel by John. And first

of all I wish to quote the 63rd verse of this chapter. "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." This tells us beyond all question what it is that makes dead sinners alive. All sinners are in their nature dead in trespasses and sins, and no dead sinner eats Spiritual food. "Ye must be born again." The sinner born again is no longer a dead sinner, but a living sinner. Jesus had just fed the multitude with bread and fish and withdrawn himself, and his disciples had gone over the sea in a ship. And the people went over seeking for Jesus, and he said, "Ye seek me not because of the miracles, but because ye did eat of the loaves and were filled," and then said, "Labor not for the meat which perisheth but for that meat which endureth unto everlasting life." All living creatures need to be fed and the Lord satisfies the desire of every living thing. Psalm 145:16. As this is true naturally it is true spiritually. The children of God are living creatures, 2 Cor. 5:17, and therefore must be fed and the Lord has provided the food, and as they are spiritual creatures they need and must have spiritual food.

"My God shall supply all your need, according to his riches in glory by Christ Jesus." Phil. 4:19. All that the children of God need he has provided in Jesus. He is the food. He is drink. He is rest. God hath made him unto us wisdom, righteousness, sanctification, and redemption. 1st. Cor. 1:30. We know that Jesus did not mean that any one must literally eat his flesh and drink his blood. If so we should have some evidence of their

doing it. Yet "Except ye eat the flesh and drink the blood of the Son of man ye have no life in you." John 6:53. This is the bread that cometh down from heaven and giveth life unto the world. Not the world that hates Jesus and his people, but that especially chosen and spiritual world in which heaven born souls live. Jesus, as God is a quickening Spirit, and dead sinners hear his voice and live, as the Son of man, or as God manifest in the flesh He sustains the life which He as a Spirit gives. Jesus said in the tenth chapter of John, "The thief cometh not, but for to steal, and to kill, and to destroy; I am come that ye might have life, and that ye might have it more abundantly." John 10:10. Jesus is the very life of his people. "When Christ, who in our life, shall appear, then shall ye also appear with him in glory." Col. 3:4. So He is both the giver of life and the sustainer of life. The child of God would become dull and sickly if Jesus did not come again and again and renew the evidences of His love to them, though they have seen Him and heard Him and have administered to Him in doing good to His humble poor. Yet they now and then find themselves in a comfortless condition. They cannot appropriate anything to themselves and fear that they are mistaken in the whole matter; but blessed be God. Jesus said, "I will not leave you comfortless. I will come to you." John 14:1. And it is in these love visits that He gives His loved ones to see and feel that it was for them that He became poor and suffered in the flesh as a man, meeting and overcoming in His flesh every temptation that they endure, and but for this suffering in

the flesh they would perish in their sins. It is in this way, and now, that they eat the flesh and drink the blood of the Son of man, and what a sweet morsel it is. It gives such strength and assurance as enables them to adopt the language of the poet and say, "This is my dear, delightful theme, that Jesus died for me." The felt sense of the fact that Jesus, by assuming all our sin and sorrow and felt our weakness in his flesh. "For though He was crucified through weakness, yet He liveth by the power of God. For we also are weak in Him, but we shall live with Him by the power of God toward you." 2 Cor. 13:4.

Jesus suffered all our weakness and yet was filled with all the fullness of God, and so lived a life of perfect obedience to God, and imputed His righteousness to His loved ones and they feast upon Him and live by the faith of the Son of God who loved us and gave Himself for us.

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled."—Matt. 5:6.

Thank God. May he ever feed us.

JOSHUA T. ROWE.

ELDER STEPHENSON NEEDS HELP.

Elder L. H. Stephenson of Willow Springs, N. C., Route No. 1 has recently lost severely by fire, and needs all the assistance he can secure.

For years he has been a faithful servant of the Lord, serving his churches. Already involved with mortgages on his farm this fire is a distressing blow and unless he receives assistance he will lose his farm.

We are sending him \$10.00 and

will acknowledge all subscriptions through the Landmark.

JOHN D. GOLD.

ANNIE MAYE HARRELL.

By the request of relatives I will try to write the obituary of Miss Annie Maye Harrell. She was the daughter of Mr. and Mrs. William Albert Harrell. She was born at Pinetops, N. C., Feb. 11, 1908 and died April 6, 1929, at the home of her father near Elm City, N. C., making her stay on earth just a little over 21 years. She had been in declining health for quite a while prior to her death; but bore her sufferings with the quiet, gentle, cheerful spirit that she always possessed. All was done for her by loving tender hands that seemed possible to be done, but she gradually grew weaker and when the death angel beckoned to her, I feel that she was ready to go. I was told that she bid her mother and father goodbye and said she had something she wanted to tell them but could not talk enough to tell them. It seems that when one has always been good and dutiful in every respect and suffered as much and as long as she did that there could be nothing but happiness for them after death.

She leaves a broken-hearted father and mother, three sisters, Mary Lee, Elma, and Rebecca, four brothers Alex, Wilson, Curtis, and Norman, Annie Maye being the oldest of the children. She also leaves a host of sorrowing relatives and friends.

The funeral was preached from the home by Elder J. B. Denson of Rocky Mount. He spoke many words of comfort to the bereaved family. Elder A. M. Crisp, of Pinetops, officiated at the grave.

The pallbearers and flower girls were friends of Miss Harrell and were as follows: Messrs. Harvey Williford, Sam Williams, Sharpe and Arpe Newton, Johnnie Webb, and Frank Williams. The flowers were in charge of Mrs. Tom Batts of Wilson and Mrs. John Cherry. The flower girls were Misses Lela Bobbitt, Thelma Whitehead, Myrtie Williford, Amanda Williams, Grace, Nell and Emily Williford, Elsie Sharpe, Mrs. Tom Batts and Mrs. Mark Bullock. Annie Maye was laid to rest at the family burying ground near Macesfield, Sunday afternoon, April 7, amid a large concourse of grief stricken relatives and friends. The floral offerings were mute emblems of the esteem with which she was held. She was always obedient to her parents, and was loved by her schoolmates and friends for her beautiful character. Those who knew her best loved her most. I have never heard a word against her in any way. Every one always spoke well of Annie Maye. A good name is rather to be chosen than great riches.

We all mourn the premature death of one so pure, fair and promising but God in his infinite wisdom doeth all things well.

To the bereaved family we extend our sincerest sympathy and commend them to God from whom all comforts and blessings come.

O cease, fond nature, cease to mourn,
And let our Saviour's will
Be ours in all things here below,
Then we should fear no ill.

Written by,

ELSIE SHARPE,

Elm City, N. C.

UNION MEETING AT MIDDLE CREEK.

The next session of the Angier Union is appointed to be held with the Church at Middle Creek, Wake County, Saturday and fifth Sunday in December, 1929. Elder E. C. Jones has been chosen to preach the introductory sermon and Elder L. H. Stephenson is alternate.

Middle Creek Church is located about nine miles southeast from Garner, and is about eleven miles north east from Angier.

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

W. F. YOUNG,
Union Clerk.

Angier, N. C.

UPPER COUNTRY LINE UNION.

The next session of the Upper Country Line Union will be held, the Lord willing, with the church at Reidsville, N. C., on the 5th Sunday and Saturday before in December, 1929.

Elder O. J. Denny was chosen to preach the introductory sermon (Saturday morning 11 o'clock).

The public is cordially invited to attend this meeting, especially ministers.

ELDER W. C. KING,
Union Clerk.

LOWER COUNTRY UNION.

The Lower Country Union will be held, the Lord willing, with the church at Mount Zions, Halifax Co., Va., on the 5th Sunday and Saturday before in December, 1929. Brethren, sisters and friends are cordially invited to come and be with us, especially ministers.

This church building is located about three miles north of Virgilina, Va.

A. P. CLAYTON,
Union Clerk.

THE EASTERN UNION.

The Eastern Union is to be held with the Church at Concord to commence Saturday before the fifth Sunday in December. All orderly Primitive Baptists are invited to come and be with us. We hope to have a full representation of the churches composing the union. We cordially invite our ministering brethren to come.

A. W. AMBROSE, Clerk.
Creswell, N. C.

ELDER SAMUEL McMILLON.

Elder Samuel McMillon of High Point, N. C., will preach as follows:
Burlington Church, Friday night, Dec. 6th.

Mebane, Saturday and Second Sunday, Dec. 7th and 8th.

Roxboro, Second Sunday night.
Prospect Hill, Monday, Dec. 9th.
Wheeler's, Tuesday, Dec. 10th.
Helena, Wednesday, Dec. 11th.
Durham, Wednesday night.
Raleigh in Bro. D. W. Butts' home,

Thursday night, Dec. 12th.

Willow Springs, Friday, Dec. 13.
Little Creek, Saturday and third Sunday, Dec. 14th and 15th.

Angier, Sunday night, Dec. 15th.

Fellowship, Monday, Dec. 16th.

Gift, Tuesday night, Dec. 17th.

ELDER J. W. WYATT.

Elder J. W. Wyatt will preach at the following times and places:

Elm City December the 8th at night.

Upper Town Creek the 9th.

Tarboro the 10th.

Bear Grass the 11th.

Smithwicks Creek the 12th.

Washington the 13th.

Sandy Grove the 14th and 15th.

Cedar Island the 17th.

Hunting Quarter the 18th.

Goose Creek 21st and 22d.

Kinston the 23rd at night.

ELDER TILLMAN SAWYER.

Please publish in the Zion's Landmark the following appointments for Elder Tillman Sawyer.

Little Vine, Friday, Dec. 13, 1929.

Dunn, Saturday, and third Sunday, Dec. 14, 15.

Primitive Zion, Monday.

Bethsaida, Tuesday.

Corinth, Wednesday.

Mingo, Thursday.

Oak Forest, Friday.

Hickory Grove, Saturday.

Reedy Prong, Sunday.

Seven Mill, Monday.

Hornett, Tuesday.

Durham, Wednesday at night.

Camp Creek, Thursday.

Tar River, Friday.

Surles, Saturday.

Flat River, Sunday.

Helena, Monday.

Roxboro, Tuesday, at night.

Wheelers, Wednesday, Jan 1, 1930.

Prospect, Thursday.

Harmony, Friday.

Gilliam's, Sunday.

Pleasant Grove, Monday.

Reidsville, Tuesday at night.

Wolf Island, Wednesday.

Dan River, Thursday.

Danville, Va., Friday at night.

Axton, Va., Saturday and the second Sunday.

Ayden, N. C.

ZION'S LANDMARK

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No. 3

GOD PUNISHING SOLOMON FOR HIS DISOBEDIENCE.

"And the Lord stirred up an adversary unto Solomon, Hadad the Edomite: he was of the king's seed in Edom.

For it came to pass when David was in Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten every male in Edom;

That Hadad fled, he and certain Edomites of his father's servants with him to go into Egypt; Hadad being yet a little child.

And they arose out of Midian, and came to Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him an house, and appointed him victuals and gave him land.

And Hadad found great favor in the sight of Pharaoh so that he gave him to wife the sister of his own wife, the sister of Taphenes the queen.

And the sister of Taphenes bare him Genubath his son, whom Taphenes weaned in Pharaoh's house: and Genubath was in Pharaoh's household among the sons of Pharaoh.

And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, Let me depart, that I may go to mine own country.—1 Kings 11:14-22.

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

ASSOCIATE EDITORS

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

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\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

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

Zion's Landmark

Devoted to the Cause of Jesus Christ

"THE SCARLET LINE"

(Continued from last issue)

Examine yourself whether you have the scarlet line bound in the window, for that religion which lacks that personal, experimental knowledge of the blood of Christ, is valueless before God. The elect are chosen unto the sprinkling of the blood of Jesus. 1 Peter 1:2. Without this scarlet line we cannot know our election of God. What have you bound in your window? Is it your self-righteousness? What! filthy rags? Isaiah 64:6. Some bind in the window of their religious profession their supposed work for the Lord, the many wonderful works, which they declare they have done for Christ. Such religionists very fitly sing to themselves,

"A charge to keep I have,

A God to glorify,

A never dying soul to save,

And fit it for the sky."

But Christ will say in that day, "Depart from me, all ye workers of iniquity." Luke 13:27.

Others display in their windows the doctrines of men, and the doctrines of devils, some, in the mere theory may mention Christ's blood, but their non-experimental, heartless religion will avail them nothing in the day of God's wrath. But you, poor souls, who feel so unworthy, sinful, polluted, who long for freedom from all sin, whose hearts crave reconciliation with God in the free remission of all your sins, to you how sacred is the scar-

let line. With all desire you contemplate Emmanuel's blood, and muse upon its efficacious fruit with all affection, (yielding to believers, so richly, redemption and forgiveness of sin, and everlasting peace with God) so with believing hands you bind the scarlet line in the window. "Wash me Saviour, or I die." The language in Leviticus 1-3, is very descriptive of the spirit in which God's people worship him in the shedding of blood. "He shall offer it of his own voluntary will, at the door of the tabernacle of the congregation before the Lord."

It is written, "Thy people shall be willing in the day of thy power." Psalm 110:3. So we are brought with all willingness of heart to bind the scarlet line in the window.

Let us return to Jericho, and glance again at what is transacting there. "Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in." Joshua 6:1. Once a day for six days the men of war compassed the city, following the seven priests with trumpets of ram's horns and the ark of the Lord; and on the seventh day they compassed the city seven times. During these days there streams from the window of Rahab's house, upon the wall, the significant Scarlet Line. All Israel took affectionate notice of it, and the house upon which was this mark. Ezek. 9:4-6. While all the inhabitants of Jericho are in restless suspense, and their spirits faint

within them in apprehension of their coming doom, in Rahab's house there is supporting hope, her house upon the wall is sanctified by the scarlet line, all within this house are in covenant safety, and shall be saved in that day. "By faith the harlot Rahab perished not with them that believed not." She looks forth upon the host of Israel, but she fears no evil of them, for her heart is toward them, and toward their God, and if at any time her heart wavered, and unbelief and fears intruded, there, to strengthen her hope, she sees that true token of the sworn friendship between herself and Israel, the scarlet line bound in the window. One affectionate glance at this and her hope revives, and all is blissful peace. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." At length the day of Jericho's doom is come. And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times. And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout: for the Lord hath given you the city. So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city. And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword. When the noise of the tumbling

walls is hushed, and the dust of the ruins is fanned away, there, unshaken upon the wall stands that house, that monument of God's sovereign grace, the sanctuary of the saved ones, the house of Rahab the harlot.

"And in the window still bound fast,
Above the fatal ram's horns blast,
There streams the precious covenant sign,
The token true, the scarlet line."

"But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman and all that she hath, as ye swore unto her. And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel. And they burnt the city with fire, and all that was therein; only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the Lord. And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel even unto this day; because she hid the messengers which Joshua sent to spy out Jericho."

Thus Rahab came forth in sacred blessedness, with gratitude filling her heart, and then in due time she is adopted into the family of Israel, for she is united in marriage to Salmon, a prince of the house of Judah, by whom she gave birth to Boaz, who married Ruth, the Moabitess, who gave birth to Obed, and Obed begat Jesse, and Jesse begat David, of whom as concerning the flesh Christ came, who is over all

God blessed forever, Amen. Matt. 1:5. Ruth 4:21-22.

The grace of our God is exceeding abundant, for it lifts the poor from the dust, and the beggar from the dunghill, to set them among princes, causing them to inherit the throne of glory. Our Savior hath washed his people from all their pollutions, in his own blood, and his church is without blame in his sight.

Who shall lay anything to the charge of Rahab, the wife of Salmon, the prince of the house of Judah? Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

May this, dear reader, be our consolation, and when we draw near our journey's end, and our exodus from the earthly house of this tabernacle is at hand; when the things of time, our dearest earthly friends, and all nature swoon away, recede and fade from our view around our dying bed, what then?

Then, O thou gracious Redeemer, give me a true token, hold before mine eyes the scarlet line, enable me with eyes of faith and love to look upon thy precious atoning blood. O Lamb of God, smile upon me; then with this true token a passport into heaven's glories shall be mine, and everlasting praises shall be thine.

FREDERICK W. KEENE
Raleigh, N. C.

MANNER OF PREACHING.

Dear Bro. Denny:

I have recently read in the last *Landmark* an article written by

Bro. Satterwhite that I consider so timely I would like to voice my approval. The article I refer to is on "Manner of Preaching."

I hope I believe Primitive Baptist doctrine, and have believed it for years. To me it is the best,—nothing to be compared with it, for it is the doctrine preached by Christ and his Apostles and since then handed down by revelation to faithful witnesses.

As it is the doctrine of God our Savior it is high and holy, and should be handled (preached) in a way as becoming its author as it is possible for the Lord's servants to acquire. You will notice that I said acquire. I do not mean that one can learn by earthly wisdom to preach, for only the Lord can teach that, but I do mean that one can by carefulness learn to present the truth in a becoming way. If not, why did Paul command Timothy, his dearly beloved son in the gospel, to "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." It seems to me that every word in the above quotation is full of meaning and worthy of our most careful consideration.

One of the things we might learn from this is that there may be circumstances or conditions in which God approves of things which is not apparent to man; but Paul was commanding Timothy to act in such a way (in the pulpit and out of it, I understand) as to shew himself approved unto God. We would think from the admonition following that there were some workmen that behaved in such a way that they needed to be ashamed.

Brethren, have you not seen and heard some of our ministers in the

stand, as well as out of it, that you felt ought to be ashamed? I will admit I have. The closing words of the quotation would seem to indicate that there is a dividing of the truth sometimes that might not be rightly done.

When I hear one of our ministers take advantage of the pulpit to rail and denounce other denominations, I do not feel it is "rightly dividing the truth." Some expressions I have heard made I do not think would be commendable in any one outside the pulpit. If our belief is a revealed belief, can any one understand or believe it except it is revealed to that one? Then why rail on them, or censure or try to ridicule them for not believing as we do? I have noticed that such censure and ridicule usually rebounds on the one using it, and not alone on that one, but on our people as a whole. Brethren these things ought not so to be.

In the succeeding verse Paul tells Timothy "But shun profane and vain babblings." I would understand the word profane here to mean worldly, secular, temporal. Webster defines babble, as "inarticulate speech," "to talk incoherently," "to utter unmeaning words," "to repeat, as words or phrases, in a childish way," "idle talk," "senseless prattle," "to utter words indistinctly." Now Paul was commanding Timothy to shun this. Do you not wish some of our ministers who are given to such would shun it too? We are told not to use "vain repetitions." Why should a minister fill a part of the time allotted to him in calling on "my Christian friends," and "my Fathers little children," and such habitual expressions over and over again during his dis-

course? That is no preaching. The Lord's servants are commanded to "preach the word." Sometimes I have thought perhaps these useless and tiresome expressions were put in to fill up time. But why consume the time in such a way? I have heard you, Bro. Denny, and others preach a wonderfully rich and comforting sermon in a very few minutes. It is not the length of time a man stands, but what he says that comforts and edifies. When a speaker gets himself so wrought up in a whirlwind of unintelligible words, with all sorts of frantic gestures that usually accompany such speaking, is not that one kind of vain babbling? When a listener cannot understand what is being said, of what pleasure or comfort is the discourse?

In 1 Cor. 14:9, Paul says "Except ye utter by the tongue words easy to understand, how shall it be known what is spoken? for ye shall speak into the air." In the 19th verse he says "I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." Bro. Denny have you ever heard one get up and talk so fast, and so loud and so indistinctly, so unintelligibly, that it might as well have been in an unknown tongue? Where is the comfort in such speaking? In that same chapter the conclusion is "Let all things be done decently and in order."

This gospel of ours if indeed I may claim to be one of those who have been taught to love it, is so high, so holy and so wonderful that it seems those of us who have been called as we hope to proclaim it, in a public way, should put forth our

best efforts to declare it "decently and in order." For at our best we are imperfect and full of vanity.

Let our dress also be neat and clean. Most of us are poor in this world's goods, but water is plentiful, usually, and soap is cheap. If there is need for us to economize, let us remember that clothes that are kept cleanly will last much longer. It is no credit for our ministers or lay members either, to come to meeting with their clothes looking like they had been slept in while curing tobacco at a barn.

I know that I am sinful, weak and vile and fall far short of my duty, and here I am presuming to criticize and advise others how to do. In what has been said, I have only meant to agree with Paul's writings, as I understand it.

Just a few more words and I will close. Timothy was instructed to "Hold fast the form of sound words, which thou hast heard of me" (Paul). While a number, perhaps a majority of our ministers are unlearned in worldly schools, it has never seemed to me, a circumstance that needed to be boasted about in the pulpit, or anywhere else. Rather it should be the endeavor of such to learn to read and study the Bible, which is conceded by learned men to be the most beautiful language in the world, and which will furnish a vocabulary that is unexcelled.

What has been written I hope has been written in love for the cause. If any or all of it is amiss I beg you to forgive.

Dear Mr. Gold:

The foregoing is an anonymous letter. I think it must have been an oversight on the part of the writer. The envelope was post-

marked Durham, N. C., but neither name nor address is mentioned. If published we will be glad to have the author claim it so as to give the writer the credit.

Very truly,

O. J. DENNY,
Editor.

ENJOYED THE SERMON

LaFayette, Ala.

Eld. J. T. Rowe,

Baltimore, Md.

Dear servant of the most high God, who shows unto us the way of salvation:

Since I read your experience in Landmark I feel impressed to write you. Of course we are strangers to each other in the flesh, but as I can so heartily receive what you write in Landmark, I don't feel that I am addressing a stranger in the spirit.

This morning I read the sermon you preached on Oct. 12, 1929, on the subject of faith, and no human tongue can tell how glad this poor sinner would have been to have heard it. But since I could not hear it I am glad to read it, which comes next to hearing. Yesterday I looked in Eld. Pittman's book of ministers and I find you were ordained to the ministry the same year as myself, 1882.

Yesterday I happened to look over some Gospel Messengers, and noticed the account, or obituary notice you gave of the death of your second wife in January, 1920, and while it made me sad still I am sure the Lord gave you a third.

In Eld. Pittman's book you are made to appear very youthful, but I know by this time you look quite different.

I have been married 52 years, or

will be the 14th of this month, and my wife has been afflicted all the time, and is today almost helpless, and now she and I live alone, and you may say, "Thank God for his mercy to a poor sinner."

This has been a thorn in the flesh, a messenger of satan to buffet me, and though now past 70 herself, she is full of energy, and keeps our home straight and nice, and her room is full (so to speak) of fall flowers sent in, many of them, by neighbors and friends.

In looking over old Gospel Messengers today I notice what Elder Hassell said of me in 1919, Oct., on page 227. I had forgotten what he said, but he being dead yet speaks, and I needed that little bit. Just at this time, and it is strong drink to him who is ready to perish.

Mr. J. W. Jones of Peachland sent me one of the minutes of the Bear Creek Association and I almost wept to be at such an assembly of saints.

My dear brother, pray for me; and if you can think of one of the most dependent creatures in all of your acquaintance, ask that one to pray for me.

Yours in love,

J. T. SATTERWHITE.

Dear Mr. Gold:

This letter is quite a comfort to me, and seems to prove that your mind to take and publish it did also work to the comfort of at least one child of God.

J. T. Rowe.

EXPERIENCE.

I have had an impression many times since I joined the church to write what I hope and feel that the Lord has done for my weary soul. I

would put it off and I would get dull and dreary.

I have a mind now to write a few lines and hope the Lord will be with me and guide me with those feelings.

I had serious thoughts about dying when I was quite young and did not realize my sins until I was about twenty three years old, then a trouble came on me. I would study day and night wondering what was the matter with me. It came to me it was sin. Then I became so troubled I thought I never could stand the trouble I was in. It seemed like everything I ever did wrong was before me. I went on that way trying to pray. It seemed it did no good. Then it came to me that I did not know how to pray. I began trying to ask the lord to teach me how to pray. I felt like I could not do anything without his help. I was so troubled I could hardly do my work nor sleep at night. I would lie late hours at night with tears falling from my eyes begging the lord to have mercy on me a miserable creature. Some times I would go to the table to eat. I would get so filled with tears in my eyes I could not eat. I felt like I was not worthy of what was before me. I was in that condition for a long time. I felt like I could not live that way, my burden was so great. One morning I gave up. If I stayed that way I could not do any more work. I would sit down by my baby in the cradle. I could not stay there. I walked away from the house, laid my head on the fence asking the Lord to have mercy on me. I could not stay there. I would go back to the house. I went the third time. I bowed my head on the fence asking

for mercy. I realized there was a change. It looked like everything on earth was praying to God. It looked like the birds and chickens sang so sweet, and the trees and grass were praying to God. I had a sad feeling. Some time after that day I began thinking about joining the church. I would go to preaching every chance I had, especially to Wheeler's church. I would sit and look at the good people and wish I was fit to live with them. I thought they were the best people I ever saw. I wanted to be with them. I felt like they would not want me with them. I thought they knew I was nothing but a sinner.

I wanted to join the Primitive Baptists. I went to Wheeler's to hear a traveling preacher. It seemed like his preaching was to me. I felt like I could not leave and not offer to the church. I was received and baptized the next meeting. That was in 1893.

I have just written a few sketches of my troubles. I don't feel like I can ever tell it all.

Mrs. W. J. Whitfield,
Prospect Hill, N. C.

THE RICHES OF HIS GRACE

Oh, that I could write of the riches of His grace and the power of his love. The dear old church has been before me this morning with all of its troubles, and my mind went back to the time I first joined. How different I see it now. It was all love, peace and joy then; now it seems the reverse. I looked forward to the meeting days as I did Christmas, when I was a child. When all the family came together with our nearest friends, with nothing to do but eat and drink the

good things that were prepared for us. But how different it was when I learned that there was no real Santa Claus. What brought this change? Was it something I had done or something I had discovered? Ah, that I may glory in my infirmities and may the power of Christ rest upon me.

Mr. Gold, I wish you would write more often for these pages. Your letter to Elder Hardy a few years ago furnished much food for thought.

Please find enclosed check for four dollars (\$4.00) to pay for the Landmark.

Mrs. D. Womble,
Route 4, Box 66
Nashville, N. C.

PEACE AND FELLOWSHIP.

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

I feel like writing a letter to the Landmark. If you think it worth the space you may print it.

It is so sad to me to hear of so much trouble in the Baptist Churches. I feel like it would be a good idea to have a day set apart for fasting and prayer, begging for peace and fellowship with each other; to humble down to the Lord and beg him for what we want and feel we need.

I am seventy-two years old and have been a member at Cross Roads Church for 50 years. When I first joined they had fasting and prayer days for rain. The Lord sent it and I believe he will answer our prayers. He is so good and merciful to us. It will be no harm to beg him for peace among the brethren.

I hope some of the brethren will think this over and write what they

think about this as I am a poor writer. But I do want to know that we have peace and fellowship in all the churches.

Your friend,
M. M. Curry,

Stokes, N. C.

BOOK FOR SALE.

Dear Editors of Zion's Landmark:

Will you please inform your brethren and many readers through the columns of the dear old Zion's Landmark that I have several remaining copies of The Life and Experiences of my father, the late Elder Lewis Edwards. The book was published by me along with some of my doctrinal views, covering about thirty pages. Both writings are bound in one book. The books have been selling at thirty five cents per copy, but I will sell the balance at twenty five cents.

I have one file letters from able Primitive Baptist Elders from different sections of the country that are sound in the faith and who speak well of this book.

Any one interested in a copy of this book can obtain one on receipt of price in stamps or cash.

W. L. Edwards,
Route 3, Castlewood, Va.

ONE OF THE FAMILY.

Dear Mr. Gold:

I write in regard to my subscription, knowing that my time has expired. I am sorry I have let it go by this long, so if you will bear with me I will take the time to send you a money order for \$4.00 that will pay for 1929 and 1930. I don't think I can get along without it, for I feel just like something has happened when it does not come. I

miss the dear old Landmark as one of the family.

I just can't feel at home when the dear old Landmark hasn't come in. I can read the good experiences and feel so new in my experience. I think the good Lord has sent His spirit through the dear old paper so that we can commune together in that way.

Mrs. Stephen Howell
Saulston, N. C., R. 1.

WHAT DO YOU THINK OF IT?

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

Dear Bro. Denny:

No doubt you saw in the Landmark about the "Home of the Baptists" for our people. We would be glad to learn the minds of the people. Let each clerk of his church put the matter before his church so that we could learn what the people wanted. We do not wish to put anything before the people unscripturally if we know it.

We are now making this special appeal and we want to know what the churches think about it.

Your brother in hope,
W. M. MONSEES,
Ayden, N. C.

ENJOYS THE LANDMARK.

P. D. Gold Publishing Co.,
Wilson, North Carolina.

Dear Editor:

Enclosed you find money order for \$2.00 to renew my subscription to Zion's Landmark. I enjoy reading the good things printed in this paper and do not want to miss an issue.

May God's richest blessings be with you all.

Mrs. E. P. Waddell,
Kenly, N. C.

ZION'S LANDMARK

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

Editor

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

Associate Editors

Elder M. L. Gilbert —Dade City,
Fla.

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

Elder J. T. Rowe, Baltimore, Md.

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WILSON, N. C., DEC. 15, 1929

CHRISTMAS GREETINGS.

We are nearing the close of another year and wish to thank the readers of the Landmark for their patience, support and even for their criticisms. We extend to all our best wishes for a happy Christmas season and a New Year well filled with the blessings of the Lord.

In the passing of our late Elder and Editor Posey G. Lester, the Landmark family sustained a distinct loss. Since his passing, we have tried to carry on; but with a feeling of unworthiness and with a consciousness of our dependence upon the Lord for any degree of success that we might attain.

We have not desired leadership. We do desire the spiritual presence and praise of the Lord, that we may be directed aright.

Many have been kind enough to write us, and some to speak words of encouragement during the year. We thank each one. We need flowers, while we live.

Some have criticised our policy and some have written to know if we endorsed all that has appeared in the Landmark columns. We thank them, especially, for it gives us an opportunity to say, in reply to all who may have inquired, that Mr. Gold, the owner and publisher of Zion's Landmark, and myself are fully agreed on this one point, to wit: We do not always fully understand, perhaps, the meaning of a writer, nor do we fully agree with all that may be said; but we hope to be charitable enough to let our brethren express themselves in their own language and do not feel that we should expect or require every one to see through our glasses, or to fully grasp our own meaning, in all that we may say.

It is said of old, "Come let us reason together." Are we not taught in the scriptures and by our experience, that "In me, that is in my flesh, there dwells no good thing." Again we read, "All your righteousness is of me saith the Lord." We can but say Amen.

As we approach the coming of another year, may we not ask our readers, to tell others if you enjoy the Landmark and want to see it live and be a useful family paper among us. If you have any constructive criticism to make, tell us. Write for the paper, if you feel to do so.

Peter said, "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."

VIRTUE, KNOWLEDGE, TEMPERANCE, PATIENCE, GODLI-

NESS, BROTHERLY KINDNESS and CHARITY are all graces of our God, fruits of His spirit. We close our writings for the year 1929, by saying with Paul, "The grace of our Lord Jesus Christ be with your spirit. Amen.

O. J. DENNY.

"MANY ARE CALLED, BUT FEW ARE CHOSEN."

Matt. 20:16; 22:14.

Not long ago, a brother, whose name I cannot recall, requested that I give my opinion of the above scripture through Zion's Landmark. I know it is much easier to quote a scripture than it is to correctly elucidate its true meaning. The above quotation appears just at the close of two parables of our Lord: the first shows the householder's manner of reckoning with the laborers in his vineyard; and the spirit manifested by some of them. In the second parable, may be seen a peculiar, though not an uncommon, spirit manifested by one of the guests, who had been invited and had eaten of the supper prepared for the king's son and his guests.

All scripture given by inspiration is profitable for reproof, correction and instruction in righteousness to the man of God. The meaning of the words as used in the quotation of our querist do not seem to occur elsewhere in the Bible. In the nineteenth chapter a young man said to the Master, "Good Master, what good thing shall I do, that I may have eternal life." Jesus, knowing that his trust was in the law, called his attention to that which the law required. He assured the Master that he had kept those from his youth; and, feeling that he had done all that was needful, he may

have thought he would bring Jesus to his wits end by asking, "What lack I yet?" The Master replied "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." As the young man's heart was in his riches, he went away sorrowful. The apostles were amazed at the Lord's answer, and asked Him, "Who then can be saved?" For by his teaching he had brought, as it were, the Old Testament language into the New Testament meaning. So Jesus answered them: "With men this is impossible; but with God all things are possible."

"For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard." Note, the present tense is used. It refers not to any one in the law dispensation, nor to the eternal doom of the sinner; and, neither to the acts of a nominal professor? The words, "called" and "chosen" have no allusion to God's choosing his people in Christ before the world, or of His calling them to a knowledge of salvation with a holy calling. Neither does it seem to mean, as some think, that one class of laborers and guests, were called and chosen by gospel preaching to ineffectual blessings, if it were possible for the gospel so to do. "For the kingdom of heaven." The word "for" shows a connection with the precious chapter, and was broached in the lesson of this parable to teach Peter and all that would manifest a spirit like him in any age. Note his reply and question to Jesus: "Behold, we have forsaken all and followed thee: what shall we have therefore?" This

parable was meant to teach Peter, and his church for all time that gospel blessings are not attained by creature works, obedience or merit. Yet, I am sure there lurks, at times within God's children, a spirit of expectant reward for that they have or may do. Who is there that has not sometimes harbored the thought that if I will do certain things God will bless me? Few there be, if any, that are entirely free from a legal spirit.

Now, this man, who is a householder, went out early in the morning to hire laborers into his vineyard, and put them to work agreeing to give each a penny a day. Three hours later, about nine o'clock, he found others at the market place idle, and sending them into the vineyard, he said, "Whatsoever is right, I will give you." At noon, also in the middle of the afternoon, he did likewise. Then at the eleventh hour he found others idle, and saith to them, "Why stand ye here all day idle? They say, because no man hath hired us. He saith unto them, "Go ye also into the vineyard; and whatsoever is right, that shall ye receive." As different kinds of work is to be done in the vineyard; and it is doubtless a figure of the kingdom or church. Where much is given, much is required. The blessings and privileges are common to each laborer; and while one may have been in it longer and labored more, each receives whatever is right—each a penny. Grace gifts are not bestowed of merit. Paul says, "I labored more abundantly than they all (meaning other apostles); yet not I, but the grace of God which was with me."

At the close of the day—twelfth

hour, the lord of the vineyard instructs the steward to call in the laborers and give them their hire, reckoning from the last to the first, without regard to time or work, each laborer received a penny. If those who had agreed to work all the day for a penny had received their wages first, they doubtless would have gone away satisfied; but seeing others who had scarcely labored one-twelfth as much as they had get a penny, the old nature was stirred to murmuring, forgetting if it had not been for the man that hired them, that they would have been penniless. Hear Paul along this line: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them"—whether they have done little or much—"also that love his appearing."

The man lets these of a selfish spirit know, by saying to one of them, "Friend, I do thee no wrong: didst not thou agree with me for a penny? Is it not lawful for me to do what I will with mine own? Many be called, but few chosen." This is the accommodation and application of the parable of the laborers of their lord; that it was not a good spirit to think their service thankworthy. Christ said, "When ye shall have done all those things which are commanded you, say, We are unprofitable servants: We have done that which was our duty to do."

Now a word more respecting the man who was invited and partook of the feast at the marriage supper. He did dishonor to the king by acting unworthily of the vocation wherewith he was called. The

wedding garment is not the righteousness of Christ; for that he had before he partook of the feast. He did not do like the "bridegroom decketh himself with ornaments, and as the bird adorneth herself with jewels." To have donned the wedding garment would have been to have walked according to the principles of grace and holiness. For the king to come in to behold the guests was to show special favor and not to judge them. But when he saw him who had not honored the son and reproached the cause; he said to him, "Friend, how camest thou in hither, not having a wedding garment?" His sin had found him out. He could not answer; but weeping and gnashing of teeth followed in the darkness of his experience. The dead in sins or a mere nominal professor, would not have had such soul sorrow.

M. L. GILBERT.

SALVATION.

For the grace of God that bringeth Salvation hath appeared to all men. Teaching us that denying ungodliness and worldly lust, we should live soberly, righteously, and godly in this present world.—Titus 2:11, 12.

We notice in the foregoing verses that Paul is instructing Titus concerning the manner in which he should preach. He should speak the things that become sound doctrine—it is of course needful to preach doctrine, which is Bible doctrine, but they who hold and preach sound doctrine are to be taught to live in that way that is becoming the doctrine they profess to believe in the Church of Jesus Christ, three are old men and old women, young men and young wo-

men and servants, as well as preachers and Paul gives Titus a lesson for all of these as well as for himself, and all to the end that the doctrine of God, our Saviour may be adorned in all things. The aged men are to be sober, (or as it reads in the margin vigilant, watchful) grave, temperate, sound in faith, in charity, in patience, showing earnestness and love with long suffering. The aged women are to be in behavior as becometh holiness, teachers of good things, not false accusers, not given to much wine. This certainly teaches that both the aged men and the aged women are to show their faith by their works. Show me thy faith without thy works, and I will show you my faith by my works.—James. The aged women are to teach the young women to be sober, (in the margin it reads wise) to love their husbands and children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. How lightly is the religion of those who fail to live according to their profession spoken of. Do not those who in their hearts love the doctrine of God our Saviour, desire to honor and glorify Him, in their bodies and in their spirits which are His?

We notice that the aged men, the young women and the young men are exhorted to be sober. This word sober as applied to the old men in the margin is vigilant, which means that they should be watchful against evil, and watchful for good. If they do this they are an inspiration and a fit example to the young, the same word sober in the case of the young women, in the margin is wise, and this means that they should be taught by the aged wom-

en to have a clear and correct discernment of what is conducive to the highest interest of the church, and of the profession they have made of the religion of the Lord Jesus Christ. Young men are to be exhorted to be sober minded, in the margin it reads, discreet, which means avoiding errors. Selecting the best means to accomplish a purpose having good discernment, the aged women are to be in behavior as becometh holiness or holy women, not false accusers. Which in the margin reads makehates and means one who excites quarrels and contentions. Then Titus, the preacher of sound doctrine and the speaker of the things that become sound doctrine is in all things to show himself a pattern of good works, in doctrine shewing uncorruptness, gravity, sincerity and to do this with sound speech that cannot be condemned in such manner as the Holy Ghost has dictated to prophets and apostles. In doing this he that is of the contrary part is made ashamed of having no evil thing to say of him that thus conducts himself.

Now, exhort servants to be obedient to their masters, to please them well in all things, without gainsaying, but showing good fidelity: that they may adorn the doctrine of God our Saviour in all things. A church made up of aged men, and aged women, young men and young women, servants and masters, with one going in and out before them sound in doctrine and prudent in practice, each walking worthy of the vocation wherewith they are called, is a beautiful sight indeed. She is a woman clothed with the Sun, (Christ) and the moon (the Law), under her feet and upon her head

a crown of twelve stars, that is having apostolic approval for her doctrine and practice, the old and the young, the free and the bound, all talking and walking to the glory of God, are a help one to another. And these are the all men referred to in verse eleven, that is all classes and conditions of men, and not to every individual of Adam's fallen race. If this was what the apostle meant we should see some evidence of it, but we do not. But we do see the old and the young, servants and masters, as well as male and female coming to Christ and manifesting the fact that the grace of God that bringeth salvation hath appeared unto them. Remember that it is the grace of God that bringeth salvation, (not that offereth Salvation). But the grace of God brings Salvation to all the objects of his love. For the Son of man is come to seek and to save that which was lost. Notice it is Jesus that seeks, and as sure as he seeks he saves. "He shall not fail, nor be discouraged, till he have set judgment in the earth and the isles shall wait for his law."—Isaiah 42:4.

This is written at the request of Brother R. A. Bailey, Robersonville N. C. May the Lord give him and all others who may read this a deeper understanding of the subject than I have been able to express.

JOSHUA T. ROWE.

MRS. MARY JANE SHIVLEY VEST.

Mrs. Mary Jane Shivley Vest was born January 28, 1848, died January 15, 1929 of flu and heart trouble, (age 70 years, 11 months and 17 days.) She was married to Mr. James E. Vest soon after the Civil War. To this union were born 7 children. Those surviving are, Mesdames Julia A. Howell, Sallie E. Hudson, Messrs. James M. and Arthur Vest, of Floyd, Va., Mrs. Vergie R. Kelley, Messrs. John J. and Geo. W. Vest, of Roadoké, Va., 22 grandchildren.

dren, 29 great grandchildren and a host of other relatives and friends.

Her husband preceded her to the grave several years ago. Also the eldest boy died while young.

Sister Vest united with the Primitive Baptist Church near thirty years ago. She was held in high esteem by her acquaintances, being of an unusually kind and lovely disposition.

I have often wished I could be humble like she was and could meet disappointments like she seemed to meet them.

She will be greatly missed by her church. She was a faithful member.

I feel my inability to find words to express how well thought of Sister Vest was. Oh! that we might praise God for members like she was. Paul said, "By the Grace of God, I am what I am."

She died easily, seeming to wear a smile.

No funeral was held on account of sickness. She was laid to rest in the Vest cemetery to await the blessed call of Him who shall awake the dead.

MRS. B. O. THOMPSON.

RESOLUTIONS OF RESPECT.

To the Family of Sister Frances Allen, from the Church at Hannah's Creek.

Whereas the God of all grace saw fit to visit our little flock and called from us our dear sister Frances Allen. She was born Feb. 14, 1856 and died Dec. the 14, 1926 making her stay on earth seventy years and four months. Sister Frances Allen was married to John G. Allen and to this union were born nine children, two preceding her to the grave several years ago.

The third Saturday in July 1907 Sister Frances Allen united with the church at Hannah's Creek, living a faithful member until her death.

First, the church at Hannah's Creek has lost a dear and faithful member, but we desire to bow in humble submission to him who doeth all things well.

Second, that we extend to the family our heartfelt sympathy in this sad hour of bereavement, hoping He who doeth all things well may give them grace to be submissive to His will.

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

Done by order of conference at Hannah's Creek, January 19, 1929.

ELDER XURE LEE, Moderator.

BRO. C. A. JOHNSON, Clerk.

BRO. L. G. ALLEN,

BRO. T. E. JOHNSON,

BRO. C. H. WOODALL,

Committee.

RESOLUTIONS OF RESPECT.

Whereas it has pleased Almighty God to remove by death from our church at Hannah's Creek our dearly beloved brother, James Henry Allen.

Brother Allen was born Feb. 8th., 1866 and died Jan. 2nd, 1929, making his stay

on earth 62 years, 10 months, and 24 days. He was married May 16th., 1888 to Lucy Hawkins Johnson and to this union 7 children were born, of whom 6 are living.

On the third Sunday in October 1891, he united with the church at Hannah's Creek, living a faithful member until his death of about 37 years.

1st. We, the church at Hannah's Creek extend our deepest sympathy to the entire family in their great loss, hoping they may look unto him, in whom he trusted and worshipped.

2nd. The church at Hannah's Creek has lost a faithful member, always filling his seat unless greatly hindered.

3rd. That a copy of these resolutions be sent to the family, one to our church record, and one to Zion's Landmark for publication.

Done by order of conference at Hannah's Creek church Saturday before the 3rd Sunday in January, 1929.

ELDER XURE LEE, Moderator

CHARLIE JOHNSON, Clerk

D. G. ALLEN,

T. E. JOHNSON,

Committee.

ELLEN ANN HARRIS FARROW.

The people of God never die but fall asleep in the arms of Jesus. Yes, rest from all their labors and their works do follow them.

Such is the case of this dear child of God, for indeed she was one not in the name only but in deed and in truth. She exemplified Christ's life by her own, it could be truly said of her. She showed her faith in her works; did not put her light under the bushel but put it where all might see and take knowledge that she had been with the Lord.

She was born September 24, 1857, was married February 14, 1877 and died April 17, 1929.

She united with the Primitive Baptist Church several years ago, was baptized by her pastor, Elder E. E. Lundy. Indeed she lived worthy of the vocation wherein she had been called. With all meekness, and humbleness of spirit she was ever bowing at the feet of her brethren, esteeming them better than herself. Adorning her profession with all Godliness of a meek, quiet spirit she learned obedience by the things that she suffered. Being one of that number that had been called of God to be faithful she had to suffer. She was a model, a pattern of worthy emulation, for she was indeed plain and modest in manner and appearance, making no show in the flesh. Pride she did condemn. She was strong, well established in the doctrine, had a far reaching, deep spiritual mentality. She was a wonderful woman. One that is sadly missed. She was found dead in bed. How sweet is the sleep of the righteous.

She leaves to mourn their loss, husband,

W. M. Farrow; two daughters, Mrs. Efron Williams and Mrs. Warren Williams; three grandchildren, two brothers and a host of relatives and friends. We should not mourn as those without hope, for I feel our loss is her eternal gain. I would say to her husband, "Weep not, for only a few more short years and you, too, will be with her on the banks of sweet deliverance, where there will be no goodbyes," and to her children I would say "Emulate her life and when you come to the parting of the ways you, too, will be ushered in to join her where you will shed no more parting tears, and where you will never part again."

I loved her, Oh I loved her,
But God loved her best.
So he came and took her to reign
With him forever best.

Written by her sorrowing niece,
Effie H. Carrawan,
Swan Quarter, N. C.

SARAH JARVIS BERRY

I would that I knew how to speak of such blessed saints; of their lives and their righteous dying but I can only hint. Yet I know it is not needful to write much for I can never tell the half, yet a few words fitly spoken are as apples of gold in pictures of silver.

It was only those that knew her best that loved her most, for she was one whom the more you were brought in touch with the more you appreciated her unselfish life, that seemed to be sealed up, yet full of humble contrition. She felt to be the least, the poorest and weakest of all the flock, but was the strongest in faith and was goodness itself. She could not be anything else.

I have often thought that was why she had to suffer so much; she was so much like Christ. She lived His life as near as human could. She had all the patience that could be had. She never murmured. She felt that it was for her meanness she had to suffer, but it was not so. It was her faith. Oh, the sorrow she had to pass through. She was left a widow with an only child, a boy. She was a cripple for years, having fallen three different times.

She united with the Primitive Baptist church many years ago, living the true faith, dying the same. She died over a year ago, being more than 74 years old. She was faithful to her trust.

Her son was indeed faithful. He did all for her he could. His loss is all that he has to mourn. What a blessing. How she is blessed, forever blessed.

She leaves her son, daughter-in-law, one brother and many relatives and friends to mourn their loss which is great. Yet the Lord can soothe their sorrows, and He will be their stay, so, trust in the Lord and He will take you to your dear darling mother

and sister, where no partings ever come and where those long parted meet again.

The voice we loved so well is still,
And the chair in her home is vacant and
can't be filled.

Written by one who loved her.
Effie H. Carrawan,
Swan Quarter, N. C.

MRS. MAMIE GRAY

It is with much sorrow that I write the death of my husband's sister, Mrs. Mamie Gray, wife of Mr. H. G. Gray, daughter of Mr. F. S. Smith and Fannie L. Smith. Our sister, Mrs. Mamie Gray was born July 17, 1890 and died December 31, 1928. She was married April 17, 1907. To this union were born six children, four girls and two boys, one boy being dead. She was the oldest sister of eight brothers, one sister and a half sister. Her sister and one brother, father and mother are dead. They were all believers in the Primitive Baptist Church, but not members. But I feel sure my sister had intended joining the Baptist church if ever she joined any, for she and I had often talked on that subject. She was a tender, loving mother, a dutiful wife and good neighbor. She was good and kind to all and always ready to lend a helping hand to all in need. The night she was taken with a chill, one week before she died, she had gone to stay by the bedside of a dying baby. And I feel to know her was to love her. She was always so ready to meet her troubles with a smile ways tried to see the bright side, for her and help others smile over theirs. She also for others. I feel like she is at rest. And I feel God blessed her, for she left her family well cared for. Her oldest girl or girls can keep house for their father and small sisters and brother, for she had trained her children to be very obedient and helpful. I was with her in her death sickness and on Sunday before she died Monday she seemed better. Some of her brothers, all her children, and some friends were with her. She seemed to enjoy them and the day of her death she was very sick but had her mind. I was by her bed all the afternoon, and she wanted to go to sleep and rest, so late in the afternoon she went to sleep and during her sleep as we thought, she died. She had a smile on her face, and looked as if she was asleep, and at rest. But it was a great trouble to us all to give her up, and sometimes I feel it can't be so. But "God knows best," and her good work on earth is over and I feel she is at rest. The funeral service was held at her home and at the grave by Rev. W. W. Roberts, and with many friends and relatives present she was laid to rest in the cemetery at Newport, N. C., in the family burying lot.

A few lines in honor of our sister:

Dearest sister thou art sleeping,
Sad and lonely we are weeping,
Far from us you are gone,
But we hope to meet you
On the resurrection morn.

Dearest sister, you have left us
And we are left to mourn
But why should we weep or mourn
If your face I see no more
I only hope to meet you
On the other shore.

All your earthly troubles are over
And you may sleep and rest
For God thought it best
With the angels thou art praising
The eternal king above.

When our days on earth are over
And from grief and pain be free
We hope in heaven we will meet you

And join in praise with thee.

Written by her sister,
MRS. LIZZIE SMITH,
Newport, N. C.

MRS. NELLIE WOODARD.

In memory of my dear mother who departed this life April 18, 1928. She was a great sufferer for about four weeks. She was taken to the Goldsboro Hospital but nothing they did seemed to do her any good. She seemed to be reconciled to the Lord's will. When we all would go to see her she would greet us with a smile. We miss her so much. She would always come when any of us were sick. She enjoyed going with me off to preaching. She enjoyed going to union meetings so much and was a faithful member in her church and will be greatly missed for she enjoyed having the brothers and sisters visit her.

She was received at Bethany church, at Pine Level, June 28, 1908, and was a faithful member until death. She leaves one brother and 6 children to mourn their loss, but feel sure our loss is her eternal gain. The funeral was held at the church in which she was a member, by Elder J. W. Gardner. Her body was laid to rest in the family burying ground.

Written by her son,

W. H. WOODARD.

JAMES H. BRADY

It is with a sad heart that I am asking you to stop sending the Landmark to Jas. H. Brady, Smithfield, N. C., as the death angel visited his home the 2nd day of last October and took him from our midst. O how we miss our brother. He was so good and kind to all, but the good Lord giveth and He taketh away. Oh that we could be submissive to his will.

Yours in hope of eternal life.

MRS. A. J. WHITLEY

Smithfield, N. C.

THE CONTENTNEA UNION.

The next session of the Contentnea Union was appointed to be held with the church at Uper Town Creek Wilson County, N. C., the fifth Saturday and Sunday in December, 1929.

Elder W. B. Kearney was chosen to preach the introductory sermon and Elder J. E. Mewborn as alternate. The church is situated about five miles east of Elm City.

A special invitation is extended our ministering brethren.

J. E. MEWBORN, Union Clerk.

LINVILLE UNION

The next session of the Linville Union is appointed to be held with the church at Toms Creek, Davidson County, N. C., on Saturday and fifth Sunday in December, 1929. This church is located near Denton, N. C.

An invitation is extended to brethren, sisters and friends, and a special invitation to ministers.

W. L. TEAGUE.

APPOINTMENTS FOR ELDER

D. G. STAPLES.

Please publish in the next issue of the Landmark the following appointments for Eld. D. G. Staples, Brown Summit, N. C.: Saturday and Sunday, Dec. 28th., and 29th, Sappony, Union Meeting.

Monday, Dec. 30th., Sandy Grove.

Tuesday, Dec. 31st., Peachtree.

Wednesday, January 1st., Nashville.

Thursday, January 2nd, Falls.

Friday, January 3rd., Pleasant Hill.

Saturday and Sunday, January 4th and 5th Mill Branch.

Monday, January 6th. Elm City.

Tuesday, January 7th., Upper Town Creek.

Wednesday, January 8th., Autrey's Creek.

Thursday, January 9th., White Oak.

Friday, January 10th., Aycock.

Saturday and Sunday, January 11th and 12th, Lower Black Creek.

Monday, January 13th., Memorial.

Tuesday, January 14th., Pittman's Grove.

Wednesday, January 15th., Upper Black Creek.

Thursday, January 16th., Scotts.

Friday, January 17th, Healthy Plains.

Saturday and Sunday, January 18th and 19th Contentnea.

Sunday night, January 19th., Wilson.

Monday night, January 20th, Raleigh.

Tuesday night, January 21st., Durham.

Wednesday night, January 22nd., Mebane.

Yours very truly,

Elders R. H. Edsall and E. L. Cobb.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

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No. 4

GOD DIVIDES THE TRIBES OF ISRAEL.

"And God stirred up another adversary, Rezon the son of Eliadah, which fled from his lord Hadadeser king of Zobah:

And he was an adversary to Israel all the days of Solomon, besides the mischief that Hadad did: and he abode in Syria and reigned over Syria.

And Jereboam, the son of Nehat, an Ephraimite of Zereda, Solomon's servant, whose mother's name was Zeruah, a widow woman, even he lifted up his hand against the king.

And the man Jereboam was a mighty man of valor: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph.

And Ahijah said to Jereboam, thus saith the Lord God of Israel, Behold I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:

But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel, because they have forsaken me and worshipped false gods and have not walked in my ways.—1 Kings 12:23-33.

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

ASSOCIATE EDITORS.

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

ELDER S. B. DENNY - - - - - Wilson, N. C.

ELDER J. T. ROWE - - - - - Baltimore, Md.

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

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

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO.,

Wilson, N. C.

Zion's Landmark

Devoted to the Cause of Jesus Christ

CHRIST IN THE GARDEN.

While nature was sinking in stillness to rest,
The last beam of daylight shone dim in the west;
O'er hills by the moonlight, my wandering feet,
Sought in quiet meditation some lonely retreat.

While passing a garden I paused for to hear
A voice faint and plaintive, from one that was near;
The voice of the stranger affected my heart
While in agony pleading the poor sinner's part.

In offering to heaven his piteous prayer,
He spake of the torment the sinner must bear;
His life was the ransom he offered to give
That sinners, redeemed, forever should live.

I paused for a moment, then turned to see
What man of compassion the stranger could be;
I saw him kneeling upon the cold ground,
The loveliest being that ever was found.

His mantle was wet with the dews of the night,
His locks by pale moonlight were

glittering and bright;
His eyes like diamonds to heaven were raised
While angels, in wonder, stood 'round him amazed.

So deep was his anguish, so perfect his prayer,
And down on his bosom rolled sweat, blood and tears;
I wept to behold him and asked him his name;
He answered: "'Tis Jesus, from heaven I came."

"I am thy Redeemer, for thee I must die,
The cup is most bitter, but cannot pass by;
Thy sins like mountains are laid upon me,
And all this deep sorrow I suffer for thee."

I heard with feeling the tale of his woe,
While tears like a fountain of water did flow;
The cause of his anguish, I hear him repeat
Affected me so that I fell at his feet.

I trembled with horror, and loudly did cry:
"Save! Save! a poor sinner—O save! or I die:
He smiled when he saw me, and said to me: "Live!
Thy sins which are many I freely forgive."

How sweet at that moment, he bade
me rejoice,
His smile so pleasant, how charm-
ing his voice.

I fled from the Garden to spread
it abroad,

I shouted Hosanna! and glory to
God!

I'm now on my journey to mansions
above,

My soul full of glory, of light, peace
and love:

I think of the Garden, the prayer
and the tears

Of that loving stranger that banish-
ed my fears.

The day of bright glory is rolling
around;

When Gabriel descending, the
trumpet shall sound;

My soul then in rapturous joy shall
rise

To gaze on that Saviour with un-
clouded eyes.

Author unknown but is supposed
to be a vision, or dream of some
troubled soul in which he found
peace.

Lizzie Holden Garrard.

TO THE LANDMARK READERS AND OTHERS.

I am writing down something of
the sweet enjoyment I had at the
Association, held 19th, 20th and
21st of Oct. 1929. I attended each
day for which I feel so thankful.
Its the greatest pleasure of my life
to be assembled with those whom I
call my people, the Primitive Bap-
tists. I forget my cares and trou-
bles. I feel that I could live on
mercy's store. It's heaven below
to poor sinful me. I may never at-
tend another association here on

earth, but when I'm called to de-
part, I have a sweet hope that I'll
go to the one that never breaks up.
The Lord has taken care of me
seventy three years. I can't enumer-
ate the associations he has bless-
ed me to attend. He has spared
me to outlive all my dear old par-
ents' children. I feel like it's for a
purpose. I hope its to show to the
dear old Primitive Baptists who
read this that I love them, and shall
write to them as long as the Lord
blesses me with eyesight, and too if
Mr. Gold will bear with me in pub-
lishing my writings in the dear old
Landmark. The Lord has prom-
ised to never leave nor forsake me.
Oh, what cheering words. I want
to praise Him daily. He cares for
me in my blindness, then opened my
eyes, gave me ears to hear the joy-
ful sound of dear ministers at the
Primitive Associations and else-
where.

It's so sad to me to part with so
many faces that I never expect to
see again. Elds. Brown, Jones,
and Collier are all so near their
journey's end. While I sat and
viewed the ministers I so much de-
sired to have their pictures made,
and I bought a group of them. A
few of them I had not met before,
and many that I had seen and heard
so wonderfully preach the everlast-
ing gospel I love so well to hear.
Sunday night services were held at
the Primitive Baptist Church. I
did not attend for I felt so fatigued.
I spent Saturday, Sunday and Mon-
day nights at the home of Sister
Carrie Justice on South Second St.,
where I was so kindly cared for. My
daughter, Mrs. W. B. Humphrey,
spent Saturday night there, also
Eld. J. T. Corbitt, Brother N. K. Eu-
banks, and others. I stayed over

until Tuesday and then I met the bus and went on with cousin and sister Brancy Trott to her lovely home, Deppe, where I so joyfully spent several days with her Zuila and Ida. I can't forget that home. It has long been a home for the Primitive Baptists. I left there with wet eyes. I again met the bus and went to Maysville, on my way to White Oak quarterly meeting, 4th Saturday and Sunday in October, where I've been a member for 24 years, or that is where my name is enrolled. Eld. Gurganus is our pastor now since Eld. Lundy's death. I spent two nights in Maysville with my dear cousin, Bettie Whitley and husband, and had a pleasant visit indeed with them. There is where I found my book, Biographical History of Primitives or old school Baptist ministers of the United States. I do love to view the pictures of the dear old soldiers of the cross, especially my father, Eld. Job Smith, who departed this life in 1909. First Saturday and Sunday, in November, I attended the meeting at South West. I enjoyed it so well. It had one joiner.

I must say that I went to Sister Mary Scott's 27th of October, her 75th birthday. All her children were present. Elders Pollard and Gurganus preached and we had some lovely singing. On the 28th night of October I again heard Elds. Trent and Obriant preach at the home of Mr. John Amans, for the benefit of his afflicted wife, sister Nellie, who has been a shut in for several years. I did so much enjoy the preaching that night.

This year, 1929, will soon be gone. I've been around visiting all my children except my Georgia

ones. I hope God will care for them. I am back now at my daughters in Greenville, N. C., 1215 Reade St. Any one wishing to write me can do so.

Brother and sister Pollard, I think of you almost daily. I hope all of you old Baptists will pray for me. Perhaps someone will stop long enough to read this letter. It pleases me to write it, for I love the Primitive Baptists, and I feel that I must tell them so. It is my desire to live and die with them. I do hope they love me who is the most ignorant and least of all.

SUSAN HIGGINS.

FALSE WITNESS

"But there was none like unto Ahab which did sell himself to work wickedness in the sight of the Lord whom Jezebel his wife stirred up." 1 Kings 21:25.

Thou shalt not bear false witness against thy neighbor was one of the commandments given in the law to Moses the servant of Jehovah. Who is your neighbor? was asked Jesus one one occasion. It seems, as God's law is set forth in both the old and new testament that at least in the matter of stating or testifying to the truth on oath or otherwise one's neighbor would embrace all humanity.

I am endeavoring to set forth these truths not from any personal desire to be seen or heard but from the standpoint of, as I feel it to be, a commandment. For truly I thought and hoped when I last wrote a few impressions on this same subject or in connection with same that I was through, for I felt I probably was encroaching upon or taking space in the "Landmark" that could be better utilized by

other and better contributors, but on three different occasions since I last wrote I have been shown in dreams as I believe that I had a little more work in this connection that should be and ought to be done. So I am endeavoring to comply whether it is pleasant on my part or otherwise.

In referring to the dreams I realize the fact that there be some that will be ready to say "mental weakness" as I have had that charge brought against me before, but I had always been taught and my impressions and feelings were that those that were mentally unbalanced deserved sympathy and consideration instead of trying to pull down or destroy one so unfortunately afflicted.

Joseph's brethren despised him for his dreams and said, "This dreamer cometh." If we did only as we felt it to be a pleasure on our part or shrank from doing that which we felt to be a commandment would there be any sacrifice?

When Moses was commanded to go lead the children of Israel out of the land of Egypt he felt he had been assigned a hard and undesirable work and work that he did not feel qualified to do: for he said unto God, "Who am I that I should go unto Pharaoh and that I should bring forth the children of Israel out of Egypt." Ex. 3:11, and again he said, "But behold they will not believe me nor hearken unto my voice for they will say, the Lord hath not appeared unto thee." Ex. 4:1.

When Gideon was commanded by the Lord to lead an army against the Midianites who had oppressed the Israelites for eighteen years, he said: "Oh my Lord, wherewith

shall I save Israel. Behold my family is poor in Manasseh and I am the least in my father's house. Jud. 6:1."

When the Lord made it known to Jonah that he had some work for him to do down in Ninevah, Jonah decided the work appealed so little to him that he would run away and let some other fellow do it. And he went down to Joppa and down in a ship and kept going down until the Lord had cause to raise him up and he was made to cry "Salvation is of the Lord."

When God commanded Jeremiah to prophesy against Israel for their sins, he complained saying: "Oh, Lord God, behold I cannot speak, for I am a child." He did not feel equal to the work assigned him. Jer. 1:6. Isaiah said "Woe is me, for I am a man of unclean lips and dwell among a people of unclean lip." Isa. 6:5.

More could be said about God's servants or messengers of past days who realized that they had a rugged road to travel in this life fulfilling the work or purpose of the Almighty God. For truth's sake. Many were stoned, torn asunder, were tempted, slain with the sword, some wandering about in sheepskins and goatskins, 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.

But to get back to "Ahab" and the matter of "Naboth" the "Jezreelite" whose inheritance or land joined unto or was near the king's estate.

It is somewhat difficult to decide which were the more wicked Ahab or Jezebel, his wife, but it seems

an unquestionable fact that Jezebel exerted all her influence of the wicked and ungodly nature or spirit of which she possessed to alienate or turn Ahab, the king, away from serving the true God of the Hebrews which were being preached by "Elijah the prophet," to the displeasure of "Jezebel" who was introducing a more modern religion which was more in accord with her ideas and motives.

That the evil influence of a wicked and ungodly woman goes a long way there is no question as the good influence of a good one will always manifest itself upon whom it is brought to bear.

It is stated that "Naboth" had a vineyard or parcel of ground that Ahab desired or coveted because of the nearness of it to his own land. No doubt Ahab reasoned that he, being king over all Israel he should have what he desired. So Ahab offers to exchange other property with "Naboth" or give him the worth in money, but Naboth answers "the Lord forbid that I should give thee the inheritance of my father." He answered in religious tones "The Lord forbid" he showed "Ahab" thanks be to God, that there were some things that could not be bought with a price. He held to the sacred traditions of the fathers' remove not the "ancient Landmark" meant something to him. And "Ahab" well knew that "Naboth" had also answered him in accordance with the Jewish Law, for we find in the thirty sixth chapter of Numbers where it reads, "So shall not the inheritance of the children of Israel remove from tribe to tribe, for every one of the children shall keep himself to the inheritance of the tribe of his fath-

ers." And in Ezekiel also it says: Moreover the prince shall not take of the people's inheritance by oppression to thrust them out of their possessions.

No doubt Naboth knew the law as well as Ahab, but what chance did he have naturally speaking to fight against Ahab and Jezebel when the very government of the city in which they lived had got so corrupt that those in charge had rather believe a lie than the truth and were ready to cooperate or ally themselves with the ungodly element or those of their kind which Ahab and Jezebel represented.

Naboth stood upon truth, honesty of purpose and law, but when he refused to sell Ahab his inheritance Ahab went in his house sore and displeased and would eat no bread and turned his face to the wall. Covetousness or selfish desires for the carnal things of this world are a disease that have afflicted many of the present day as it did Ahab and Jezebel. It has been said that the great Alexander could not sleep because he could not get ivy to grow in his garden at the palace in which he lived at Babylon. And it seemed childish and little that Ahab, king over all Israel, should refuse to eat because he wanted a little more land that had been refused him by "Naboth."

But if one wants an evil deed or purpose accomplished there are always those that are ready to help or cooperate with them in carrying out their ungodly desire, and I have more faith in those that come out openly and show for what and who they stand for, than those that through a great show of religious and pious attitude aim to cover up

or keep in the dark their real motives or what they really stand for on principle.

So Jezebel told Ahab he should have the land and the foul black lie was ready to be hurled at "Naboth" which would rob him of his rights. So she wrote letters to the elders saying "Proclaim a fast (acting religious) set Naboth on high, saying Naboth did blaspheme against God and the king. Have two sons of Belial to witness against him and take him out and stone him that he may die."

Jezebel knew who to place on the witness stand that would be perfectly willing to carry out her lying ungodly purpose. No doubt had she so desired she could have got two pious and so called religious women to have gotten up and sworn falsely for her to gain her point. That has been done on other occasions. And people that should stand up boldly for the truth on these occasions hang their heads and let the lie pass and profess to believe it to be the truth for fear of those higher up with whom they have joined themselves to and love their ways (in reality) though profess to be followers of the meek and lowly one who said "Inasmuch as ye did it unto the least of one of these ye did it unto me." And also said "ye cannot serve two masters." How can one love the ungodly, lying hypocrisies and an element of that kind and be a true follower of Christ? But "the heart is deceitful above all things and desperately wicked and who can know it?"

What happened in the days of "Ahab" are taking place in the present age and time. A lie is a lie whether three thousand years ago or today. The method of applica-

tion may be different but the principle is the same. It may be a mere whisper "and even falsehood is made to use signs and gestures" and at times silence is made to bear witness to untruth.

High position and being well thought of by the people in general goes for nothing (in the sight of God) when the heart is wrong.

Great influence means great mischief when the soul is not in harmony with the spirit of righteousness.

When the poor beggar lay at the gate of Dives "the certain rich man" and the dogs were set upon him there were none that came forward to offer any sympathy or help in his distress save the dogs who instead of hurting him, licked his sores. So no one came forward to help Naboth when he by their "lying testimony" was taken out and stoned to death. But I had rather been in the place or condition of Naboth or the poor beggar as he lay at the gate of Dives with no earthly friends to come forward to offer help in their destitution or affliction, than to have been as some of later days (who after they had rendered a little financial assistance to a less fortunate brother in matters of worldly possession) who went about and never got through telling about how much they had helped this brother and it seemed there was no appreciation. Was the brother expected to get down on his knees and continue forever to shout forth his praise because he had received a little financial aid from him? There don't seem to be much charity or sacrifice in good works of that kind.

For the love of money and the fear of losing a little of that by

which they obtain it there are those that will resort to any method to retain it even if it is to the extent as it was in the case of Jezebel, to stir up strife in an undermining way, repeat and keep on repeating lying statements of ungodly professors who "strain at a gnat and swallow a camel," who go about saying they have a clear conscience, when if they were honest enough to examine themselves and their own heart they would confess that they themselves had been and were principally the cause of the trouble and strife which had been brought about. How can the church prosper, or will it prosper while dominated or endowed with such a spirit? We don't speak what we think is true but that which we know to be true, that which we have seen with our own eyes and heard with our own ears.

Ahab and Jezebel might have tried to fool themselves that they were doing right in using the method they did to obtain their ends or desires and that they had the laws of the land to back them up, but we have the record or testimony that the time came when they stood face to face with judgment and pronounced by the Judge of the whole earth whose judgment will be just; who will not be influenced by a long and lying tongue or speech and will look into the hearts of the wicked and say "depart from me ye workers of iniquity I never knew you."

Yours in hope of eternal life,

W. F. DODSON,

R. F. D. 5

GOOD WISHES FOR THE LANDMARK.

Editor Zion's Landmark,
Wilson, N. C.

Dear Sir:

The package of Zion's Landmark, embracing from September the first to October 15th., inclusive, have been received, and perused to an extent, and according to promise, I am now enclosing my check to cover one year's subscription to the same, and feel sure I will enjoy reading it. When I was but a lad, in my teens, my oldest brother was a subscriber to the paper, and it was a great pleasure, even at that early date of my life, to peruse its pages. I was never a subscriber to it but my brother was for a good many years, and we living near each other, I had the privilege of reading the good things therein contained; and have ever esteemed the paper for its contents. Most of the writers then have passed on to their eternal home; but I feel that there are yet a few faithful witnesses, who are still contending for the faith once delivered to the saints, and I feel that there will be until the time for this world to wind up.

I trust, in time of the many confusing, and discouraging conditions that now confront our people, the Old Baptists, that Zion's Landmark will continue in the old path, not deviating either to the right or to the left, and thus by that course, continue to feed the poor hungry children of the kingdom. For without this we will be scattered and in a way, destroyed.

"Other refuge have I none;
Hangs my helpless soul on Thee;
Leave, O leave me not alone,

Still support and comfort me."

Trusting that the present management, may be given the ability to keep the Landmark clean, as its former owner, Elder P. D. Gold, I am I trust, one of the favored few.

J. F. McGINTY.

HISTORY OF PLEASANT GROVE BAPTIST CHURCH.

The church at Pleasant Grove, Caswell County, was organized September 26, 1829, the presbytery consisting of Elders Geo. Roberts and Richard Martin. About fifty members were enrolled as charter members from Lickfork church. Our present number is fifty. Elder Geo. Roberts was their first pastor and the second was Ziba Rice.

Brother J. D. Chandler was ordained at this church to the ministry in 1831 by Elders John Stadler, Welder and Rice. He was their next pastor in 1833. Since that time their pastors have been Elders Robert Shreve, grandfather of Elder J. R. Smith, of Reidsville, then Joe Gilliam. Elder Gilliam served his church for a long time and was considered an able minister. He was a cousin of Elder J. W. Gilliam, who is our efficient clerk of the Upper Country Line Association.

Elder J. A. Burch followed Elder Joe Gilliam. He was chosen pastor in 1880 and served until death claimed him, being pastor about 25 years. He was a wonderful man and an able, peace loving preacher, sound in the faith and doctrine, and one whom we all loved and cherished. He did not preach for filthy lucre but of a ready mind always to the praise of God. We still cherish his memory, and if he was living to-

day, we would go as far to hear him as any man we know.

Elder B. B. McKinney, our present pastor, succeeded Elder Burch. He has ever been faithful, going through cold and heat to be with us. He has ever labored to keep the unity of the spirit in the bonds of peace. He has always preached sound doctrine. He loves peace.

Elder T. A. Stanfield is his assistant and has been since his ordination

In years gone by the church was visited by the following: Elders Finch, J. S. Dameron, Q. A. Ward and F. L. Oakley.

Elder F. L. Oakley was the grandfather of Elder B. F. McKinney, the present moderator of our association. Elder John Stadler was his great grandfather.

In this day we are visited by Elders J. W. Gilliam, G. M. Trent, J. R. Smith and J. V. Spangler.

Robt. W. Lawson was the first clerk, that going to different ones—G. W. Cole, W. L. Walker, W. H. Brannock, J. T. Thompson, T. A. Stanfield, and G. W. Walker, who is now clerk.

The first deacons were Ferry, Somers and James Walker. There have been many since that day, but we will come on up to our time which were B. B. McKinney, P. M. Walker, J. B. Stanfield, J. H. Combs, W. H. Brannock, T. A. Stanfield and W. C. Apple. Our present deacons are S. L. Gwyn, H. W. Ware and G. W. Walker.

We feel glad that we have been so blest of the Lord to live in peace, and to have given us gifts in the ministry and good deacons. May all praise be His.

T. A. Stanfield.

ENJOYS THE LANDMARK

P. D. Gold Pub. Co.,
Wilson, N. C.
Dear Brother Gold:

I am enclosing a check for \$2.00 for the renewal of my subscription to the Landmark.

I enjoy reading the paper so much and would hate to miss getting it. I let my friends read them also, and they enjoy them too.

I had the pleasure of hearing Brother Hutchins, from Selma, N. C., preach recently at the home of Brother J. L. Perdue, as he was passing through. His sermon was a great inspiration to me and I wish I could have the opportunity of hearing him often.

Hoping that the Lord will be with you in your good works and that the coming year will bring happiness and success to you and family.

Your sister in hope,
ORA S. LANCASTER.

Air Point, Va.

ENJOYS THE LETTERS.

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

Dear Sir:

Enclosed find my check for two dollars to pay for Zion's Landmark for another year from November 15, 1929 until November 15, 1930. I enjoy reading the good letters from our dear brothers and sisters. It is a feast to me when everything is in peace and love with one another.

Mrs. John H. Roberson,
Stokes, N. C.

ENJOYS READING IT.

Mr. J. D. Gold,
Dear Sir:

Please find enclosed check for

four dollars (\$4.00) which will pay for the Landmark up to December 1930. I should have sent it sooner, but just neglected it. I truly thank you for being so kind and sending the dear old paper to me as you have. I hope to be more prompt hereafter.

I do love the paper and enjoy it so much. It has been coming to our home for quite awhile and I pray that I may never tire of it. Sometimes I feel that I only wish I could feel to be as good as the dear Primitive Baptists seem to be.

Well, I did not intend to write so much, but I have said just a few of my thoughts. I pray that you may be blessed to continue the Landmark, as your dear father did.

J. E. WEEKS,
Stella, N. C.

ALEX WIGGS

It is with a sad heart that I attempt to write a few lines in loving memory of my dear uncle, Alex Wiggs who departed this life the twenty-eighth day of May, 1928. He was seventy one years old at the time of his death. His wife died and left him all alone the first day of March, 1928. After her death he lived with the writer. He was never satisfied any more after her death. He would often say he wanted to die, too. He felt like he had nothing to live for. They never had any children of their own. They took me after my mother died. It was so hard to give him up, but I feel like our good Lord knows best. He was a good and kind father to me.

He had been a member of the Primitive Baptist Church at Pine Level about forty-two years. He was clerk of the church at the time of his death. He was one among the best members of that church and will be greatly missed by them all. He was always ready to lend a helping hand to any body that was in need and to help in his church.

His funeral services were conducted by Elder Collier and Elder Wyatt, at the Primitive Baptist Church, at Pine Level after which he was taken to the Crocker graveyard and laid to rest beside his wife to await the coming of Christ.

Written by his heart broken niece,
BETTIE WOODARD,
Pine Level, N. C.

ZION'S LANDMARK

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

Editor

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

Associate Editors

Elder M. L. Gilbert —Dade City,
Fla.

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

Elder J. T. Rowe, Baltimore, Md.

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PEACE ON EARTH AND GOOD WILL TOWARD MEN.

Peace of mind and soul is a priceless heritage. Jesus said, "My peace I leave with you, My peace I give you." Without this God given spirit of peace, men are powerless as peacemakers. Paul said to the Hebrews, "Follow peace with all men, and holiness, without which no man shall see the Lord."

We believe, that all men, exercised by the spirit of Christ, would like to do as Paul admonished the Romans to do "If possible, live peaceably with all men."

We think, experience teaches us all, that: it is not possible, at all times and under all circumstances, to live peaceably with every one with whom we come in contact; but where all are under the influence of the same spirit, like begets like, and if all are earnestly seeking peace, it is usually found of them that seek it.

The humblest log hut in the land

is a home fit for a king, if there is love and peace reigning in the hearts of the inmates; but a mansion is but a hovel, if there is no peace within its walls.

The King of Peace rules in the hearts of men and women without respect to outward show or position. If the Lord is indeed the good shepherd, to the poorest peasant, then it can be said of a truth, that the peasant is rich far above all the wealth of this world. On the other hand, all the wealth and position and worldly glory, can but make us poor in spirit, if we have no hope in the better and higher things of life, and eternity.

Isaiah describes the desolation of the land in which the Israelites dwelt, and says, "The palaces shall be forsaken; the multitude of the city shall be left, the forts and towers shall be for dens (not homes) forever, a joy of wild beasts a pasture of flocks; until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then Judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

He does not leave us to guess at what the fruits of righteousness are but says, "And the work of righteousness, shall be peace and the effect of righteousness, quietness and assurance forever. And My people shall dwell (not may dwell) but shall dwell in a peaceable habitation, and in sure dwellings, and in quiet places." Isaiah 32:14-18.

No wonder this writer says, "A King (King JESUS) shall reign in righteousness and princes shall rule in Judgment. And a man (The Man

Christ Jesus) shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land."

Peter closes his first epistle with these words, "Peace be with you all that are in Christ Jesus." Amen. This shows to whom this peace comes that can calm a burdened soul, though storms and tempests may rage. "There is a river, the streams thereof, shall make glad the City of God. This River of Peace flows from the throne of God and the Lamb, and waters the garden of His Grace. Jesus said, "Blessed are the peace-makers; for they shall be called the children of God." They are the children of God, bought with the price of the blood of Jesus, shed upon the cross, and as such, as kept by His power, preserved by his grace and will be presented, spotless, in His own blessed image of perfection, when all will be blest to behold the King of Peace in that eternal City of God, in which; Peace will be unbroken, and joy and life, and love and delight will have no end. Peace be unto you all.

O. J. DENNY.

PREACH THE WORD.

The life and substance of this word, is the Lord Jesus Christ. "In the beginning was the Word, the Word was with God, and the Word was God, and this same Word became flesh and we beheld His Glory, full of Grace and Truth." If we preach the Word—Christ—the living word, we preach the one and only word that is full of grace and truth.

If a word or being is full of grace and truth, there is no room for any-

thing else. He is the way, the truth and the life.

If grace and truth, alone, proceedeth from this living word or fountain there is nothing other than all grace, full, free and unmerited, can proceed from it.

If God, through Christ, is truth alone, no false theme can proceed from such a fountain. James asks the question, "Can both sweet and bitter waters proceed from the same fountain?"

If Christ, the living word, is all life, and the life of His people, then death cannot separate the children of God from that life, which is hid with Christ in God. No wonder we read, "O Death, where is thy sting? O Grave! Where is thy victory? and then we read, "Thanks be to God who giveth us the victory, through our Lord Jesus Christ." Victory over sin, the power of the law and over the power of death and the grave.

What more consoling words can be spoken by men, clothed with a divine calling, than to so preach or teach the Living Word, that all the children of promise may be shown again and again, the fullness, the sweetness and glory of the blessed gospel of Christ, ascribing all honour, glory, dominion and power to God and to Christ in the manifestation of His saving grace, and grace alone, wrought out in the agony of His sacrificial death upon the Cross, in fulfillment of the Truth of Divine Prophecy, which said, "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."

In fulfillment of prophecy (not an angel); The Angel of The Lord

appeared to Joseph, saying "And she shall bring forth a son, and thou shalt call His name Jesus: for He shall save His people from their sins."

The Prophets and the Angel spake the sacred truth. He came, He saved. He died and arose. He ascended to the Father's throne. He is enthroned high above all principalities and powers, having triumphed gloriously over sin, death, hell and the grave.

Paul, to Timothy, his son in the ministry, said, Preach the word; (The full gospel) be instant in season, out of season, reprove, rebuke, exhort with all longsuffering and doctrine, for the time will come when they will not endure sound doctrine and shall turn away their ears from the truth, and be turned unto fables." Again the prophecy of the Lord is fulfilled. The Lord said my people have committed two great evils, they have forsaken the fountain of living waters, and have hewn themselves out cisterns, yea broken cisterns that hold no water.

Though there has been, and now is, and perhaps there will yet be those who will turn unto fables, still there is no cause for alarm, for God is not slack concerning his promises, and He has promised to save His people with an everlasting salvation.

John in his first epistle says, "And this is the promise that He hath promised us eternal life. These things I have written unto you concerning them that seduce you; But the anointing which we have received of Him (the Living Word) abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you all things, and is truth, and is no lie, and even

as it hath taught you, ye shall abide in Him. 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. If ye know that He is righteous, ye know that every one that doeth righteousness is born of Him." 1st John 2:26-29.

We read in Proverbs, "There is a way that seemeth right unto a man, but the end thereof is the ways of death." This leads us to say with David "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. To God and to Christ—the living word, be all the praise.

May we not all kneel in humbleness before God and seek to know the truth as it is in Christ Jesus.

Yours in hope,
O. J. DENNY.

WHO WAS CHRIST TALKING TO IN HIS SERMON ON THE MOUNT?

Several years ago I was on a steam boat in the Albemarle Sound, N. C. with a certain doctor whom I knew very well, and had often seen him at Primitive Baptist meetings. But I had never heard him express himself upon the Bible and religion. I had heard some of his relatives, (many of whom were Primitive Baptists) say that the doctor was an infidel. A more pleasant gentleman to meet and talk with one would not care to meet, and no one seemed more respectful at the meetings, or more attentive to the preaching than he. On the occasion above referred to there were two gentlemen aboard (brothers) who were of a different family of

Baptists and by some means, which I do not now remember they and the doctor got into a discussion of the Bible. The talk had not continued long before all present saw that the doctor had read the Bible. No one present could tell more of what it said than he. But he seemed to doubt its teaching. The men who were talking with him were preaching their man power and man righteous ideas to him, and among the rest I now remember that they quoted Moses to him. He said "That is no evidence to me. I do not know anything of Moses. He may have been just a religious crank, just like you fellows, for aught I know. Don't tell me what others have said. Show this matter to me." Up to this point I had said nothing and while it was mortifying to hear one question the truth of the Bible, yet I could not but be amused to see him head off their every effort. Here the doctor turned to me and said: "Mr. Rowe, who was Christ talking to in his sermon on the mount." I said Doctor I cannot talk with you about these matters, as when I talk about these things I go to the Bible and when I can give the Bible as proof of what I say I feel safe. I have some experience, Doctor, that assures me of the truth of the Bible and of the existence of an Almighty, ever living and merciful God, and that Jesus Christ is His Son. But if I were to tell it to you it would be hearsay to you just like what Moses has said. So I have nothing else to offer you. Then the doctor said "We will admit that there is a God, and that Jesus Christ is His Son. Who was he talking to in His sermon on the mount?" I replied, "Dr. I will let

the apostle that recorded the sermon answer. He began by saying, "And seeing the multitude he went into the mountain apart. And when he was set, his disciples came to him, and he opened his mouth and taught them, saying thus and so. I feel, Doctor, that I have the right to say that there was no one present even in hearing of him, besides his disciples. So the teaching was especially for and exclusively to his disciples. And these disciples were those whom he had called saying, Follow me, or those who received him because they were born again before he came. John 1:11-13. Jesus said, "Ye have not chosen me, but I have chosen you," and having chosen them he had an especial purpose in doing so, that they should go and bring forth fruit. And in order that they should bring forth the right kind of fruit he gives them especial directions that he does not give to the world, and this is not to make them the children of God, but because they are. Here the doctor said, "If Jesus Christ was the Son of God, then he is the Son of God now. And if he had true followers then he has true followers now. Who does that teaching apply to now?"

I answer, the same class of characters, for he does have true followers now, for he said I will never leave myself without a witness, and he not only calls, but he qualifies his witnesses by giving them personal knowledge of himself for it is of him they are to testify and their testimony is that it is Jesus that saves sinners, and no one can testify of Christ unless and until the Father has revealed Jesus to him or her. And to show that the Lord deals with his chosen now

as in the past, Paul says to the Galatians "Now we brethren as Isaac was, are children of promise." Galatians 4:28. God has promised Sonship and He, Himself, comes into the hearts of sinners and by divine teaching makes the sinner to know himself as a great sinner and to know Jesus as the Son of God and that he is indeed a Saviour and the only one.

All this time the doctor had listened very attentively and respectfully, and when I was through, addressing the company he said, "Gentlemen if there is anything to this it is as Mr. Rowe says. I know nothing of the especial revelation he talks about and so have nothing to say. And pointing to the gentlemen before referred to, he said, "I know there is nothing in what they say." "They call me infidel. I do not know whether I am or not. I would not dare say there is no God, but gentlemen as an honest man I have to say I do not know anything about him." And after all was over I felt that the doctor knew as much about God as those who were trying to instruct him.

"The natural man receiveth not the things of the Spirit of God. Neither can he know them, because they were spiritually discerned."

JOSHUA T. ROWE.

RESOLUTIONS OF RESPECT

Whereas God in his infinite wisdom has called home our beloved sister Mollie Malone, we wish to bow in humble submission to Him who doeth all things well.

Sister Malone was born on September 12th, 1855, quietly and peacefully fell asleep Nov. 23rd, 1929.

She was baptized into the fellowship of Mebane Church April 10th, 1926 by her nephew, our beloved deceased pastor Eld. C. B. Hall. She has ever been a loyal and faithful member of our body, Therefore he it resolved.

1st, That in passing of our dear sister Malone our church has lost one of her

most esteemed members, while we shall miss her cheerful presence we believe our loss is her eternal gain, that she is now resting where there is no more sickness and sorrow, pain and death, but all but love is done away.

It is not death to die
To leave this weary road,
And 'midst the brotherhood on high
To be at home with God.

2nd, That we extend our tender love and sympathy to the bereaved ones, trusting that the God of all grace may comfort and sustain them in every trial which they may be called to pass through, and lead them in the way of truth.

3rd, That a copy of these resolutions be sent to Zion's Landmark for publication and a copy be placed upon our church record.

Done by order of conference.
December 7th., 1929.

T. F. ADAMS, Mod.
W. F. CLAYTON, Clerk.

RESOLUTIONS OF PEACE.

Whereas the Eternal God has in his infinite wisdom removed from the midst of his family, friends, and the church at Sandy Grove, Nash County, by the death of our Brother J. Wiley Edwards, who was born April 1885, died July 1, 1929, making his stay on earth forty-four years. He united with Rada Joyner, and to this union there were born nine children. One preceding him to the grave in 1921, leaving a loving wife, five boys and three girls to mourn the loss of a good husband and a loving father.

I visited Brother Edwards right much and always found his to be a loving home. He liked to talk of the Lord and His saving grace and mercy.

This father was Mr. W. F. Edwards, and his mother Mrs. Elizabeth Edwards, both preceding him to the grave. His mother was a true member at Sappony Church. His father was a lover of the Old School Baptists, but never united with the church, but he reared a large family of children. The writer was personally acquainted with all of them. They are as follows:

Mr. W. R. Edwards, Spring Hope, N. C.
Mr. Nero Edwards, Nashville, N. C.
Mr. Dalmadge Edwards, Spring Hope.
Mr. Charlie Edwards, Spring Hope, N. C.
Mr. G. W. Edwards, Spring Hope, N. C.
Sister Wiley T. Lamm, Spring Hope.
Sister W. T. Baker, Spring Hope, N. C.
Mrs. W. R. Cooper, Spring Hope, N. C.
Mrs. W. E. Morgan, Spring Hope, N. C.
W. H. Abernathy, Spring Hope, N. C.
J. T. Abernathy, Spring Hope, N. C.
Sister Mary Sherron.
Mrs. E. W. Pridgen, Spring Hope, N. C.
Brother Edwards came before the church at Sandy Grove, August 4, 1922.

and was received and baptized August 5, by our Pastor Elder G. W. Boswell.

Therefore, be it resolved:

1. That we bow in humble submission to the will of an all wise God who doeth all things well feeling our loss is his eternal gain.

2. That a copy of these resolutions be sent to his family, also a copy to Zion's Landmark for publication, and a copy recorded on our church record.

Written by order of conference.

Elder G. W. Boswell, Moderator,
J. B. Murray, Church Clerk.

RESOLUTIONS OF RESPECT

Whereas it has pleased our heavenly father to call from time our dear brother, J. M. Stone, who was born Aug. 29, 1855, united with the Primitive Baptist Church at New Hope about 1892, and departed this life July 28, 1929, making his stay on earth 74 years and 29 days.

Therefore be it resolved, that we bow in humble submission to the will of Almighty God who giveth and taketh away, blessed be his name. Be it further resolved, that we record the same on our church records and that we send a copy to Zion's Landmark for publication.

Done by order of the church at Gift in Conference, Saturday, November 16, 1929.

G. M. Stewart, Moderator
G. C. Langdon, Clerk.

FOR ELDER STEPHENSON

Mrs. Martha N. Walton, Jacksonville,
N. C. ----- \$2.00.

APPOINTMENTS FOR ELDER M. F. WESTBROOK.

- Durham, Monday, Night, Jan. 6th. 1930.
- Mt. Lebanon, Tuesday, Jan. 7th.
- Rougemont, Tues. Night, January 7th.
- Camp Creek, Wednesday, Jan. 8th.
- Tar River, Thursday, Jan. 9th.
- Surles, Friday, Jan. 10th.
- Flat River, Saturday, Jan. 11th.
- Roxboro, Saturday night, Jan. 11th.
- Whealers, Sunday, Jan. 12th.
- Prospect Hill, Monday, Jan. 13th.
- Bush Arbor, Tuesday, Jan. 14th.
- Pleasant Grove, Wed., Jan. 15th.
- Gilliams, Thursday, Jan. 16th.
- Burlington, Thursday night, Jan. 16th.
- Harmony, Friday, Jan. 17th.
- Mebane, Friday Night, Jan. 17th.
- Conveyance needed when off the Railroad.

Appointments arranged by L. H. Hill,
Selma, N. C.

C. J. MOORE, Jr.

Sunday evening Nov. 24, between the hours of 12:00 and 1:00 o'clock, a death angel came and hovered over the home of Mr. and Mrs. C. J. Moore, lingering only a few moments and disappeared, bearing their beloved son, C. J., Jr. He had been confined to his bed for eleven months, and

never has there been a child any more patient than he was during his afflictions. He never complained and always when entering the room he wore a pleasant smile and was glad for any one to visit him.

All his relatives, friends, and neighbors did all they could to make him brighter, his bed being heaped around him with all kinds of toys you could mention, he spent many hours amusing himself with them, excepting his greatest suffering when he cared nothing for toys.

His parents never tired of nursing him and especially his mother whom God blessed with health to care for him tenderly during the eleven long months he suffered. They did all that was in their power to do for him. Doctors too numerous to mention attended him. He spent one week in Rex Hospital, Raleigh, and later went to John Hopkins in Baltimore, but it was beyond the skill of the best learned doctors to know the exact cause of his illness.

His only desire was to live to see his eighth birthday, and I feel our good Lord spared him in order that his wish be granted, as he was born between the hours of 12:00 and 1:00 o'clock, Nov. 24, 1921, and passed out of this world at the same hour he entered.

Saturday before he died on Sunday he called his mother and father and all that were there at that time to his bed and asked them to pray for him. They told him they would that night. He said no, pray now. I want be with you much longer, and I'm going to pray with you. How wonderful for such a small child to feel the need of prayer and to talk about the dealings of the Lord, he often asked that the Bible be read to him.

So his parents and near relatives may rest assured that he was a child of God, and is now safe in the arms of Jesus where he'll have no sorrow, pain nor disappointments, but that eternal home where nothing but pleasure, peace and happiness dwell.

A close relative.

J. I. WOODARD

The subject of this notice died September 9th., 1929. He was 80 years, 3 months and 5 days old. Papa had been in declining health for four years. He was the father of 10 children, all who lived to be grown, 1 girl and 2 boys preceded him to the grave. He had been a member of the Primitive Baptist church for more than fifty years, was deacon for a number of years. After his health failed he asked for an assistant, but he remained deacon as long as he lived. He was never too busy to go to church, and he always filled his seat, unless providentially hindered. He always wanted his children to go too. Elder Collier went to his home several times and preached, much to his

comfort. I never saw anyone more willing to die than he was. He spoke of dying almost every day, for the past three years, said if he only knew he was born of the spirit, but felt he was willing and would be ready any time when his father called child come home. I don't think papa had an enemy, he was always meek, gentle and slow to speak, wanted to treat his fellow man right. He would tell mother day after day she would be better off without him, he was so much trouble. As he grew weaker in body, he seemed to grow stronger in spirit until the last. All was done for him that a loving wife, children and kind friends could, but the time had come and he must go. We weep, not without hope, that he is sweetly resting in the Paradise of God.

We desire the prayers of all who have a mind to remember us in the loss of our dear husband and father, that we may meet where all is love.

Written by his daughter,
MRS. C. F. BROADWELL

RESOLUTIONS OF RESPECT.

I am writing this in memory of a dear sister of our church Jackie Ann Bone. She was born in Nash County May 15th 1855 and died Jan. 7th, 1929. She was married several years ago to Heywood Bone, who did not live long after their marriage. No children were born to this union. She was a member of the Missionary Baptist Church for about 30 years, joining the Primitive Baptist Church at Sandy Grove in the year of July 2, 1927 being baptized the following morning by her pastor Elder G. W. Boswell.

She lived in a small two room house in Spring Hope and had for the last ten or twelve years, and prior to this she lived with her mother, taking care of her blind mother with the most tender care and love. To make the acquaintance of Sister Bone was to love her, she was a good neighbor and friend. Was very kind to everybody and did not have an enemy that she knew of at her death. She did not like to speak unkindly of any one, she owed no one any harm, she lived quietly and peacefully in her little home, and friends calling to see her would hear her remark that she was not lonesome for her Jesus was with her constantly and gave her comfort all along the way. She could not read, but she had that sweet revelation of the scripture along from time to time and she said it was so sweet to her. She was very true to her church and to her God. She was always praising the Lord for the good things he had done for her. Her desire before death was that she would not have to suffer long, which she did not. She was seriously sick for 3 days, with pneumonia and erysipelas, but she bore her suffering with patience, not grumbling in the least, but putting all her faith in Jesus. She passed out quietly

and after death she looked so good, her expression almost spoke that she had passed over the river and was resting in the arms of her blessed Jesus, who had been so good to her for these many years. Brother R. H. Boswell of Wilson conducted the funeral services, after which the remains were conveyed to the Cemetery in Spring Hope and there laid to rest.

Written by C. B. Brantley.

ANNIE WHITE BUTTS

With sad hearts and a deep feeling of loneliness we chronicle the death of our precious sister, Annie Butts, September 30, 1929.

Resolved, 1st. That we, in our weakness, emulate her Christian walk and peaceful influence in this life.

2nd. That we extend our heartfelt sympathy to her family.

3rd. That we send a copy of these resolutions to Landmark for publication, placing same on our church books.

Done by order of the church Saturday before the third Sunday in October, 1929.

A. B. DENSON, Moderator
WILLIE RIDDICK, Clerk.

RESOLUTIONS OF RESPECT.

Since it was the will of our Heavenly Father to remove from our midst our beloved sister, Catherine Patrick 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, forevermore. It seems so hard to part from our loved ones, but God knows best.

She was born March 11, 1851, died Feb. 24, 1929. She joined the church at Hancock's when she was a young woman, (date not known by me), and was a faithful member as long as she was able to attend. She was sick about eight months, and died at the home of her daughter in Ayden. Her funeral was conducted by her assistant pastor, Bro. J. B. Roberts of Greenville, and her burial was in Ayden cemetery, beside her husband who preceded her to the grave about six and one half years. She leaves four children: Mrs. Eugene Cox, of Greensboro, N. C., Mrs. Will J. Boyd, of Ayden, N. C., W. Ed. Patrick, Washington, N. C., Joseph Patrick, Ayden, N. C., and several nieces and nephews.

Now, therefore, we bow in humble submission to the will of our heavenly Father. Resolved, the church at Hancock has lost a faithful member. That a copy of the resolutions be spread on our church book and a copy be sent to Zion's Landmark for publication and a copy sent to each of her children.

Done by order of conference at Hancock's church, May 18, 1929.

PATTIE WORTHINGTON,
W. M. MONSEES Mod.
B. R. BINGHAM, Clerk

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

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No. 5

REHOBAM BECOMES A TYRANT.

"And Rehoboam went to Shechem: for all the people were come to Shechem to make him king.

And it came to pass, when Jeroboam, the son of Nebat, who was yet in Egypt, heard of it, for (he was fled from the presence of King Solomon, and Jeroboam dwelt in Egypt;)

That they sent and called him, And Jeroboam, and all the congregation of Israel came and spake unto Rehoboam, saying, Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke, which he put on us lighter, and we will serve thee.

And he said unto them, depart yet for three days, then come again to me, and the people departed.

And king Rehoboam consulted with the older men, that stood before Solomon his father, while he yet lived, and said, How do ye advise that I may answer this people?

If thou wilt be a servant unto this people this day and will serve them, and answer them, and speak good words to them, then they will be thy servants forever.

But he forsook the counsel of the old men, which they had given him and consulted with the young men that were grown up with him, and which stood before him, and spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father chastised you with whips, but I will chastise you with scorpions." 1 Kings 12:1-14.

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

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

ELDER S. B. DENNY - - - - - Wilson, N. C.

ELDER J. T. ROWE - - - - Baltimore, Md.

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The Purpose of Zion's Landmark

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

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

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

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

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

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All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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P. D. GOLD PUBLISHING CO.,

Wilson, N. C.

Zion's Landmark

Devoted to the Cause of Jesus Christ

HYMN OF THE WALDENSES.

"Hear, Father, hear thy faint afflicted flock

Cry to thee, from the desert and the rock;

While those who seek to slay thy children hold

Blasphemous worship under roofs of gold;

And the broad goodly lands, with pleasant airs

That nurse the grape and wave the grain, are theirs.

Yet better were this mountain wilderness,

And this wild life of danger and distress—

Watchings by night and perilous flight by day

And meetings in the depths of earth to pray,

Better, far better, than to kneel with them,

And pay the impious rite thy laws condemn.

Thou, Lord, dost hold the thunder; the firm land

Tosses in billows when it feels thy hand;

Thou dashest nation against nation, then

Stillest the angry world to peace again.

Oh! touch their stony hearts who hunt thy sons—

The murderers of our wives and little ones.

Yet, Mighty God, yet shall thy frown look forth

Unveiled, and terribly shall shake the earth:

Then the foul power of priestly sin and all

Its long-upheld idolatries shall fall
Thou shalt raise up the trampled and oppressed,

And thy delivered saints shall dwell in rest."

—Bryant.

The Waldenses were the Primitive Baptists, the chosen and ordained people of God, who refuge in the Alps mountains in their day of persecution; before they came to America, under the leadership of Roger Williams; known in history as Pilgrims, and landed at Plymouth Rock in the year 1620. If this statement is not correct I will thank some of the brethren to give the right information; as we are anxious to know the truth about this wonderful people.

— Lizzie Holden Garrard.

THE DOCTRINE OF GRACE.

Mrs. Effie H. Carawan,
Swan Quarter, N. C.,

Dearly Beloved of the Lord, saved in the Lord with an everlasting salvation:

The doctrine of Grace is a most wonderful doctrine. It is God honoring and soul comforting. It has been in all ages a most wonderful theme and how few believe in it,

and most really despise it, and don't have any use for those that believe it. They are poor blind souls, and when the blind lead the blind both fall into the ditch. I have loved it for nearly 60 years, and have been proclaiming it abroad far and near 53 years last month, and today I do not see any reason why I should change one principle of truth that I have preached from the first. I will name some of them. 1st, Foreknowledge. 2nd, Predestination. 3rd, Election. 4th, Redemption. 5th Salvation by grace. 5th Resurrection of the Dead, which takes in the redeemed sinner, body, soul and Spirit. 7th The Glorification of the Whole Family of God, these are all embraced in the predestination of God, and to make it complete we will add the Admonition and Exhortation of the Apostles. These from the first to the 7th with the admonitions and exhortations, present the full complete and perfect Gospel of God our Saviour, without any prefixes, affixes, or words coined by uninspired men, even our so called able ministers in the gospel embraces the power of God, and the wisdom of God. Not the power of man and the wisdom of man, for man by earthly wisdom knows not God. The religion of Jesus Christ is a revealed religion, from start to finish. Not one atom comes from any earthly source, and every one of the foundation principles that I have named from the first to the 7th is given to His elect people in the same way. I wish to be understood that I mean from a spiritual standpoint, and I am glad it is so. Jesus himself said that God himself had hid these things from the wise and the prudent and revealed them unto babes, and then said,

Even so Father, for so it seemed good in thy sight? It is a wonder of wonders, that such poor unworthy sinful worms of the dust as we are, should even dare hope that we have the least knowledge of such deep, unsearchable mysterious things, but when we hear them set forth by God's called servants, and they come home to us with power and much assurance in the Holy Ghost, we feel to say, I know that this is the gospel, preached with power from on high, and it is spiritual manna to our hungry soul.

O how I have feasted upon the wonderful sermons, that I have heard the old servants of God preach in my day. The very heavens seem to be opened up to their view, and I, a poor ignorant creature, was given an ear to hear, and a heart to understand what they preached, and I loved it, and I loved those dear old tried servants of God. But they have gone to their reward, and others have been raised up to proclaim the glad tidings of salvation through Jesus Christ our Lord, and I have several others in my mind at this time, that I believe will be placed upon the walls of Zion to proclaim the unsearchable riches of Christ, to feed the sheep and lambs of his fold when needed. God will care for his own dear people. He loves them too well to neglect them, and he will bring them off conquerors and more than conquerors, through him that loved them, and gave himself for them. Why should they not love him and serve him with gladness of heart? A true servant is in subjection to his master, not a commander, or dictator. They will not lord it over God's heritage. They are not greedy dogs or hirelings.

They cannot set a price on the Gospel, or their services as ministers of Gospel. Not many old school Baptist Ministers have any income outside of what they get from the churches they serve, but as far as I know the churches are kind and faithful enough to look after the needs of their pastors, but I have seen a few reports where good faithful, acceptable servants with their wives and families have been grossly neglected. Such churches are not worthy of a pastor. I am not saying that all pastors are worthy of support. In such cases if the church is alive and awake to a sense of their duty, they will drop them and not starve them out, and to recommend them to another church would be an imposition.

Sister Carawan, I have written what I have written. If it commends itself to your faith you may have it published, if it is also acceptable to the publisher or editor. As you have given your consent I will send your good letters to be published, have sent one of them already. God bless you.

I am glad that you know Bettie Z. Whitley. She writes a lovely letter.

Yours in Christian love from my wife and myself,

D. M. VAIL,

28 Williard St.,
Binghampton, N. Y.

PREACHING THE GOSPEL.

The meaning of "Gospel" is "Glad tidings of salvation through Jesus Christ." The eternal God provides the tidings against the will of the man who bears it, and he runs to bear tidings of what he sees and knows. "He receives it not of

man." And "Woe is me if I preach not the gospel." The church may provide credentials to a person, but this does not cause him to preach—he must be called of God as was Aaron. God calls and qualifies. He is an honor to all, and if one member be honored all are honored with it.

The church can't decide his fields of labor: "Come over into Macedonia and help us," "when he assayed to go into Asia." (Paul.) We say above, the church can't decide his fields of labor, and the Bible authorizes us to say he can't decide this for himself, but God opens up the field and there he must labor, if labor at all in accord with the will and purpose of God. To refuse him or his counsel is to reject the testimony of God, for God is with him. And to refuse to obey him is to stand in disobedience to the Almighty. "It is a fearful thing to fall into the hands of the living God." And those who fail of giving heed to his words will experience this fall. I will send thee far hence among the Gentiles," and he conferred not with flesh and blood. The angel bade Phillip to arise and go south. And the Spirit told him to join himself to the chariot in which the eunuch rode. The eunuch felt the need of a minister, he said, "How can I except some man guide me."

"God made choice among us," etc. The case of Jonah to the Ninevites shows how God deals or works in this thing. The people of Ninevah repented at the preaching of Jonah, for God said to him: "Go to Ninevah and preach the preaching I bid thee." Peter was led to the house of Cornelius against his own vows and determination. See God

in this case from first to last in the divine arrangement.

God was at both ends of the rope, for He prepared that congregation, and prepared the preacher. The rain and the snow have as much to do in being received by the earth as such characters for "My word shall not return unto me void."

These thoughts cause a seriousness with me never experienced before. This is the gospel age, and forms one of the three dispensations, and hence it is God's work, and I am afraid to tamper with it. "If they receive not you, they receive not me." "You received me as an angel of God; even as the Lord Jesus." (Paul).

Paul said to the Jews "It was needful that the word should have first been spoken to you, but seeing ye put these things from you." How fearful; how fearful.

What greater desolation can we experience than that which God will bring to pass when the gospel must fly away.

In Lloyd's collection of hymns. No. 566, we find the following:

"Lord must thy gospel fly away,
And all thy mercies be removed,
And we to sin become a prey,
And all our talents misimproved

Oh! must we bid our God adieu?
And must the gospel take its
flight?

Oh! shall our children never view
The beamings of thy heavenly
light?"

But we must notice the 3rd verse of hymn 565:

"Where once thy churches prayed
and sung,

Thy foes profanely rage;
Amid thy gates their ensigns hang,
And there their host engage."

"Let us give the more earnest heed to the things we have heard; lest at any time we should let them slip."

The credentials we receive from the church does not help us to preach, and though we hold it as a good rule to give such documents when one is ordained, still as it is a mere custom to do so, we should consider this subject well.

J. T. SATTERWHITE.

A LITTLE HOPE.

Dear Friend:

I have had a mind to write of my humble hope ever since I was so sick. I am not a member of the church, but I have a little hope now, after praying to my dear loving Saviour in the lonely house while all are asleep but me, begging Him to guide my weak and trembling hand. It seems that his presence is near me, and I will try to write a little of my experience if I have one. I have rejoiced over it so many times and I would not take ten thousand worlds like this for it. When I was so sick my bones ached so much, one day I was feeling so badly I went and lay down on the edge of the bed. All at once that awful hurting left me. I felt so good and as light as a flying feather. I closed my eyes in perfect ease. It looked like the heavens opened, everything was so bright. I thought I had found a sweet Saviour. I wanted to die and begged to die, so that I could go to rest with him. I was so happy I did not want anyone to see me. I wanted to hear some good preaching. I

thought they might tell about the heavenly Father, but I felt so little and like one alone I would tell no one my feelings. I thought there was no one like me. I have always loved the Primitive Baptists. If I can feel as I have at times I shall not fear death when I am called to die. But I have doubts and fears, ups and downs. Yet it seems my way is growing brighter every day. I beg the prayers of all you good people to pray for one like me, and my dear husband and three little daughters. He said for us to pray for our enemies. I can do that by his help. I feel that my heart is in prayer most of the time. I have a strong faith in him. All this is better to me than gold, when I can see my way clear. Oh this is not all, it is just a part.

One in hope of a better world when done with this one.

MRS. PAUL E. LESTER,
Roanoke, Va., Route 2.

A GOOD MEETING.

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

Dear Brother in Christ I hope:

I will tonight take great pleasure in writing to you. Bessie and myself went to the yearly meeting at Meadow church Saturday. Bro. Harrison preached a powerful sermon to us. We also heard him preach a sweet and comforting sermon at Upper Town Creek church, third Sunday. We were blessed to attend the yearly meeting at Great Swamp church fourth Sunday. You preached a powerful sermon to us. You spoke of several points in your preaching today that my mind exercised and soul feasted upon. You spoke of those preachers who we believe are now "sleeping the bless-

ed sleep from whence none ever wake to weep." Sometimes now I feast upon the sweet gospel sermons they preached while here in this sinful world. I greatly miss Elder Hooks, Bro. Hall, Bro. Gold, your aged father, and Elder C. F. Denny, who was so near and dear to me. He was so Christ like, he preached the truth in Christ Jesus. And I want to say we also enjoyed the preaching of dear Elder Monsees at the yearly meeting at Red Banks, second Saturday and Sunday in September. He is feeble but his preaching was wonderful.

These words are upon my mind, "Behold how good and how pleasant it is for brethren to dwell together in unity." How often does Jesus admonish His following "to love one another;" and Himself declares it an evidence of His indwelling spirit when we do love one another. How sweetly do these words fall upon the ear, coming from His own dear, divine lips: "This is my commandment, that ye love one another as I have loved you." "As I have loved you!" Oh! how precious such words. How has He loved us? Why so dearly that He gave even His life for us, that He saved us even though we were dead in trespasses and sins. If, then, He so loved us, ought not we to find it easy to love one another, to forgive one another, and overlook each other's faults? Oh! dear ones we want to be gentle with those who err, ever ready to forgive, and desirous to have them turn from the error and evil of their ways. How terrible it must be to feel bitter against one of His little ones. But when, under the influence of the Spirit which "thinketh no evil," how easy it is to

love our brethren, how pleasant "to dwell together in unity," and to sit under the shadow of our King Emanuel with great delight. May the dear Lord bless you and sister Denny.

Your little brother and sister I hope,

MR. and MRS. Z. R. GAY,
Farmville, N. C.

GOOD WISHES FOR THE LANDMARK.

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

Dear Sir:

Please find enclosed check for \$2.00 for my subscription to the Landmark until April 1930. Hope you will pardon me for my delay in renewing my subscription for I have been impressed to do so for some time but kept putting it off until now. May the Lord bless you and with your work the coming year, as I feel he has through the past year. "For if God be for us who can be against us," says one of old. And I believe it's true until this day. For I believe God's plans and ways will stand through all eternity.

Your brother in Christ I hope,

J. F. HAMLETT,

Charlotte C. H., Va.

LOVES THE LANDMARK

Mr. Gold:

I will send you two dollars to pay for the Landmark which I should have sent before now and please send it to Crawford, Colorado, as I am old and forgetful I am past four score, so please excuse this. I love the paper and I remember well when your father and others used to come up to Cross Roads in Grayson County, Va., and preach

for us. Oh how it did feed my poor hungry soul. Oh that we had some true, gospel preacher here in this part of the world. I will close as I am old and trembly as you can see.

L. S. GALYEN.

Crawford, Colorado.

RESOLUTIONS OF RESPECT.

In memory of our dear sister, Mary G. Chamblee, Whereas God in his wisdom and mercy has seen fit to remove from our midst our beloved sister. She was born August 23, 1847. Died October 30, 1929, making her stay on earth eighty two years, two months, and seven days. Funeral services were conducted by Elder G. W. Boswell at the old home place near Zebulon.

She professed a hope in Christ in her early life and went before the church at Sandy Grove, Nash County, North Carolina, Saturday before the fourth Sunday in November 1870, and was received and baptized by Elder Russel Tucker, who was Pastor at that time. She lived a faithful member of the church for fifty nine years, and to know her was to love her. The writer was personally acquainted with her. I cannot find words to express her life. She was a good wife and loving mother. Being the wife of A. J. Chamblee, who was born 1841, and died March 12, 1918, making his stay on earth seventy seven years. Brother Chamblee united with the church at Sandy Grove and was baptized by Elder G. W. Boswell, and lived a faithful member until his death. He was a good husband and loving father. Brother and Sister Chamblee's vacancies cannot be filled in our midst.

To this union were born eleven children, Her husband and three children preceded her to the grave. Eight living names as following: W. D. Chamblee of Durham; Mrs. Molly Brown, Zebulon; Brother L. G. Chamblee, Zebulon; P. D. Chamblee, Middlesex. P. B. Chamblee, Zebulon; Mrs. Respie Hilliard, Middlesex.

Therefore, be it resolved: 1. That we bow in humble submission to God's will looking unto Jesus, the Author and Finisher of our faith. Knowing the Lord was too good and wise to err or to make mistakes.

Resolved 2nd: That a copy of these resolutions be spread on our church book, and a copy to the family, and a copy sent to Zion's Landmark with a request to be published.

Signed by Order of Conference.

G. W. BOSWELL, Moderator.
J. B. MURRAY, Clerk.

ZION'S LANDMARK

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

Editor

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

Associate Editors

Elder M. L. Gilbert —Dade City,
Fla.

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

Elder J. T. Rowe, Baltimore, Md.

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PRE-DETERMINATION.

"God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands; neither is he worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath and all things; and hath made of one blood of all nations of men for to dwell on the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in Him we live, and move, and have our being; as certain also of your own poets have said, For we are also His offspring. —The Acts 17 Ch. 24 to 28th verses.

The fact is so clearly set forth, in this and other scriptures, that we need not argue as to the source of all life.. "In Him we live, and move and have our being." We are

His offspring. Born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

What concerns the writer is whether or not he is embraced in that number that is born of God, born from above, born of the spirit and, therefore, alive forever more, an heir of God, and joint heir with the Lord Jesus Christ.

If God had to be worshipped with men's hands, as though He needed anything, we would feel our inability to perform that which was right or that which would be acceptable in His sight. We believe we can witness with the apostle in his saying, "With the mind I serve the law of the Lord; but with the flesh the law of sin."

It is seldom that we are enabled to say of a truth, "Not my will; but Thy will be done."

If we live unto the flesh, we may feel to be alive without the law; but when the law is made manifest, sin is revealed in us, and we die to that state of self righteousness.

We read that God hath determined the times before appointed. Men may appoint, but God can disappoint us. Men may pre-determine to do a thing; but may not perform. With God it is different. All things are ever open before His all seeing eyes, therefore He can do all the good pleasure of His will.

Are we not glad that the inmates or subjects of the kingdom are not born of blood, to suffer and die, not born of the flesh to be subject anew to all of the imperfections of the flesh, not born of the will of man and subject to the demands or commandments of men; but born of God, born of love, born from above and born into that state of perfection that enables each, such blessed

character, to live to all eternity, in praise to God and to Christ forever and forever.

It is not the word, often, that causes confusion among the people of God; but the misuse or abuse of the word that brings its chain of contentions to no profit.

The words predestinate and predestinated occur twice each in the writings of St. Paul. The word predestination is not found in the Bible and yet there has been more confusion and contending about predestination than, perhaps, any other subject or word. Paul was an eminent scholar and had no need to have used the words predestinate and predestinated, if the words, were not proper words. We do not believe he would have used them—predestinate and predestinated, if they were not the right words used in the right place.

Let us examine the records for a correct interpretation of his meaning. Paul had in mind the eternal security of all the children of God, therefore, he said, "For whom he (God) did foreknow, he also did predestinate (them) to be conformed to the image of His Son, that He (the Son Jesus Christ) might be the first born among many brethren." "Moreover whom he did predestinate (to be conformed to the image of His Son) them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified." Rom. 8:29-30.

It is a fact, beyond dispute, that in all of the writings of all the apostles and prophets, the words predestinate was used but twice, only, and used to show the fact beyond dispute that the people of God were foreknown of God, were predestinated or that God determined

that they should be conformed to the image of His Son, (not that they should be conformed to the ways of the world), that they should be called, justified, and glorified. What of such predetermination on the part of God? Can any one question his right to so determine beforehand? Surely not; but let us be content to use the word predestinate in the connection and with the meaning that it was used by the apostle.

Paul in his epistle to the Ephesians, used the word predestinated only twice, and the word was used each time in showing the spiritual blessings of God toward his people. He was not discussing anti-Christ or the kingdom of darkness in this connection.

Showing again the predetermination of God or the predestination of God, if we must use the term, He said "According as He hath chosen us in Christ; before the foundation of the world, that we should be holy and without blame before Him in love; having predestinated us unto the adoption of children by Jesus Christ, to himself, according to the good pleasure of His will, to the praise and glory of His grace, wherein he hath made us accepted in the beloved." "In whom we have obtained an inheritance, being predestinated, according to the purpose of Him Who worketh all things after the council of His own will. That we should be to the praise of His glory who first trusted in Christ."—Eph. 1:5-11.

We have no right to use the words of Paul or of any other inspired writer, save in the same connection or in conformity to the same meaning, in which meaning it was used by the writer.

If the ministry will use the words, as the apostle used them, to show that God pre-determined the salvation, preservation, resurrection and final glorification of the Church of God, no well read man or woman who believes the scriptures should object to the same.

If, on the other hand men try to so interpret the words of the apostle, the only Bible character to use them, as to make it cover and pre-determine all the wicked acts of men, he is not fair to the apostle nor to the scriptures, for we read, "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap, For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting."—Galatians 6:7-8.

John in his first epistle general said, This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. "If we say that we have fellowship with Him, and walk in darkness, we lie and do not the truth; but if we walk in the light, we have fellowship one with another, and the blood of Christ his Son cleanseth us from all sin."

May God give us an understanding and may we be found earnestly contending for the truth, the whole truth and nothing but the truth, as it is in Christ Jesus.

In hope,

O. J. DENNY.

EARNESTLY CONTENDING FOR THE FAITH.

It has been my privilege to speak in a Primitive Baptist Chapel in eighteen states and be in the bounds of forty-three of their Associations.

I am fully persuaded, from what I have seen and heard proclaimed by the servants of God, that these people, from the Pacific to the Atlantic Ocean and from the Great Lakes to the Gulf of Mexico, are today in accord with the Apostolic Church in doctrine and order; and while along the way there have been some innovations, which had to be lopped off, these people are earnestly contending for the principles delivered to their fathers by the Head of the Church, some nineteen hundred years ago, without adding an auxiliary, and the true church will never add one, it matters not how long this world shall continue. When you have a heart to heart talk with a Primitive Baptist this world over, who has been truly taught of God you will find a oneness in spirit, with no uncertain sound; but from the use of certain expressions in different parts of the country there might seem to be a difference. Who is there among them that would want to make a brother an offender for a word? The Apostles often used different expressions to set forth the same blessed truth, yet a superficial thinker might construe their language to be contradictory, especially if such a one should be swayed by a leader, who cared more for his own glory than he did for Christ or the church. There were a few such characters in apostolic days, though Paul condemned such a spirit, when some were clamoring for Paul, some for Apollos, and some for Cephas, as if these men of God were not in accord. When Paul affirmed that Abraham was justified by faith, and James that he was justified by works, let no one think for one moment that Paul and James did not believe

alike. Paul was speaking of justification before God; and James of justification before man. All saints believe as experience and the scriptures teach, that salvation is of the Lord; and, in keeping the commandments of the Lord there is great reward, and in walking in his statutes there is rejoicing of heart. One brother may dwell and stress the gladness of heart in the obedience of faith and in the work of love; and say as did Paul to the church at Rome, "I beseech you therefore, brethren, (not from the exertion of man or from the creature will, but) by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptably unto God, which is your reasonable service," thus dwelling upon the effects of God's grace; and another servant may dwell upon the cause of right living, the grace of God; and each well knows that without the Lord he can do nothing in spiritual service; as it is God that worketh at the time of service, not worked at some previous time, both to will and to do.

I sometimes wonder if there are as much love, meekness and littleness among all who claim the name of Primitive Baptists as the Holy Spirit teaches, would there be so many taunts, reflections and misrepresentations of God's anointed in our ranks? So many are ready to condemn others for using expressions not found in the Bible, when they do the same things. Some years ago an elder living in Tennessee wrote me that he was impressed to visit the churches of South Florida, and asked me if I could arrange appointments for him; and then added that a preacher in Georgia had told him that I

was an avowed absoluter. He said that he did not believe in the doctrine of the absolute predestination of all things, good, bad and indifferent, for such were not scriptural expressions, and that God's servants should not use such terms. Further on in his letter he said, "I hold and believe in the sovereignty of God over all words, beings and things." While the preacher did not say anything in his letter about two salvations, one wrought by God and one wrought by the believer, yet I knew he advocated such a theory. I am not conscious that I ever used the expression "absolute predestination of all things" or "two salvations" in preaching the doctrine of the Bible, and I do not think I would have to do so in order to be a sound Primitive Baptist. I do not know of a Primitive Baptist preacher in the Association of which I am a member that uses either of these unscriptural expressions. While I never told the Elder that he could find "absolute predestination of all things" in the same chapter that he could find the "sovereignty of God over all worlds, beings and things," but I wrote him if he was willing to speak as the oracles of God, and leave off human made expressions, I would make appointments for him. He promised, and if he ever made any while among our churches I did not hear of it.

When Peter said, "If any man speak, let him speak as the oracles of God," he may not have meant that we should clothe our language in the same words, but I do believe if brethren would cease to use expressions contrary to their meaning, there would not be so many inferences drawn, and we would understand each other better. I have

never felt like declaring non-fellowship for a brother because he does not use Bible language, if I believe he knows and loves the truth; but I am led to believe that the inspired servants were directed of God to use proper words, and sound speech.

M. L. GILBERT.

REPENTANCE.

There is much said in the world and also in the Bible about repentance. In the world it is believed and taught that men can repent at will and of themselves and so they are urged to do so. The Bible nowhere exhorts men to repent. It declares it of great importance. Jesus said "Except ye repent ye shall all likewise perish." Luke 13:3. Men have sinned and done things contrary to God's laws and God's ways, and he must repent of it all or he cannot be saved. But so many things that men do that are wrong in God's sight, are right in their own sight. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14:12. How can a man get sorry for, and turn away from a thing that seems right to him? Men attain to and boast of their righteousness, but those taught of God find that all their righteousness is as filthy rags. Paul prayed to be clothed, not with his own righteousness, but with the righteousness which is of God by faith. Phil. 3:9. There is great necessity, but how is the natural man to repent. Paul said, "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth." Acts 26:9. So we see that it is true as Jesus said, a man must be born

again. Man is in himself helpless, but the Lord has laid help upon one who is mighty to save, even to the uttermost them that come to God by him. Heb. 7:25. Now in this gospel day repentance and faith are to be preached, but how? Read Luke 24:47. "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

Notice repentance is to be preached in Jesus name, if it be asked why, read Acts 5:31. "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

Now we see that repentance like the pardon of sins is the gift of Jesus Christ. Then when one is truly sorry for his sins, sees how exceeding sinful sin is, hates sin, and abhors himself and repents in dust and ashes, as did Job, his sorrow is Godly sorrow, and is the gift of God and he like the Publican, in the temple cries, God be merciful to me a sinner. The Lord has begun this work, and it is a good work. It brings the sinner within the range of God's mercy, and he that has begun a good work in the sinner will perform it unto the day of Jesus Christ. Then when we preach repentance to sinners, should we not tell them that repentance is the gift of Jesus Christ, who came into the world to save sinners, and that repentance is one of the graces by which he saves? "By grace are ye saved, through faith; and that not of yourselves; it (faith) is the gift of God; not of works, lest any man should boast." Ephesians 2:8-9. Let us read the 10th verse also. "For we are his workmanship, created in Jesus unto good works, which God

hath before ordained that we should walk in them." It takes an especial work to make a saint of a sinner, and it is certain according to the Bible, that this work can be done alone by the Lord. We are his workmanship," and it is Christ Jesus. God does not deal mercifully with a sinner outside of Jesus Christ. He is the mediator between God and man, the man Christ Jesus. Notice it is the man Christ Jesus. It is man that the Father would have saved. So the Word (his Son) was made flesh. He took not on him the nature of angels, but the seed of Abraham. He is the seed of Abraham to whom the promise was made. (Paul to the Galatians) And he is clothed with all the fulness of God and so declares that "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out." Is it not a pleasure to tell poor sinners (and poor sinners are those who have no righteousness to plead) that Jesus is both willing and able to save them. To believe in the power of Jesus to cure must have inspired the Leper with some hope, else he would not have fallen at his feet saying, "Lord if thou wilt thou canst make me clean." Jesus was willing for he said, "I will. Be thou clean," and Jesus has been and is always willing to save the poor destitute one that comes to him, for those who come are those whom the Father draws. For he said, "No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day." John 6:44. Jesus prepares those chosen by the Father to Salvation and then he assures them that he will come again at the last day and gather his ransomed

ones from the four corners of the earth. Yes from their graves and fashion their vile bodies like unto his own glorious body, and take them home to glory. Then the Father's purpose that sinners should be conformed to the image of his Son, will have been fulfilled, and so the saints shall ever be with the Lord, shouting to Jesus, "Thou art worthy for thou hast redeemed us by thy blood out of every nation, kindred, tongue, and people.

JOSHUA T. ROWE.

MRS. TINA JOHNSON PROCTOR

It was in the year of nineteen twenty nine,
The twenty-fourth day of November,
The saddest day of our life
That we can recall or remember.

The sadness was the calling
Of our dear wife, mother and child
Who so softly answered
And returned home with a smile.

Tina you were so good
We learned it by your prayer;
But Jesus knew you were his
And took you in his care.

Dear one, our home is broken
You were the sunshine of our life,
We will remember you dear
As the dearest mother and wife.

We parents are broken hearted,
We pray our life will be anew,
And meet with you dear child
Where there will be no sad adieu.

Now you are in heaven's bliss
No more our hearts to cheer,
There joined with the angels
Our sister who was so dear.

Twenty-five years you were here
But Jesus said "Come home above."
Now there are three little children,
To live without a mother's love.

Five months of confinement,
You patiently lay in bed
But now your lips are cold and pale
And not a word of complaint you ever
said.

But when you were called
And left your sweet name
You left a reputation
Without a blemish, scratch or stain.

One consolation is that you're not dear
 But only gone before,
 For life is God and God is life
 in Him we live forevermore.

On that lonely hill-side
 They laid my dear wife to rest,
 Tho' my heart was void and aching
 I remembered "God knows best."

Thy will be done, oh Lord;
 Thy will be done, not mine
 And cannot we repeat this vow
 "Not our will, O Lord, but thine."

Now you are in heaven's repose,
 Though we did all in our power;
 We remember your tender hand
 Now it holds a sacred flower.

Now we have a little flower,
 So often we look at this
 And think of you, dear one,
 And there we place a sweet kiss.

Some bright day we will meet you
 Up above the azure skies;
 There we will remain
 Where loved ones never die.

—Written by a loved one.

IN MEMORIAM

Mrs. Sarah Crews Robertson was born March 30th., 1862, departed this life December 12th., 1929.

She was the daughter of Alexander and Saluda Watson Crews who lived in the same house where she lived at the time of her death.

On October 21st., 1877 she was married to William M. Robertson who survives her. To this union were born, eleven children, two of them having preceded her to the grave, they being John H. Robertson and Mrs. Anna B. Robertson Smith.

The surviving children are Mrs. J. A. Dillon, Mrs. C. V. Watkins, of Winston-Salem, N. C., also Walter C. Robertson of the same address. Mrs. C. W. Lasley and Mrs. C. M. Weavil of Kernersville, N. C., Will A. and Grover Robertson of Walkertown, N. C., and Mrs. R. E. (Roberson) Nelson and Miss Alice Robertson of the home place near Winston-Salem. Also thirty six grandchildren survive, with three great grand-children and a host of other relatives and friends are left to mourn her departure, among them one brother Allen Crews of Walkertown and Mrs. Peter Westmoreland of Oak Ridge, N. C., sister of the deceased.

She was baptised about thirteen years ago into the fellowship of Saints Delight Primitive Baptist Church and remained a faithful member until death.

She was in declining health for some time before her death; but attended her church services when she could do so, and her greatest pleasure seemed to be in ser-

vice to the Lord. She bore her afflictions patiently and passed away singing praises to her Lord.

Bereft ones, give Jesus praise,
 Though your mother is gone,
 Jesus blessed her all her days,
 And gently called her home.

Though you can, but mourn her loss
 She is now at rest.
 Her eternal gain is your cross,
 But she is forever blessed.

God worketh all-things well,
 A few days on earth doth give,
 'Twas life to close her eyes in death;
 Like Jesus, she died to live.

The Lord is just and but takes,
 The life that he hath given,
 He gives grace to die, and makes
 Us rich forever, with Him, in Heaven.

The writer was asked to speak at her funeral and the large number of people present was evidence of the general esteem in which she was held by her church and neighbors.

By request of the family,
 O. J. DENNY.

RESOLUTIONS OF RESPECT.

Whereas the Lord, in His wisdom has seen fit to remove, by death, our highly esteemed sister, Talley Neal, from our midst, we feel to say, that she has ceased from her labors and her works do follow her.

She loved her church, and was always ready to bear her part of any expense of the church.

We look around and see the trees that she planted with her own hands at our little church, and also at the Walnut Cove High School.

Therefore be it resolved:

1st. That we bow in humble submission to the God of all grace in the loss of this highly esteemed sister.

2nd. That a copy of these resolutions be spread upon the minutes of our church book, and that a copy be sent to Zion's Landmark, and to the Advocate and Messenger for publication.

Done by order of the Primitive Baptist Church at Walnut Cove, N. C., on Saturday, before the 3rd Sunday in Nov. 1929.

Elder J. A. Fagg, Mod.
 Lon H. Murphy, Clerk.

MR. SHERWOOD L. MULLIS

By request of his daughter, Mrs. Rilla Ann Brooks, I write the obituary notice of my dear friend, Mr. Sherwood L. Mullis.

"The silver cord is loosed, the golden bowl is broken" and the spirit of our dear friend, "Has returned to the God who gave it."

How quiet and peaceful was his passing. The summons came about 3:00 p. m., on Oct. 3rd., 1929. Uncle Sherwood, as he was familiarly known, was born July 23rd, 1837. Among the foothills of Polk mountain on Richardson Creek. Uncle Sherwood was a son of the late Mr. Holden Mullis and Mrs. Lucretia Adams Mullis, who were among the best known and leading families of their time. In 1839 when Sherwood was only two years old, his father died, leaving his wife with several small children to care for and support, and young Sherwood grew up an obedient, faithful son. Called a "mother-body" by his companions from his devotion to his widowed mother. Yet with all these handicaps, Mr. Mullis fought life's battles bravely and by hard work, economy and frugal living, became one of our most well-do citizens.

On September 17th, 1856, he was happily married to Miss Sylvania Williams. To this union ten children were born, six of whom are now living. The sons are Messrs. Elisha Mullis of Marshville township, Sylvester and J. Marcus of New Salem and Jarvis Mullis of Goose Creek. The daughters are Mrs. Sarah Helms of Marshville, Mrs. Rilla Ann Brooks of New Salem, Mrs. Mary Jane Hargette, one of his daughters, died July the 31st, 1929.

His first wife died Aug. 19, 1918. His second marriage was to Mrs. Ellen Simpson Austin, who is still living.

During the war he served in Company A 48th Regiment in Lee's army. At the battle of Bristol Station, Va., he was captured and remained a prisoner for sixteen months and twelve days, spending most of the time at the prison at Point Lookout, Md.

After the war was over he returned home and began farming again, settling on a farm near Watson Church, in which community he spent the rest of his useful life. He has been a successful farmer and business man, a good citizen and neighbor, but the crowning glory of his life is his fine record as a Christian gentleman and a devout and faithful member of his church.

Fifty nine years ago he professed a hope in Christ and joined the Watson Primitive Baptist church. This church holds its annual communion and foot-washing service on the fourth Sunday in May of each year. Oh! how it makes the writer's heart to rejoice to say that he attended every communion service for fifty nine years. He had been clerk of the church 58 years. Funeral services were held at Watson by Elder Oscar Mullis and interment was in the Williams Cemetery. Uncle Sherwood was a strong believer in the Bible, content with the simple teachings of God's word and loved the good old-time religion. The writer has had several pleasant conversations with him, though he was many years my senior.

In conclusion I will say: He has fought a good fight, he has finished his course, and he kept the faith: Henceforth there is laid up for him a crown of righteousness, which the Lord, the righteous judge, shall give him at that day; and not to him only, but unto all them that love his appearing.

At the great and final judgment, when the Lord in all His glory we shall see.

At the bidding of our Saviour, "Come, ye blessed, to my right." Then to meet with our loved ones. What a gathering of the faithful that will be.

It was sad for his children to give up their dear old father. They were good and kind to him.

Dear children don't be weeping,
Dear father is sleeping;
We'll see him here no more,
But hope to meet him on the happy shore.

Written by,

Mrs. Addie Baucum Brooks.

EMILY J. EDWARDS HARDEE

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

This dear sister in Christ, and loving cousin, passed away the 1st of January, 1929. Her funeral was preached by Eld. Luther Joyner in Red Banks church. Then her remains were taken to the family burial ground, and buried beside her devoted companion, that preceded her to the grave several years ago.

She had been in feeble health for quite awhile. But had a stroke so she lost most all activity, couldn't walk alone nor feed herself. She was living with her youngest brother, John S. Edwards, on their farm near Pactolus, N. C. They were devoted to each other. Besides her lonely brother, she left several nieces, nephews and a host of kind, loving friends. They all cared for her tenderly and helped her over the trying ordeals of life. May God continue to bless and comfort them all. It is my heart's desire to live as upright as she did. Her Christian walk was worthy to be followed. She was born and reared in Pitt County, N. C., 6 miles below Greenville, N. C.

She was the daughter of James Martin and Elizabeth Edwards. She was married to George Washington Hardee on March the 17, 1869. She was a faithful wife till his death, patiently endured her trials and afflictions. Her parents and four brothers all preceded her to the grave. James A., Joseph B., L. N., one died in infancy, Vinyard Bond.

The Lord giveth and taketh away, blessed be His Holy name forever, and bless and comfort the entire bereaved family, is my sincere desire, for they were loving and faithful to her in sickness and in health.

She joined the church at Red Banks, Aug. the 13th, 1929, was a consistent member till death. She dreamed of casting bread upon the waters, and she was a comfort in trouble, and a help in time of need to suffering humanity.

A precious one from Earth is gone,
A voice we loved is still,
A place is vacant in this world,
That never can be filled.

She was highly esteemed and loved by many beside her immediate family. She was devoted to the Church, the members, the cause of Christ and His Kingdom.

I feel and believe her soul is sweetly resting in peace with her blessed Saviour. I loved her dearly. She asked me to write her obituary, though the most unworthy of all I feel to be.

Written by her loving cousin,
Mrs. Melissa Brooks Tyson.

MARISA LANG

Marisa Lang was born December 25th., 1846 and departed this life February 24th., 1929, making her stay on earth 83 years, one month and 29 days. She was married to Johnathan Lang and to this union were born seven children, three boys and four girls. Her husband and four children preceded her to the grave. Three daughters, a number of grandchildren and a host of friends mourn their loss.

Sister Lang united with the church at Hancock's in early life and was a faithful and true member until death. It was the writer's great pleasure to visit the home of this dear sainted woman and converse with her on religious subjects. Her faith in God was strong, resting assured that whatsoever God had promised He was able to do.

The church has lost one of its oldest and highly esteemed members, but God in his wisdom saw fit to call her from the shores of time into the great beyond to enjoy the sweet blessings that are promised to them that obey him.

To the bereaved family we extend our deepest sympathy and would say, weep not for her, for she is reaping her reward with Christ and the holy angels basking in the sunshine of God's love awaiting the resurrection.

Be it resolved:

(1) That the church at Hancock's does bow in humble submission to our blessed God, who doeth all things after the council of his own will.

(2) That we extend our christian sympathy to the bereaved family and all that are near and dear to her that they may be enabled by Jesus to put their whole trust in God, who is the author and finisher of our faith.

(3) That a copy of these resolutions be placed on the church minutes, a copy sent

to the bereaved family and a copy to Zion's Landmark for publication.

Done by order of the church while in conference on the third Saturday in June, 1929.

Elder W. M. Monsees, Moderator
B. A. Highsmith, Clerk.

Written by request of the church by
E. C. CLIFTON.

EMELINE MANESS.

In sad and loving remembrance of our dear mother, Emeline J. Maness, born Dec. 10, 1873 and departed this life, Oct. 30, 1929, making her stay on earth 55 years, 10 months, 11 days.

She was the daughter of the late J. C. and Mary Cornelison. She was married to T. W. Maness April 9, 1893. Unto this union were born thirteen children, one dying in infancy. Twelve survive, six boys and six girls, two brothers and four sisters.

Mother had been in failing health for several years and spent some time in the hospital. After her return home in Sept. she was confined to bed for awhile but seemed to be getting better, and was able to attend preaching at Suggs Creek, the second Saturday and Sunday in October, which she seemed to enjoy so much, as one of her sisters was baptised on Sunday.

She united with the Primitive Baptist Church at Sugg's Creek in the year of 1909 where she was a most devoted and faithful member, and attended church regularly.

All through her suffering she maintained a wonderful patience and courage, for her faith in God was beautiful.

Her funeral service was conducted by her pastor, Elder H. S. Williams, who preached a worthy sermon expressing many times her devotion and good will towards all. She was laid to rest in the cemetery at Suggs Creek Church near her home to await the resurrection.

Her presence is greatly missed by her bereaved husband and children, as well as by her many friends and all who knew her. She was a source of sunshine and comfort, and always had a smile for everyone. We loved her so much, but gave her up with the consoling thought that she passed to the great beyond, awaiting the peace and glory in her heavenly home. She bore her suffering with much patience always saying it was the mercy of the Lord. She died without a struggle, as if she was falling asleep. It seemed everyone loved her and always looked for her sweet smile. But we feel our loss is her eternal gain.

Mother, your dear face is hidden,
And your loving voice is stilled
A place is vacant in our home,
Which never can be filled,
God grant that we may meet you

On yonder shining shore.
Where we may dwell and sing God's praise
Where parting is no more.

Written by her loving daughters,
Auna and Sally Maness.

RESOLUTIONS OF RESPECT.

Whereas God was pleased to call our beloved halftime Pastor, Elder C. A. Davis, to go and be with the silent others in death on the 30th day of September, 1929, and whereas Elder Davis was a man of great worth to the Primitive Baptist Church, a man slow to speak, and slow to wrath, and that we would do well to walk after his example.

We wish to quote a few remarks that he made in our Church the last time he met with us: "I want to come here as long as I am able, whether I can preach or not. I love you and want to meet with you as long as I can." We miss Elder Davis' kind words of admonition and love.

Therefore be it resolved:

1st. That our loss is his eternal gain; he fought a good fight, and was resigned to the will of God whom he so faithfully served.

2nd. That we bow in humble submission to God, the giver of every good and perfect gift, and be resigned to his will.

3rd. That his family has lost a good husband and father; his neighbors, a good neighbor; and the Church a good member and an humble Minister.

4th. That a copy of these resolutions be sent to his family, and to the Landmark and Lone Pilgrim, and be recorded in our Church Book.

Done by order of the Church in Conference on Saturday before the first Sunday in November, 1929.

D. P. BROADWAY, Mod.
C. B. OWEN, Clerk.

RUFUS SIMMONS

Please publish in the Landmark the death of my brother Rufus Simmons. He was born May 4, 1857, died September 10, 1929, making his stay on earth 78 years, 4 months and 6 days. He joined the Primitive Baptist Church in 1924, and was a faithful member, always filling his seat at church if possible. He was baptised by Elder Eric Jones.

He died very suddenly. He often spoke about dying and said he hoped when his days on earth were ended, he would pass away quickly, and so he did. He was so peaceable and quiet and kind. We all miss him so much.

Written by his sister,
REBECCA GARNER,
Newport, N. C.

RESOLUTIONS OF RESPECT

Whereas, it hath seemed good to our Heavenly Father to remove from our midst on June 19th, 1929, our dear sister, Miss

Mary Adams,

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

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

By order of the church in conference, Saturday before the 2nd Sunday in September, 1929.

Elder Luther Joyner, Mod.
Mrs. Zeb R. Gay, Clerk.
Farmville, N. C.

RESOLUTIONS OF RESPECT

Whereas the all-wise heavenly Father has seen fit to remove from our midst by death our much beloved sister, Lydia Honeycutt, be it resolved:

Sister Honeycutt was born May 7, 1862 and died May 29, 1929, making her stay on earth 67 years, 21 days. She joined the church in April 1903, and was baptized by her beloved pastor, Elder J. H. Johnson. Therefore be it resolved, first that we the church at Sandy Grove 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 family, whereas the church has lost a faithful member, one worthy of our love and respect.

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 for publication.

Done by order of church in Conference Saturday, October 19, 1929.

ELDER L. H. STEPHENSON, Mod.
ALEX DUPREE, Committee,
S. L. OGBURN, Committee.

RESOLUTIONS OF RESPECT.

Whereas God in his infinite wisdom and mercy has seen fit to remove from our midst by death our beloved sister in the Lord, Harriet E. Whitfield. She was called to her eternal home Aug. 12, 1929, lacking only a few days of being eighty seven years old. She was a faithful and consistent member to her church, always filling her seat unless providentially hindered. We shall miss her cheerful face.

Therefore be it resolved,

That we bow in humble submission to the will of our heavenly father, who doeth all things well. We feel that our loss is her eternal gain, for precious in the sight of God is the death of his saints.

Also further that we send a copy of these resolutions to Zion's Landmark for publication, and a copy be spread on our church records.

ELDER B. S. COWIN Mod.
R. A. BAILEY, Clerk.

ZION'S LANDMARK

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JEREBOAM IS PUNISHED FOR HIS WICKEDNESS

And behold there came a man out of Judah by the word of the Lord unto Bethel; and Jereboam stood by the altar to burn incense. And he cried against the altar and the word of the Lord: Behold a child shall be born to the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt there.

And he gave a sign the same day saying, this is the sign which the Lord hath spoken, behold the altar shall be rent, and the ashes that are upon it shall be poured out.

And it came to pass, when King Jereboam heard the saying of the man of God, which had cried out against the altar in Bethel, that he put forth his hand from the altar, saying lay hold on him. And his hand which he put forth against him dried up, so that he could not pull it in again to him.

The altar also was rent, and the ashes poured out from the altar according to the signs which the man of God had given by the word of the Lord.

And the king answered and said unto the man of God, Entreat now the face of the Lord thy God, and pray for me that my hand may be restored me again. Then the man of God besought the Lord, and the king's hand was restored him again and became as it was before."—1 Kings 13:1-5.

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

ASSOCIATE EDITORS

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

ELDER S. B. DENNY - - - - - Wilson, N. C.

ELDER J. T. ROWE - - - - Baltimore, Md.

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO.,

Wilson, N. C.

Zion's Landmark

Devoted to the Cause of Jesus Christ

A WANDERING SOUL.

Come tell me pilgrim is it far?
To that fair land, where angels are?
It's not so far as you would think,
You are very near towards the
brink.

Come tell me pilgrim is Jesus there
Sitting on His throne so fair?
Yes, Jesus is there upon His throne,
Waiting to call poor pilgrims home.

Come tell me pilgrim are the saints
all there
in the temple with Christ around
His chair?
Yes they are all there in that fair
land,
Their names are written in the palm
of His hand.

Come tell me pilgrim can it be true,
That Jesus loves both me and you?
Can we hope to ever be with Him
there
In that bright land so pure and
fair?

Yes we can hope and in faith be
strong,
To reach that land beyond the
storms,
If Jesus will give us the hope
through faith,
That's the anchor that holds us in
His grace.

MRS. NETTIE ELLIS,
132 Pollock St., New Bern, N. C.

IMPRESSED TO WRITE FOR LANDMARK.

I don't know why it is that I have been so much impressed of late to write for the Landmark so much but then I hope it is a good impression and for a good purpose I know not what. I have been impressed with prayer and what it meant more than anything else. I feel sometimes that perhaps the reason for this is because I am one that needs it so much. For I have been stripped of all self-righteousness and brought down to see just what I am and to know something of the power of my God. I know that I can not think a good thought nor do a good deed without the presence of my Lord to direct me. When I would do good, evil is present with me. Satan has and will continue to try to tempt the very elect, (the church of God) but I am so glad that satan can't go beyond his bounds.

In preaching fourth Saturday, Brother Pridgen mentioned something about what people we (the old Baptists) ought to be, and that is something worth considering. For they are the most blest people on earth, for they are trusting in a God that has power to save sinners. Not in any good that they have done, for they have been tried out, and have learned by experience that if saved at all it is through the grace of God. Therefore as people of the living God we should press forward in all duty, live soberly and

righteously and godly in this present evil world. We are commanded some place in the scriptures to, "Abstain from the very appearance of evil; leave off worldly lust and vain glory;" "study to shew thyself approved unto God, a workman that needeth not to be ashamed." Another, "Let your light so shine that men may see your good works and honor your Father which is in heaven."

Speaking of prayer, there are two kinds of prayer—one of them is when we just merely utter words of prayer as a habit or form, without ever feeling the need of it or maybe even have our mind on what we are saying, but when a person gets so burdened with trouble and impressed to pray for something and prays wherever he may be or whatever hour it may be if he is blessed with that spirit from above. This is real prayer and the Lord gives it and then answers it at the right time. I well remember when I felt like I ought to say my prayer every night before I went to sleep and did try to pray and maybe was thinking of something else at the same time. And I well remember the first two real prayers I ever made in my life and they were answered. I was small too, and mama was taken real sick and I thought she was going to die. I had no hopes of her, and the first thing I thought of was to pray, so I went in the back room to myself and fell down on my knees for the first time I ever remember and prayed to my God to save her. And it is strange to say that my experience about going to the church is just as it was, but "God moves in a mysterious way." It is very mysterious and wonderful too. It pleased the Lord

to show me I was a sinner in my early childhood and I wanted to do better and tried to live right. In other words to keep the law, but that failed. I tried to pray but it doesn't seem to me that it was earnest prayer. I didn't know how to pray and what to pray for. I had a desire deep down in my heart to be what I thought the old Baptists were and I loved to go and hear them preach and still I didn't understand anything they said, couldn't get a particle of understanding out of the scriptures. Still I was burdened with sin and joining the church. The impression grew so strong that I wanted relief and for the second time in my life that I can say that I fell down on my knees in earnest prayer was to ask the Lord to make me willing to go to the church if it was my duty. The next morning when I arose I was a changed person. I was different from what I had ever been before and my whole soul was on baptism. That was the one thing I wanted most and I went forth at the water and was received and relieved for awhile of all burdens, but I didn't go far before Satan was trying me on every hand and he does that till yet, but if I am one of His I have no need to fear Satan beyond this life because the scriptures say that my Father is greater than them all and none is able to pluck them out of His hands. Well I have written this in a hurry and there are many mistakes I know, but hope the editor may correct them and publish it if there is anything in this letter that will comfort a child of God. If not just throw aside.

With love,
ANNIE HOOKS.

EXPERIENCE.

Dear Brother Rowe:

If I only felt worthy to call you such. I know you will be surprised to hear from me.

I hope you haven't forgotten Sister Bailey taking you to see me. I do appreciate your coming to see me so much. I don't feel like I will ever be well any more, but I am reconciled to the Lord's will. I can be up some now.

I want to tell you a part of what I have been through with.

As far back as I can remember I felt so mean I felt like I would die and the bad man would get me. I would get on my knees and try to pray, and I would tell my younger sister if she didn't pray the bad man would get her. I was so afraid of death.

After I could read I would get the Landmark and read it, but would let no one see me.

My father and mother were not members of any church, but were strong in the Primitive Baptist belief. My mother's sister (Aunt Maggie) who lived with us was a member. So we entertained most of the brethren you spoke of, and many more, I won't mention.

I would sit up and listen to them talk. And when they would sing and have prayer I would get on my knees with them. I did enjoy it so much.

When I was about sixteen I dreamed of climbing a golden ladder, and my Saviour was at the top. He had a golden crown on His head, but I didn't reach the top. In a few nights after that I went to a dance to be in the young crowd. When I went to bed that night I couldn't sleep, for the blackest man with the reddest eyes I ever

saw dragged me up and down some old steps all night.

When I got up the next morning I told mother and Aunt Maggie I did believe it was a sin for me to dance. I told them I never expected to dance any more, and I never did.

My mother was taken very sick, we didn't think she could live. I would go off and try to pray the best I could to the Lord to spare me my mother. I felt like I couldn't give her up, she was such a good mother.

She got well that time. In about another year she was taken sick again and I don't remember asking the Lord for her, and she died. I felt like I couldn't live.

I asked Aunt Maggie why I didn't go to the Lord like I did before. She said because her time had come, and the good Lord didn't put it in me to pray.

We still had lots of company, old and young. I did enjoy having it, but felt so sinful.

Aunt Mit Bryant asked me why I didn't go to the church. I didn't say anything to her, it made me feel even more sinful.

Sometime after that I was trying to pray to the Lord for mercy. I was so afraid, and these words came to me, "Be not afraid, thy God is near."

I can't even tell how light and happy I felt, but it didn't last long.

In 1888 I married such a good man. He has been so faithful to me and the children and others as he was able. My troubles didn't leave me.

I would go to Flat Swamp church and I would plan to go to them for a home with them, but something would happen to pre-

vent, and then I would think I wasn't changed.

I would beg the Lord to show me by answering my prayer.

I had the toothache so bad one day I got on my knees, and begged the Lord if I was changed to ease my toothache, and in five minutes I was so happy for I didn't hurt one bit. I tried to praise the Lord.

Sometime after that my husband was taken very sick. I couldn't sleep so I lay by him one night and prayed if I was changed to show it to me by raising my dear husband, and he got well. I was so happy, but it didn't last long. I soon felt as sinful as ever.

I was begging the Lord for mercy day and night when awake.

I was at the pump when these words came to me. "Go and do my duty and they would gradually leave me."

In 1910 Brother Tommy Lawrence was preaching here. I went every time I could. On the fourth Sunday in April at the close of the service I felt like I couldn't live another month, so I asked Cousin Sue Outterbridge if there would be preaching at her house that night, and she asked, Did you want to join?

I said yes, and the church was called together and I was received with such a few words. I wasn't baptized until the fourth Sunday in May. It was such a long month for I felt so sinful. I felt like I had deceived the dear faces I loved so much.

While they were singing at the water, I was still begging the Lord and these words came to me, "I was doing what I was commanded to do."

When I came out of the water

my husband was at the edge to take me. I threw my arms around his neck. I was so happy. I enjoyed going to preaching and having the members to come to see me.

The war came on, and two of my sons had to go to camp. I felt as if I couldn't stand it. I prayed so hard to my Lord and Saviour to spare me my boys, not to go over sea. I tried to pray for all, but mine came first.

I was out in the garden begging the Lord, and the words came to me, "The whole German government would be overthrown before one of mine would have to go." The Armistice was signed four days before my oldest son would have gone.

I praised the Lord. I was so happy most of the time, but still I had my doubts.

Most three years ago, I was taken very sick, so I haven't been able to get around much since. I love the brethren and sisters and I am better satisfied.

All who will please pray for me.

I hope to hear you preach sometime. I have heard you and enjoyed it so much. I read your writing in the Landmark.

Please say what you think of what I have written. If you think it is worthy of a place in the good old Landmark, you may publish it.

Your little sister if one at all,

MRS. A. E. SMITH.

Robersonville, N. C.

TAKE A STAND.

Until I was born again, I of course stood with the Armenians, but when quite young I was taught by the Holy Spirit that salvation is by grace, and since I have stood firmly and unshaken upon the deep con-

viction that "Salvation is of the Lord." At the first of my public life I cast my lot with the Missionary Baptists, for in that day some of their preachers preached I thought what we call sound doctrine. But I learned more and more what a mix up they were and I came out and joined the old school Baptists and showed thereby where I stood. I have never been afraid nor ashamed to "take a stand." The old school Baptists ordained me to preach, and on all issues it has been easy to tell how I stood.

I have endeavored to be scriptural on all matters of controversy, and then to be steadfast, immovable, always abounding in the work of the Lord.

I, like Paul, have preached the gospel of God with much contention, and having passed over such a road as this it has been necessary that we take a stand; and now, I have finished my course, and soon must go hence, and as to what disposition God will finally make of this mortal body, all who know me know where I stand on this.

On the question of circumcision, Paul took a stand, and held neither circumcision nor uncircumcision availed anything in point of eternal life, but we must be, in order to be saved—"new creatures." Peter stood with the Gentiles for a while, and showed no difference between them and the Jew, but fearing the Jews he dissembled. And Barnabas was also carried away. But Paul stood firm to the truth and "reproved Peter to the face, because he was to be blamed." When Paul was called to be an apostle, and Jesus was revealed to him, the Lord said unto him, "Arise and stand upon thy feet," etc. And

he always obeyed this call and stood firm unto the end.

Certain men came down from Judea and taught the brethren, Except you be circumcised after the manner of Moses you can not be saved. Paul stood firm and the church at Jerusalem sustained him in his disputation; and condemned those Pharisees.

Moses refused to be called the son of Pharaoh's daughter, and took his stand with the afflicted, and when he saw one of them "suffer wrong," he "defended" him, and avenged him that was oppressed. As for a few now who are willing to defend a brother in the right. When the devout men took Stephen to his burying, and made great lamentation over him, they proved thereby where they stood upon a most vital issue of the day. There were but two sides, and but two classes of performers, and these devout men were not afraid to say by their actions where they stood. Some years ago I was informed of the contention of Eld. J. E. W. Henderson over certain points, I took a stand with him, and remain so until now.

Elder W. B. Morgan preached what we know is heresy in this field where I have suffered so long, and being of this territory, I stand like a brazen wall, and received the sanction of many churches, and I have no regrets for the stand I took at that time. Other ministers and brethren took his part and I now tell you, even weeping, as I have told you before, that such are the enemies of the cross of Christ. I stood with Eld. G. W. Stewart in his contention against Eld. McLeroy (deceased) on the subject of "pre-arranged protracted meet-

ings," and I was not afraid nor ashamed to let my position be known. The Bethel association was organized in opposition to and in non-fellowship for all of the churches in the Beulah association, except those who sustained W. B. Morgan, and hence as they non-fellowshipped us, and we non-fellowshipped them, there of course was no fellowship, no communion, no agreement, no concord, no association; and so they received into their churches all dissatisfied members without letters from us, and we did the same. Strangers can now see where I stand. Several years ago the late Eld. W. M. Mitchell of Opelika discovered the evil works of the old order of organized association, and advised the dissolution of the Olive Association, of which his home church, Mt. Olive, was a member, and the late Elder Sylvester Hassell said in a letter to me in 1924 that this advice was "wise and God-honoring" and seeing they were right I took the stand that way and they, though dead yet speak. I still stand there.

A few days ago it was announced in a public gathering, that on last Saturday a meeting would be held to reorganize the once Olive Association, but we have been informed that the perpetrators did not find the encouragement sufficient to warrant such a step, and hence it has been postponed. Elder W. M. Mitchell was a safe counselor, and the views of the noble Elder Sylvester Hassell need not be ignored. When the progressive Baptists proposed to take this field, I saw where the departure would lead to, and I opposed every move made by them, and now we can see plainly

that they have departed from the faith.

"By the grace of God I am what I am," so boasting is excluded anyway, but somehow I desired to retrospect a little, and in looking over the forty-seven years of my public ministry it is most consoling that I have not been carried about by the slight of men, who by cunning craftiness lie in wait to deceive, and knowing that according to nature I could not have long to tarry here, I am pleased to find that "He set my feet upon a rock, and established my goings," "and He has put a new song in my mouth; even praises to our God." Let us stand therefore and having done all to stand.

J. T. SATTERWHITE.

A MESSAGE FROM ELDER FAGG.

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

Dear Friend:

I wish to say a few words through your paper, to my brethren and friends, many of whom have made inquiries as to my recent illness.

On December the 13th. I was placed in Lawrence Hospital in this City, a very sick man. I could not rest or sleep and felt that perhaps the end was near. A few days later, I sent for Elder O. J. Denny. He came and I talked with him and asked that he or some other officer of his bank advise with my companion about their business matters should I be removed.

I also asked that he remember my churches, and expressed the hope that men would not come among them after I was gone who would tear down rather than try

to build, or maintain peace among them.

I commented on the good editorials being printed in the Landmark as they have had my approval. I felt to ask him to remember me and my loved ones, and he said let us do that now. He stood by my bedside and prayed with such sweetness, such strength and comfort, and we parted, both in tears. He returned to his desk and I was so relieved that I was blest to turn over for the first time in days and had an hour and a half of sweet refreshing sleep and have steadily improved since.

I felt and still feel that the Lord still answers prayer. May the Lord be praised forever. I hope to soon be restored to my family and churches.

May the Landmark readers feel to remember me and mine. In a sweet hope.

Elder J. A. Fagg.

Winston-Salem, N. C.

LOVE THINKETH NO EVIL.

Dear Editors:

Enclosed please find check for one dollar to pay for Zion's Landmark for six months. My subscription was out September 15, 1929, so you can set up the date to make it paid up six months from September 15, 1929. I hope you will excuse me for not sending it sooner, as I've not been very well myself, and my very old mother is in poor health and I have been helping her along. I feel like I can say I love the paper and the cause it stands for. I feel like I love all the Lord's humble poor little children, for I am one, I feel the least, but oh that it was like it was in the days of old, more Christian love, when they

meet before preaching and talk of God and His love. He that loveth is born of God and love worketh no ill to his brother. There is no envying, but peace. Oh I want the prayers of all the Lord's little children and I feel the need of them. I feel like I want to pray every hour, but not for form or fashion. I hear many around me saying during their revival meeting to their small girls and boys, "If you want to join the church you must pray." Oh how pitiful to me. I know natural teaching is good for every one, but we can't put the creature higher than God. May all who have been taught by men and money only, be brought to Christ.

I will say I do love so much to read all your pieces. It is to me as dew on a withered plant.

"I glory His cause to greet,
I choose the way I once abhorred,
Find at times His promise sweet,
If I did not love the Lord."

Wishing you all much success.

A little sister in hope,

MRS. J. S. SMITH,

Wilson Mills, N. C.

LOST HEAVILY BY FIRE.

Dear Mr. Gold:

Please find enclosed \$2.00 for which I wish to renew my subscription to the Landmark. The time expired in September and I thank you for still sending it to me. We had a disastrous fire last March and lost our store and household goods and have been hard up for money is why I didn't send in my subscription sooner. My father was a subscriber to the Landmark and I have read it for 35 years.

Mrs. T. T. Iddings.

Crumpler, W. Va.

CONTAINS THE TRUTH.

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

Enclosed find money order for one dollar (\$1.00) to pay my subscription to the Landmark for another year. I don't see how myself and wife could do without the Landmark. If not deceived we believe and love the principles of truth the Landmark sets forth as we understand it is in Jesus. We fully indorse the stand the Editors have taken to avoid extremes, strife and confusion and publish only that which makes for peace.

O Lord bless the Landmark to live long to thine own honor and glory and to the comfort of the household of faith, is the prayer of this poor sinner, if not deceived.

Unworthily, yours,
ELD. W. W. STYRON,

Roe, N. C.

FOR THE WIDOW OF A NEGRO PREACHER.

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

Dear Mr. Gold:

Enclosed find check \$2.00 for Henrietta Henderson, 704 E. Pettigrew St., Durham, N. C. She came in my office yesterday and asked me to send you the money for Landmark. I take pleasure in doing all I can for the Baptists, white or colored. She is the wife of Elder Henderson, a negro preacher that died last year. He was of this city and was well thought of by all. Thank you to give her credit for another year. Wishing for you and the dear old Landmark much success for this the new year.

Yours truly,

J. J. WHITLEY,

Durham, N. C.

READERS FOR MANY YEARS

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

Dear Mr. Gold:

I am enclosing money order for \$2.00 for which please continue my subscription to the dear Landmark. My husband and I have been readers of this paper for many years and I feel I cannot get along without it. My husband is afflicted and we do not get to church so often and it has become one of our daily companions, and we are greatly attached to it.

I wish you much success for this New Year. A sister in hope of a better life beyond the grave.

MRS. S. H. AKERS,
R. F. D. 2, Box 185,
Roanoke, Va.

READING LANDMARK ALL OF HIS LIFE.

Dear Sirs:

Enclosed find check to pay my subscription to the Landmark for 1930. It has been coming in my family since I could first remember and I am nearly sixty years old. I consider it one of the soundest Primitive Baptist papers we have. Hoping you continued success, I am,

Yours in hope,
R. S. Willaims,

Dry Fork, Va.

BROTHER JONES IN THE HOSPITAL.

Mr. John D. Gold,

Dear Friend:

I have been in the Clinic Hospital at Greensboro a little over 3 weeks and had a heavy operation. I suffered greatly, yet I was wonderfully blessed. I appeared like I had been in a doze of sleep. I roused up and felt like there was

some one standing by me. They said read the 600 song in Loyd's Hymn Book. I finally got to read it and felt like it was all true. The last few lines were wonderfully sweet to me. I have been with my brother, T. A. Jones and Will Wolff and wife about 8 days and am still improving. His wife is my niece and a daughter of my brother J. W. Jones. He was a deacon of the Primitive Baptist Church at Union, N. C., and my niece is a member at the same church. I have felt like she is a mother in Israel which is very sweet to me.

You will please change my address of my Landmark from Revolution, Greensboro, N. C., to Rockford, N. C., R. F. D. No. 1, Box 74.

Yours in hope,

J. R. JONES.

LANDMARK A COMPANION.

Mr. John D. Gold,
Dear Friend:

Inclosed find check for \$2.00 to pay my subscription to Landmark to August, 1930. You will please change my address from Dry Fork, Va., to Gretna, Va. Please excuse my neglect. I have just entered my 85th year. Do not expect to be here very much longer. After losing my dear wife the Landmark is my next dearest companion. I want to take it as long as I can read. I sincerely ask the prayers of all of God's people.

Yours truly,

F. T. Brumsfield.

IMPROVING SOME BUT NEEDS HELP.

My dear Mr. Gold:

Your kind letter to hand and I thank you, and please thank Mrs. Greenway for being so kind to me.

I am yet a great sufferer, perhaps some better. Yet my financial condition is very poor. I have spent every thing trying to regain my health, but I am ashamed to beg yet if friends could help me, I might improve. I yet thank you for what you have done in the past and if the brethren and friends could help me a bit now, I would feel very thankful, but I am not worthy. I again thank you for all the kindness, and for your charitable effort.

Very kindly,

D. W. TOPPING,

Pantego, N. C.

PLEASED WITH THE LANDMARK.

P. D. Gold Pub. Co.

Dear Sirs:

Enclosed find my check for the Zion's Landmark for another year.

I have not regretted a single minute that I have spent in reading the Landmark. It really has been of great service to me in many respects. I am not looking to the things I see in life but to the promise of God where rest and security lies. I think there would be more followers of Christ if we had the love in our heart as Abraham did when he gave his only son as a sacrifice to God. The Landmark in my preference is next to the Bible and the Bible gives us a wonderful promise. We are all followers and if we are followers Christ says, "I will not forget you but lo! I will be with you to the end of the world." All of us are very imperfect and we feel it but it will be a great benefit to every individual to observe the rules to the best of his or her ability given in the Landmark.

Mrs. Edwin Winfon,
Fremont, N. C.

ZION'S LANDMARK

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

Editor

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

Associate Editors

Elder M. L. Gilbert —Dade City,
Fla.

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

Elder J. T. Rowe, Baltimore, Md.

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WILSON, N. C.

FEB. 1, 1930

REGARDING A HOME FOR AGED AND INFIRM MINISTERS.

What publicity has been given to this matter has been without my having authorized any statement nor have I been consulted about the matter except as it has been brought to my attention through the Landmark columns.

Since I have been called on through the Landmark, by Elder W. M. Monsees, to say something about such a movement, I have received some inquiries as to what was to be done, and; today, I am in receipt of a letter from a sister in Virginia, inquiring to know if ministers will be admitted from other States if such a home is built in North Carolina.

These inquiries prompt me to say, that; I do not think such a movement will meet with success. Our people are very slow to take financial burdens on themselves, often sorely neglecting their own church houses and their own ministers who go in and out before them,

in season and out of season, especially, is this neglect apparent in their failure to provide for their pastors.

Charity begins at home. A church owes a duty to its pastor and to the poor of the flock. Most of the pastors of my own personal acquaintance, prefer to suffer much neglect, rather than bring down upon their heads the criticism that usually follows any effort to bestir their people about meeting the small financial burdens of church life. I am one of that number, and knowing how hard it is to raise a few dollars to make repairs on church buildings or to care for the poor among us, I do not see any hope of bestirring a sufficient interest among our people, to build and care for a home for the use and comfort of our aged or decrepit ministers.

I know that most of our ministers have rendered much free and faithful service without reward or hope of reward so far as the goods of this world are concerned, and any movement on the part of any individual or group of individuals to make life more comfortable for our poor and dependent ministers ought to be looked upon with favor, and we believe the donors will be rewarded in the doing of such deeds; but to my mind, most, if not all of our ministers would much prefer to die or spend their declining years among those they have served rather than to be sent away to some home provided for their care. Brethren, I do not know how to be otherwise than frank. I have spoken. Let others do likewise if they see fit. Personally I hope to die among those I have served.

O. J. DENNY.

SOWING AND REAPING.

The Levites were the Priestly Tribe of Israel, a chosen people. "And the Lord spake unto Moses saying, "Take the Levites from among the children of Israel, and cleanse them." Num. 8:5: "For all first born of the children of Israel are mine, both man and beast; on the day I smote every first born in the land of Egypt I sanctified them for myself." "And I have taken the Levites for all the first born of the children of Israel." Numbers 8:17-18.

To this chosen people God recounted His promised blessings for obedience, and curses for disobedience. This the Law has ever done. Yet all have sinned and fallen under the curse of the broken law. If the law could have given life, then Christ died in vain. The law could not give life; but there is a blessing, a comfort in life (but not in order to become a living character) in the keeping of the commandments, in so far as God doth enable us to so do.

God said to the Levites, His chosen people, "Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord. If ye walk in my statutes, and keep my commandments, and do them; then will I give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit; and your threshing shall reach unto the vintage, (or harvest time) and the vintage (or harvest time) shall reach unto the sowing time; and ye shall eat your bread to the full, and dwell in your land safely." What a blessing promised for obedience, and yet they fail to find the true blessing found only in obedience and not for obedience.

To this same chosen people, this Priestly Tribe, God said "But if ye will not hearken unto me, and will not do my commandments, and if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do my commandments, but that ye break my covenant; I (the Lord) also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume your eyes, and cause sorrow of heart; and ye shall sow your seed in vain, for your enemies shall eat it." Leviticus 26th. chapter, with 46 verses recounting blessings for obedience and curses for disobedience.

The point we would like to impress upon the reader, is the fact, that; when the Lord directs the sowing, the reaping is full and satisfying.

There was a famine in the land in Isaac's day, And the Lord appeared unto him, and said, "Go not down into Egypt; dwell in the land which I shall tell thee of; sojourn in the land, and I will be with thee, and I will bless thee; for unto thee, and unto thy seed, I will give all these countries; and I will perform the oath which I sware unto Abraham thy father, and I will make thy seed to multiply as the stars of heaven, and in thy seed shall all the nations of the earth be blessed;" "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes and my laws." And Isaac dwelt in the land of Ge-rar: Then Isaac sowed in that land, and received the same year an hundred fold, and the Lord blessed him." Gen. 26th. chapter.

God is not slack concerning His

promises. Peter said, "Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and your children, and to all that are afar off, even as many as the Lord your God shall call." Acts 2:38-39.

May the Lord give to His people seed time and harvest, and so direct our going forth, that we may sow the seed, that; the Lord hath blessed, that the yield may be an hundred fold, and to Him be given all the honour, glory, dominion and praise.

In the morning of this new year, as we look forward to the time of sowing and harvesting, literally, may we feel to implore the blessings of the Lord that our labors be not in vain, since every good gift, as well as every perfect gift cometh from the Father of light, with whom there is no variableness, neither shadow of turning. And in our sowing, in a spiritual sense, may we be truly blessed to sow, as Paul admonished the Gallatian brethren in the 6th. chapter of Gallatians.

We read from that chapter, "Bear ye one another's burdens, and so fulfill the law of Christ. For if a man thinketh himself to be something, when he is nothing, he deceiveth himself. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the spirit reap life everlasting."

The works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft. hatred,

variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revilings, and such like.

"But the fruits (of spiritual sowings) of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Gal. 5:19-23.

Doubtless the Levites — the chosen people of God, felt as we feel, that they were left without excuse when they inherited the fruits of the flesh; but to God be all the praise when blessings came upon them, whether it was natural or spiritual.

The prophet Isaiah said, "And the works of righteousness shall be peace; and the effect of righteousness quietness and assurance forever, and my people shall dwell in a peaceable habitation, and in sure dwelling, and in quiet resting places, "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. For the Lord is our judge, the Lord is our lawgiver, the Lord is our King; He will save us." Isaiah 33d chapter.

Yours in hope,
O. J. DENNY.

IRENE M. YOUNG

Having been appointed by the church her membership to write as best I can, suitable sketch of the life and death of our dear sister, Irene M. Young, by the help of the Lord I will do so.

She was born July 23, 1877 and died July 3, 1929 making her about 52 years old.

About five years ago she had a nervous breakdown due, it is thought, to overwork and to making a change from day to night work, which greatly impaired her health.

Her condition became so bad mentally that she was placed in the State Hospital for the insane and was speedily restored to usual health and returned home. After taking a rest, she resumed her usual duties and until a few days before her death seemed to be in the best of spirits. But a few days previous she began speaking to relatives of her troubles. It was easy to discover that her mental capacity was becoming impaired and in a few days she committed the awful act of taking her natural life by taking gas.

We do not feel that she was responsible for her act being mentally unbalanced and is now sweetly resting in the arms of Jesus.

I had known her for about 18 years. I never knew a more consecrated, Christian character in all my life. She was of most lovable disposition, very modest and unassuming in her conversation. It was her delight to talk on heavenly and divine things.

She had a good and precious hope of the blessed resurrection and glorification and reservation of the saints to glory.

It was a great shock to us all, when we learned of the tragedy. But we sorrow not as those who have no hope, but feel that our loss is her eternal gain. Earth poorer and Heaven is richer. She is not dead but sleepeth and on the great and glorious morn of the resurrection, when Jesus shall descend from Heaven, with a shout and with the voice of the Arch Angel and with the trumpet of God, dear sister Irene's body will be raised and clothed like unto the glorious body of our Lord and Saviour Jesus Christ and will be caught up together with the sleeping saints to meet the Lord in the air and shall she be ever with the Lord. The apostle John says, "We know we have passed from death unto life, because we love the brethren." And we fully believe we did love them and enjoyed being with them and speaking to them of her hope and the joys of her salvation. Paul, in speaking of the love of God towards His people, asks the question, "What shall be able to separate us from the love of God, which is in Christ Jesus? And then he mentions a long list of powers and concludes by saying, I am persuaded that none of these things shall be able to separate us from the love of God, as it is in Christ Jesus the Lord."

May God in His mercy enable each of us to emulate her good life and character and may we all some sweet day meet her and join with her in that song that none could learn save the hundred, forty and one thousand who had the seal of God in their foreheads, which to my mind represents the church triumphant.

By order of Oak Grove Church in Conscience.

Wm. MONSEES, Moderator
 Alex, N. C. W. G. WOODWARD, Clerk.

RESOLUTIONS OF RESPECT

Whereas, our Heavenly Father in His infinite wisdom did on the 1st day of January, 1929, call home our beloved sister, Mrs. Emily J. Hardee,

Whereas, we deem it proper that we make some mention of the loss which we have sustained by her death,

Therefore be it resolved,

1st. That in the death of sister Hardee, the church at Red Banks has lost a worthy member, the community, a most excellent neighbor, one that will be missed.

2nd. That while we desire to be submissive to the will of Him who "worketh all things after the counsel of His own will," we cannot refrain from expressing our grief, nor forbear making mention of one who was so dear to us.

3rd. That we extend to the bereaved ones our most sincere sympathy.

4th. That these resolutions be sent to the Landmark for publication.

Done by order of the church at Red Banks, Saturday before the 2nd Sunday in September, 1929.

Elder Luther Joyner, Mod.
 Mrs. Zeb. R. Gay, Clerk.
 Farmville, N. C.

MRS. DINICIE INMAN

On December 8th., Mrs. Dinicie C. Inman, widow of the late Joel J. Inman quietly fell asleep in Jesus in the 82nd year of her age. She was born near Whitmell, Va., March 18, 1848 and lived an industrious and useful life in that community. After the death of her husband in 1908 she moved to Schoolfield and has lived with me ever since. Mrs. Inman was the mother of 10 children, all preceding her to the grave, but leaves 7 grand children. Mrs. Inman joined the Danville Primitive Baptist Church in 1918 and was baptised into the fellowship of that church by Elders J. F. Spangler and J. R. Wilson, together with four others, both ministers doing the baptising.

On December 1st, Mrs. Inman arose as usual and after breakfast complained of being cold and returned to her bed, but said she was not sick, but the family physician was called in and attended her as long as she lived. Everything was done for her that could be done, but to no avail and on Sunday night December 8th., at 10:55 she passed peacefully away.

Her funeral was conducted on the Tuesday following by her pastor, Elder J. F. Spangler, assister by Elder W. R. Dodd.

Written by her son-in-law,
 W. L. PARKER.

RESOLUTIONS OF RESPECT.

The following resolutions of respect in memory of Sister Luella Dean and Sister India Ellis, were passed by the church at Tar River.

The church at Tar River, recognizing and feeling the loss we have sustained in the death of our beloved sisters, they being sisters in the flesh and in the spirit, as we hope, and well stricken in years, being buried the same day. Although Sister Ellis was a member of Camp Creek church, she attended Tar River as regular as a member. We feel it our duty to manifest our love and appreciation for their faithfulness to the church.

Therefore be it resolved:

1st. That we feel in their death we have lost two humble, sincere and faithful sisters, always extending a helping hand in caring for our pastor and other expenses pertaining to the church. Although taken from the evils of this world we grieve not for them as we would for those that have no hope, but believe they have fought a good fight and gone to a better world.

Resolved, 2nd. That a copy of these resolutions be spread on the church book, a copy sent to the family and a copy sent to Zion's Landmark with a request to be published.

Signed by the order of the church,
Eld. B. F. McKenney, Mod.
D. T. Adcock, Clerk.

FRANCES J. DANIELS

In loving memory of Frances J. Daniels, the wife of Capt. J. S. Daniels, and daughter of Whitney and Jane Roberson, his wife.

Sister Daniels was born on Cedar Island, in Carteret County, N. C., on October 1st, 1854, departed this life, August 28, 1929, making her sojourn here on earth 74 years, 10 months and 27 days.

Her kind husband preceded her to the grave by 14 days.

Sister Daniels received a sweet hope in the Lord many years ago and was made willing to go before the Primitive Baptist Church at Cedar Island on the third Sunday in May 1885, relating to the church what great things the Lord had done for her. She was received into the fellowship of the church and baptized the same day by her beloved pastor, John R. Rowe, after which she lived a consistent member until death.

Loved and respected by her church, neighbors and friends, Sister Daniels, nearest relatives were four nieces and four nephews, whom she leaves, with the church of her membership, to mourn their loss, but we feel that our loss is her eternal gain to live with Christ in God.

The funeral service was conducted by the writer, after which her dead body was laid to rest in the family burying ground, there to await the resurrection of the dead. Then and not until then shall this corruption put on incorruption and this mortal put on immortality, and then shall death have no power over her since the vile body has been raised and fashioned

like unto the glorious body of her Lord and Saviour.

W. W. STYRON,

Roe, N. C.

ALDERMAN BAGGETT

On the night of Aug. 1, 1929, at 8 o'clock, our dear father, Alderman Baggett, quietly and peacefully passed from this world to a world beyond. We feel that he is resting in the arms of a Saviour's love. Father was 70 years and 10 months old. He leaves to mourn his death, a wife and 3 children, 14 grand children. The children are Mrs. Addicus McLamb of Salemburg, N. C., Mrs. Eldridge McLamb of Benson, Avery Baggett, near the old home. His second oldest daughter, Mrs. F. L. Strickland preceded him to the grave just 3 months and 3 days.

Father's health began to fall very fast along in February. His doctor advised him to go to the hospital but he would not consent to go. He said he wanted to die at home. But the first Saturday in July his suffering had become so great till he did consent to go for an examination. They persuaded him to stay for a few days treatment. He consented to stay a week, but seemed to realize that all earthly help was in vain and that he could not get well and told his son-in-law how he wanted to be buried. Just a plain home made coffin, and no flowers unless it was some that a friend might have that they had grown at home. All was done for him that kind hands and loved ones could do, but none could stay the cold icy hand of death. Funeral services were conducted by his pastor, M. F. Westbrook. Then he was laid to rest in the family burying ground near the home.

Father had been a member of Harnett Primitive Baptist church 42 years, always filling his seat unless providentially hindered.

Dearest father, how we have missed thee, no one on earth can tell, but to you we had to bid farewell.

A devoted daughter,

MRS. E. McLAMB,
Benson, N. C.

MRS. F. L. STRICKLAND

On the 29th day of last April, the Lord saw fit to call from our midst our dear and most precious sister, Mrs. F. L. Strickland. She was the daughter of Alderman and Romelia Baggett. Her stay here on earth was 40 years and 6 months. She leaves to mourn her death, a husband and 2 children, one brother and two sisters, an aged father and mother, but oh how sad it makes our hearts when we think of never seeing our sweet sister any more on earth. But we hope to meet you, dear sister, in that sweet heaven above where all is peace and love. I can just see how her sweet face looked the last time I saw

her before she died. She came out to the car to tell us goodbye and said she was coming before long.

She had spent most of her married life with father and mother. She seemed to be a dear companion for all the family, more especially mother as the rest were out at work so much of the time.

She had been suffering for most 10 years with high blood pressure but seemed to be lots better at the time of her death. She was seemingly in the best of spirits just a few minutes before the Lord called her to come and live with him on high. I got to her home just a little while before she breathed her last, but could not bear to see her struggling. Oh, how sad. None but those that have tried it know how hard it is.

Sister had been a member of the Primitive Baptist Church for nearly 21 years, always filling her seat unless providentially hindered. Funeral services were conducted by her pastor, Elder Millard Westbrook after which she was laid to rest in the family burying ground near the old home.

Oh! when we sit and think of you dear sister and life's trials seem so hard, oh! how we long for your loving voice and a touch of your gentle hand. Although you could not speak to us and could not say goodbye, we known your thoughts were with us when you were called to die.

A devoted sister,

Mrs. E. McLamb,

Benson, N. C.

JAMES EDWARD BRIDGMAN

It is with a sad heart that I attempt to write a sketch of my father's life and death.

He was born Oct. 29th., 1844 in Hyde Co., North Carolina, making his stay on earth 83 years, five months and five days.

He was a Confederate soldier, belonging to the 33rd regiment, was wounded in the battle at New Bern, was taken to the hospital, finally recovered and came home. Later, he was married to Elizabeth Credle Farrow (widow of Isaac Farrow a Confederate officer who was killed in battle.) To this union were born two children, the writer being the older, the other dying in infancy.

This wife died and he then married Mary Ann Midyette. To this union were born seven children. Two died when small. The other five still survive. Three sons, R. C. Bridgman, E. E. Bridgman, and T. C. Bridgman; two daughters, Mrs. G. W. Brown and Mrs. S. R. Rice.

There are also nineteen living grandchildren and three great grandchildren.

He was a strong believer in the Baptist church, but never joined. When asked why he did not join, he would always say that he was not good enough. But, his door was always open to all. I have

heard him say that he never turned anyone away from his door.

He was a hard working man and accumulated right much of this world's goods with which he was liberal.

He lived an honorable life and died an honorable death.

Dear father thou hast left us and our loss we deeply feel. You cannot come to us but we will shortly go to you where there will be no more sad fare-you-well.

Written by his oldest daughter,

MRS. G. M. JARVIS.

ANNIE WHITE BUTTS

There comes a great sadness over me, when I find the duty imposed on me to write a memorial of our dear sister, Annie W. Butts. However incapable I feel to do the subject justice, will say dear sister, yours was a pure life and we loved you. Your gentleness of character, kindness of heart is seldom realized in this sin-defiled world; your spiritual walk and Christian demeanor will live in our hearts long after your precious body has mingled with the dust of the earth.

She was born January 26, 1859 and died September 28, 1929 making her stay on earth 70 years, 8 months and 2 days. She was married to Wade Butts Nov. 26, 1879.

Will say just here, Bro. Butts was our beloved clerk and deacon, who died in February of this year, and for whom we still lament the loss to us.

Sister Butts was the mother of three children, two of whom preceded both herself and husband to the grave. Herbert the only living one, she made her home with, and indeed it was a pleasant home. Such a beautiful devotion between mother and son. He did all in his power to make her happy, granted every wish or desire of her heart possible for him to do.

It was my privilege and pleasure to spend Thursday with her before she left us Saturday. All seemed peaceful and quiet with her. She talked very little owing to weakness. I did not then feel she would leave so soon. Went again Friday and saw she had grown decidedly weaker. On Saturday night between the hours of eight and nine her spirit took its flight to join her husband and the angels in that world that knows no end.

Her body was laid to rest on Sunday afternoon in the Scotland Neck Baptist cemetery, Mr. Kirk officiating. The floral offering which was indeed a lovely one attested the love and esteem of many friends as the last tribute of affection.

I do believe with all the sincerity of my heart, she is with Jesus, basking in the sunshine of His love, awaiting the resurrection morn, when we, too, hope to arise in His likeness, see Him as He is, be like Him and be satisfied.

WILLIE A. RIDDICK.

LIZZIE A. LOVITT

It is with a sad heart I will try to write the death of my dear old mother, Lizzie Lovitt. Dear mother was born June 22, 1875, and died November 31, 1927.

Mother was in bad health a long time, but was only sick a short time before she died. The doctor, her loving husband and her children did all they could to keep her with them. But the good Lord knows best so he called her home.

She joined the old Primitive Baptist church at North East. I do not know the date she joined, but she was a faithful member as long as she lived. I have known her to walk three miles to her church, and it is sad to go to North East and not see dear mother's happy face. I believe she has gone to rest and I hope I will meet her where parting is no more.

Oh, it was so heart breaking to stand by my dear mother and see the last breath leave her. All of her children were with her but two. When she breathed her last one daughter was in Durham, one in Fly. It was sad for she had left three weeks before. Left dear mother well and had been out there just three weeks when she had to come home and find her dear mother laying a corps. It looked like more than she could bear when she got there. But the Lord is able for all things.

The home was broken up when dear mother left. She leaves a husband, and ten children living. Two preceded their mother to the grave a few years ago. She leaves 8 grandchildren, one brother and three sisters.

Her funeral was preached by Elder E. W. Banks who spoke kind words to the heartbroken loved ones. Then her body was lowered in the grave to await the resurrection morn when the Lord shall come to gather his children home. I believe mother has gone to rest, for she had a good hope till the end came. I hope I will meet mother in the sweet by and by.

A precious one from us is gone,

A voice we loved is still,

A vacant place is in our home,

Which never can be filled.

Written by her son,

A. F. LOVITT.

THOMAS S. HEDRICK

Thomas S. Hedrick was born in Davidson County, December 17th., 1857, died at his home at High Point, N. C. May 6th 1929 in his 71st year. He was the son of Jesse and Susan Hedrick. He was married to Mary Lou Greer March 5th., 1882. He leaves to mourn his absence, his wife, five sons, J. F., W. J., A. P., A. N., and F. L. Hedrick, and a host of friends. He professed a hope in Christ and united with the church at High Point April 18., 1908, together with his wife. They were baptized May 17th., 1908 by Elder J. A. Ashburn. Two years later he was ordained

deacon and at the time of his death was serving his church faithfully. He was faithful to attend his church meetings, prompt in bearing his full part of church expense, and to help the ministers. His home was an open welcome to the brethren. He was a kind loving husband, and a faithful, kind father to his children, a good citizen and hard working man. We surely do miss him in the church.

He endured his suffering patiently and made no complaint. I visited him during his sickness. He talked of the goodness and mercy of God. His faith was unwavering. He spoke of his weakness, thus he felt the meekness of the lamb of God that took away his sins.

Funeral services were conducted by the writer, together with Elder Samuel McMillan, amid sorrowing friends and relatives. His body was laid to rest in the cemetery at High Point to await the resurrection. May the sustaining grace of God be with his wife, our dear sister, in her lonely bereavement, together with the family.

J. W. TUTTLE.

MRS. JNO. H. BUTCHER.

The subject of this notice was born January the 15th, 1866. She was the daughter of Elder David Moore, and born and raised in Person County, N. C. She died in Pittsylvania County, December 25, 1929, making her stay on this earth nearly sixty four years.

She professed a hope in Christ when she was eleven years old, but on account of her unworthy feeling she never united with the church for thirteen years.

She joined the Primitive Baptist Church at Surl, N. C. and lived a member there until 1901, when after moving to Virginia she joined at Malmaison by letter, and remained a member until her death.

She first married John R. Lunsford in 1887, who died in 1896 leaving her with one little boy. In 1900 she was married to the writer of this article. She left a husband, one son and five step-daughters to mourn the loss of a devoted wife and a good mother.

She was one of the most devoted step-mothers I ever saw, always looking for their good and pleasure, and she was a devoted member of her church, never missing her meetings unless she was providentially hindered.

For the last few years her health was such that she could not always go, yet it was a great pleasure to her to have the brethren and sisters visit our home.

Written by her grief stricken husband.

JOHN H. BUTCHER,

Blairs, Va., No. 2.

FOR ELDER STEPHENSON

Mrs. J. W. Freeman sends Elder L. H. Stephenson \$1.00.

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GOD KNOWS OUR THOUGHTS.

At that time Abijah, the son of Jereboam, fell sick.

And Jereboam said to his wife, Arise I pray thee, and disguise thyself that thou be not known to be the wife of Jereboam; and get thee to Shiloh: behold there is Ahijah the prophet, who shall hold me that I should be king over his people.

And take with thee ten loaves, and cracknels, and cakes of honey, and go to him: he shall tell thee what shall become of thee.

And Jereboam's wife did so, and arose and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes were set by reason of his age.

And the Lord said unto Ahijah, Behold the wife of Jereboam cometh to ask a thing of thee for her son; for he is sick; thus and thus shalt thou say unto her: for it shall be when she cometh in she shall feign herself to be another woman.

And it was so that when Ahijah heard the sound of her feet, as she came in at the door, that he said come in, thou wife of Jereboam; why feignest thou thyself to be another? for I am sent to thee with heavy tidings.

Go tell Jereboam that he has done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images to provoke me to anger, and has cast me behind thy back. Therefore go back and tell him that I will bring evil up on the house of Jereboam, and will take away the remnant of his house.

Arise therefore and get thee to thine own house and when thy feet enter the city the child shall die.—1 Kings 14:1-12.

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

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\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

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

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P. D. GOLD PUBLISHING CO.,

Wilson, N. C.

Zion's Landmark

Devoted to the Cause of Jesus Christ

THE OCEAN

Great Basin of the Universe,
Times ne'er can mark thy brow,
And like thy Maker—changeless—
From first to last art thou.

Thou "Glorious Mirror" of the blue
That spans the spacious sky;
Convulsed always, yea, never still—
Nor can we question—Why?

Deep heaving, fathomless, sublime!
Thy glimmering billows roll:
I watch, and wonder what I think—
Enraptured is my soul!

Oh! deep mysterious emblem!
Of God's great love divine:
Gives life—takes life—gives food
and drink—
Oh! wondrous, sacred shrine!

Near to thy brink I pause to think
Amazing sight to see!
Thy waters seem to kiss the sky—
A mount of mystery!

Thou grandest of creation
So gloriously divine!
Where man can make no footprint
Thy realm—most wholly thine.

He Who hath bound thy waters;
says,
"No further shalt thou go,"
"And thy proud waves forever
stayed,"
To keep the overflow.

He makes thy power merciful
By His all-wise decree;
Couldst thou but pass His sand
The world a sea would be.

Breakers cornucopias form
And burst to make the tide:
Silver-capped they lave the shore
And spread their waters wide.
The monsters of the Deep are made
Each one to know its zone;
In torrid clime, or icy pole,
Their instinct holds its own.

In thy creation—"Lord of Lords"
And "King of Kings" doth stand:
Greatest and most wonderful
This work from thine own hand!

Earth's every stream, the great and
small,
All to this Ocean's flow:
And swallowed like a tiny drop
Into the depths below.

Could we but cast into this Deep
All things—since earth began—
All cities built upon the earth—
All progeny of man—

And every bird and every beast
That roams from pole to pole:
Its billows could envelop all—
And back to normal roll.

Three fourths the ocean's cover
With one fourth for the land;
Its depths may rage excessively—
But can't get o'er the sand.

'Tis He who wisely placed the sand
The bounds of His deep sea:
And made its ragings to obey
His "Perpetual wise decree."

Destruction do the rivers make
'Gainst them there's no decree;
Unsafe are dwellings 'long their
banks—
But safe near to the sea.

We dare not ask the reason—Why?
 Nor God the reason gives
 'Tis all because of His decree
 That near the sea man lives.

The will of man must fail
 We know him by his fruit.
 The Powers of God prevail—
 His "Wills" and "Shalls" refute.

—Lizzie Holden Garrard.

The following scripture proves the Lord's perpetual decree concerning the "Wonderful Deep."

Jeremiah 5:21, 22, to wit: "Hear now this O foolish people, and without understanding; which have eyes, and see not, which have ears, and hear not: "Fear ye not me? saith the Lord: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves, thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?"

EXPERIENCE.

To the Readers of Zion's Landmark
 Dear Brethren and Sisters:

I feel like I want to write a part of my experience, hoping that it will be of some benefit to some one and to my children when I am gone.

When very young, I had fears of being lost, and afterwards went to the lonesome grove to pray. My burden continued to increase from time to time. At times I thought it was more than I could bear, and at other times it was not so bad. Finally I gave it all up for loss, but the very breathing of my soul was, "Lord, Have Mercy On Me a Sinner."

My father was a deacon of Piney Grove Church, and mother was a member of the same church. One

Sunday they asked me to go with them to church. I obeyed, and while trodding along behind them, I prayed all the way for mercy. While Elder H. D. Mickey was preaching, I saw my mother sitting with sisters and my father sitting over on the other side with the brethren. I sat there thinking when they are going, they will go where the singing of angels are, when I am gone, it will be where there is neither eye to pity nor hand to deliver. I felt if I was sent to hell it would be just, and I wanted to beg Him for mercy. Suddenly, it seemed to me the Heavens were opened and I saw from whence every blessing that I will ever need, comes from. I think I was permitted to drink of the water John spoke of, as clear as crystal. My burden was gone, and I said, "Bless the Lord, O my soul, let everything praise His name."

On my way home I said, "Bless the Lord." In the meantime, I had married and tried to live satisfied, but love sprang up for the church and I had a desire to be baptised but felt too unworthy to ask those good people for a home with them. Through much affliction, I was made willing to go and ask for a home with them.

The weather was very cold when I was baptized, but when Elder J. A. Ashburn laid me beneath the wave and brought me up out of the water, I realized what Christ meant when he said, "My yoke is easy, my burden is light." I found this to be true. Gathered in the fold to live and to die.

For twenty-seven years I have been a member of the church and my love for them has not grown cold, but still feel like saying with

Ruth of old, "Where you live, let me live; where you go, let me go, I want your God to be my God."

Before I joined the church, I had a desire to preach. One sister told me that I would preach sometime, because she saw me flying in the air and saw an angel come and give me a trumpet to blow. This gave me a great deal of trouble, because I did not feel fit for the place. I begged the Lord to call my neighbor, a school teacher, (O. M. Bennett a man that is worthy, as I felt.) Later I had the pleasure to baptize that good man, his wife, and his mother.

Finally everything that I turned my hands to was a failure, and feeling, woe is me if I preach not the Gospel. I had no rest day nor night.

The church met one Saturday night at my father's old home. One of the deacons asked if they had a right to invite me to take part in the service. Elders F. P. Stone, clerk of the Fisher's River, and L. I. Gilbert from the Smith River stated that I had the right. This is when I made my first attempt, in public. Every word I said was like taking a burden from my breast. The next day I went to Piney Grove Church and spoke three or four minutes. While I was speaking, one of the saints shouted, and said, "Bless the Lord." The same has been much comfort to me. The words seemed to me like apples of gold in pitchers of silver. Let me say here that many preachers have hurt themselves by trying to stand too long.

I cannot include in this letter all the places I have met with disappointments, but I have my doubts and fears.

I was soon invited from church to church, and attended with great

pleasure. I never asked for liberty to speak; my church felt it. I never asked to be ordained; churches wanted my services. Frequently people requested me to baptize them. My church called for my ordination, and I was ordained by Elders J. A. Ashburn, E. M. Barnard, Paul Priddy and possibly others. Then my wife said if she had known that I was going to be a preacher, perhaps, we would not have been married. She wanted me to stay with her and the children. So I prayed to the Lord if he had called me to preach the Gospel to make her willing for me to leave her and the children, and go in His great name. One night she awoke me and said, "Jimmie, I have dreamed a dream and I am troubled almost to death. I saw you married to the prettiest woman I have ever seen. Are you going to forsake me and the little children?" She said that I was traveling in the air in a large circle with the woman. She asked me the meaning of her dream. I explained to her that it was the church that she had seen, and my dear brethren, I hope I am traveling with her. My wife was made willing for me to go; bless the good Lord.

Later, I had the privilege of baptizing my wife, one of my sisters and my grandmother at the same time. Oh, how good the Lord has been to me.

I have been trying to preach for about twenty-seven years and I feel the Lord has blessed my labors. My church is in peace and I have had the care of churches ever since my ordination. I had the privilege of baptizing Elders Watt Tuttle, S. H. Reid, W. J. Brown and G. W. Hill. I feel thankful for the privilege of

baptizing these worthy servants. I hope the Lord may continue to bless them to preach the gospel of peace.

Brethren, let us labor for the things that make for peace, and leave extreme views and hobbies off, for they do not edify the church of God. Things that bring strife and confusion to our minds and hearts are not of the Lord.

Your unworthy brother,

ELDER J. A. FAGG

Winston-Salem, N. C.

"FAMINE."

This word appears about one hundred times in the Bible, and but few of these times are mentioned in the New Testament. They were very sane judgments from God, and reduced the people where they came, to a low estate. "Elijah prayed to God that it might not rain, and it rained not upon the earth for the space of three years and six months; and he prayed again and the heavens gave rain and the earth brought forth her fruit." Three years and six months of sore famine; and Elijah knew that the cause of its coming was the sin of Ahab, who had left the "commandments" of the Lord, and had followed Baalim. 1 Kings 18:18. Ahab could accuse Elijah of being the cause of this "famine" in Israel, but could bring no proof of it, but Elijah knew Ahab was the cause; for being King he misled Israel, and married Jezebel, and in many ways forsook the "commandments" of the Lord.

During that long and trying famine, many suffered for the sins of others, but we can see the hand of God in favor of many. I love to think of the dear Obadiah, and his

words of love and faithfulness impress me, for in 1 Kings 18:4, we read of how he sustained one hundred of the Lord's prophets from death, when he hid them by fifty in a cave; and fed them with bread and water. But leaving all of the famines mentioned in the Holy Bible, and about which much could and should be said, we wish here to mention but one more, and that one is the prophet Amos; or what the Lord said by him. Behold the days come, saith the Lord God, that I will send a "famine" in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8:11, 12. This appears to me one of the sorest famines mentioned in Holy writ, and deserves the most careful attention. As common famines come for a purpose so does this one, and as all must suffer in the common famine, so must all suffer in a time when we may seek the word of God but shall not find it. My word shall not return unto me void, says the Lord. And we should give the more earnest heed to the things we have heard, lest at any time we let them slip, for if the word (of God) spoken by angels was steadfast and every transgression and disobedience receive a just recompense of reward, how shall we escape if we neglect so great a salvation which first began to be spoken by the Lord, and confirmed unto us by them that heard him. Samuel was a child when the Lord called him, and it is contained in the scripture that "the word of the Lord was

precious in those days; there was no open vision." Last night while thinking of the faithful, tried and true ones I have known among us, but have passed to a better country, I thought who will be raised up of God to fill places made vacant by the going of these, who remained faithful at all hazards, and under the most trying circumstances, for I know places where the greatest gifts have labored for us in days past, and at their own charges, and such places now are the most destitute, and without the true God, and without a teaching priest, and without law." 2 Chronicles 15:3.

I do want to mention the sin of David in numbering Israel; God was so displeased with it that He sent God unto David to offer to him one of three scourges, and one was a "famine" of seven years, and King David so dreaded the effect of a famine of seven years duration, that though he saw he had brought himself into a "great strait," he wisely chose a "pestilence."

To have said he would accept a famine of seven years meant death and misery of many, and to flee three months before his enemies (unrestrained) put them truly in the hands of men, and he knew how merciless they are, and so he said to the prophet God, I take the pestilence, because God is so merciful, let me fall into His hands, and let me not fall into the hands of men.

He had been pursued by his enemy, "man," and who knew man more than David? Even King Saul had searched mountains and hills for him to kill him. As innocent as an angel, Saul thrust his javelin at him, to kill him, and listen to what David said to Johnathan, "What have I done? What is

my iniquity? And what is my sin before thy father, that he seeketh my life?"

Those who may be interested enough will please notice 1 Sam. 20th chapter, and on several chapters, and note to some extent what man will do to man without God is with him.

But the pestilence chosen by David caused the death of seventy thousand men, of the peoples from Dan even to Bersheba, but God showed his mercy over Israel for when the angel stretched out his hand to Jerusalem, God said, "it is enough."

J. T. SATTERWHITE.

THE ONLY PLACE TO GO.

My dear Brother Denny:

If one who feels so little and unworthy may claim such a relationship—since reading your editorial in the last Landmark, tho' I am afflicted and can't do anything well I felt like I enjoyed it so much, I must try to let you know it. It is just the way I believe predestination, and I hope this will stop the confusion for I am tired of it, and have felt at times that I'd run away if I could, but it would come to me, "To whom shall I go. Thou hast the words of eternal life and I believe these have. Then why confuse one another when they all believe in Jesus, their Lord. Bro. Denny, I'd like to write more, but can't write much at a time. My fingers cramp. Can't you come and preach for us some time? I knew your brother, C. F., and loved and respected him. I also knew your father and respected and loved him for his great love and zeal for the truth, also your brother, S. B. You are truly a blest family.

I must stop, I hope you can read this.

Love to all who love the Lord Jesus Christ in sincerity. Write me sometime if you have time.

Your little sister in Christ, I hope and trust,

MRS. W. B. WHITLEY,
601 East Main St.,
Washington, North Carolina.

COMFORT IN THE LANDMARK.

P. D. Gold Pub. Co.

Wilson, N. C.

Dear Bro. Gold:

I am sending money order for \$2.00 for the renewal of my subscription to the Landmark, beginning Oct. the 29, 1929. I should have sent it sooner, but just neglected it. I truly thank you for being so kind in sending it on to me. I find so much comfort and consolation in reading after the many good writers. It is always a welcome visitor in our home.

May the Lord bless you with your work is my prayer.

Your brother in Christ, I hope,

N. F. KING,
Jacksonville, N. C., R. F. D. 3

APPROVES.

Elder O. J. Denny,

Winston-Salem, N. C.

Dear Bro.:

I have read your letter in the Feb. 1st. Landmark in regard to a home for ministers. and I heartily endorse every word you say. And as you say I do not think a sufficient fund could be raised among our people to build such a home and if it could be what would support it.

As I see it if our ministers who are serving churches and who are faithful to the churches under their care and the other ministers that

do not serve as pastors but go as God directs them and preach the gospel, in my judgment if such preachers are not worthy of some help while they are able to go in the service they would not be worthy of such a home even though it could be built and supported. And I want to say with you, let me live and let me die with my dear brethren and sisters that I love more than all this world. And while I am yet blessed to serve them in my weak way I want to be faithful until death and I want to die with them and in their fellowship. May God bless all of us to live in such a way that we may never be a burden to our brethren though we may lose our usefulness.

Submitted in love,

Elder A. B. Denson.
Rocky Mount, N. C.

92 YEARS OLD

P. D. Gold Pub. Co.:

I am enclosing herewith my check for one dollar, which please place to my credit on subscription list of Landmark. And, owing to my advanced years, lacking only about a month of being 92, I want to ask you to kindly stop the paper at the expiration of the time this remittance pays for. While I am in a fair state of health, yet, my days are in the hands of the Lord and the summons cannot be far away. I wish to have my worldly affairs in a shape to be easily closed up after my departure.

I have enjoyed reading the Landmark. I see references to brethren that I have met in the South many years ago. That dear old Father in Israel, Elder Mitchell, whom I met both in the south and also in New York where I also met the

founder of the Landmark. These with the Hassells, Respass, and many others of that day have passed into that rest that remains for the children of God, and their works do follow them.

May editors and publishers be sustained and enabled to continue sending the little Messenger of truth to those who fear the Lord and trust in His mercy, is my humble desire and prayer.

Yours in the blessed hope,
J. G. GOWIN,

Springfield, Ill.

LANDMARK LADEN WITH LOVE.

Mr. John D. Gold,
Dear Friend:

Enclosed please find money order for two dollars to renew my subscription for another year. I have been taking the dear old Landmark for nine years and I love it so much I do not want to miss a single copy. I hope the good Lord will enable you to keep up the good work of printing the dear old paper. I never stop till I have read it through.

It is always a welcome visitor in my home and full of good news from the dear children of the Lord and is laden with love.

Yours truly,
MRS. H. R. BROWN,

Hurdle Mills, N. C.

TAKING LANDMARK 54 YEARS.

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

Dear Sir:

Please find enclosed \$2.00 money order for renewal to Zion's Landmark to Jan. 1931. Mr. Gold, I

enjoy reading the Landmark very much. Don't see how I could do without it, but can't expect to read it much longer, as I am now 88 years old, and the Landmark has been coming to my home 54 years, so you see I am among the oldest readers.

So we will close. Hoping you and the Landmark a happy and prosperous year.

Yours lovingly,

MRS. J. S. CLAYTON,

Roxboro, N. C., R. 4.

AN APPEAL TO OUR SUBSCRIBERS.

It is very seldom that we make an appeal for money to the subscribers of the Landmark, for we do not like to be asking them for help, though of course we are entitled to collect what is due us, but our expenses are very heavy indeed, and there are a great many subscribers behind.

The present depression has hit us harder than for years, and we need every dollar we can collect. We are now sending out our statements, and if we had all that is due us, it would help greatly to relieve our financial embarrassment. Do not lay your notice aside, but send us all you can on account. If you can't send all send part. There is probably \$5000.00 due on our Landmark list, and if we had that money it would prove of great value to us at this time. It will not be hard for you to spare the small amount you owe us, and taken all together you can appreciate how much good the aggregate amount will be worth to us.

JOHN D. GOLD.

ZION'S LANDMARK

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

Editor

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

Associate Editors

Elder M. L. Gilbert —Dade City,
Fla.

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

Elder J. T. Rowe, Baltimore, Md.

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DEATH.

1st. Cor. 15:22.

Brother E. A. Stanfield of Farmville, N. C., asks my opinion as to death under consideration in the above text. I am reminded of Elder P. D. Gold, and perhaps should say, as he used to say, "That is your text, preach it out."

We have authority, however, for this procedure, since we are taught that the people of God oft' spake one to another, and we read, "Come let us reason together."

We need more coming together in unity, speaking, one to another, and not one about another. In the North our brethren have what they call covenant meetings, and some of the most interesting services I have ever attended were meetings of that kind in which all present were expected to have something to say.

Let us quote the preceding verse also. 1st. Cor. 15:21 reads "For since by man came death, by man also came the resurrection of the dead, and then follows the 22nd.

verse, "For as in Adam all die, even so in Christ shall all be made alive."

We think the death under consideration, in this text, is not literal or corporal death; but death to a state of self sufficiency, to self righteousness, and this death or consciousness of our totally depraved condition, is brought to our knowledge, experimentally, when Christ, or, perhaps, I should say when God through Christ, is revealed in us as the Just One, and the only justification for poor vile sinful men and women.

When we are thus quickened, as we read, "You hath He quickened, who were dead in trespasses and sins, and etc. we are then conscious of the fact that we are dead to every way of approach to God, save through the applied righteousness of the Lord Jesus Christ. Our prayer becomes a very simple but serious one, "Lord be merciful to me a sinner."

This man, Christ Jesus, was born of a woman, born of the Adamic family, born under the law, or of a fallen maternal parentage, and thus could say of a truth, from a natural viewpoint, "Of myself I can do nothing, my Father worketh and I work hitherto." Thus having suffered with us, He hath purposed that His people, also, shall reign with Him in triumphant glory, He as the head, and the Church of God as the mystical body, all made acceptable unto the Father through His sacrificial death and righteousness.

For as in Adam all die, we read the first man (Adam) was of the earth earthy, the second man, the Lord from Heaven, "And as we have borne the image of the earthy, we shall also bear the image of the

heavenly. 1st Co. 15:47 and 49.

We also read that the first man, Adam, was made a living soul; the last Adam (Christ the first fruits of them that slept) was made a quickening spirit." 1st Cor. 15:45. Thus we feel to say that all of the Adamic family, who are quickened into a state of spiritual life, have felt the death sentence resting upon them and that justly so, and that Christ, who is their life, hath appeared and they will appear with Him in glory.

Yours in hope
O. J. DENNY.

THE OFFICE OF A BISHOP.

This is a true saying. If a man desire the office of a Bishop, he desireth a good work. 1st. Tim. 3:1.

It seems from the scriptures and also our best historians, that the only offices in the gospel church are those of Bishops and Deacons. The title of bishop in the early church is synonymous with the later title of Elder or Pastor. Surely the work of a Pastor is a good work. Peter says, "The Elders which are among you I exhort, who am also an Elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. Neither as being lords over God's heritage, but being ensamples to the flock." 1st Peter 5:1, 2, 3. Then Paul in Acts 20 when he had called the Elders of the church at Ephesus he says to them in verse 28 "Take heed therefore unto yourselves, and to all the flock, over which the holy ghost hath made you overseers, to feed the church of God, which he hath

purchased with his own blood." In both these passages we notice that the charge is to feed the flock, not to lord it over them. I understand that in all financial affairs of the church that the Deacons are to attend to them that the ministry may be received and give themselves to the ministry of the word. This was the purpose in the setting apart of the first Deacons as we are told in the Acts of the Apostles. The Elder or Pastors then are not to be lords or masters, but ensamples. Though they are made overseers, it is to feed the church of God. Paul to Timothy says, "Take heed unto thyself, and unto the doctrine. Continue in them: for in doing this thou shalt both save thyself and them that hear thee." 1st Tim. 4:16. Now in order that these things be done decently and in order, Paul tells Timothy immediately following our text that a bishop must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach, not given to wine, no striker, not guilty of filthy lucre, but patient, not a brawler, not covetous, one that ruleth well his own house, having his children in subjection with all gravity. Not a novice, lest, being lifted up with pride he fall into the condemnation of the Devil. Now take notice of the reading of the 7th verse. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the Devil. Notice again that in all this teaching concerning the kind of a man a bishop should be, he does not say that he ought to be thus and so, but that he must be as he has said. If the churches are always careful to see that those upon whom they con-

fer the office of a bishop measure up to Paul's standard how easy it will be for those who have eyes, to see that the office of a bishop is indeed a good work. Can we imagine anything more beautiful than a flock of God, well fed and properly instructed in the things of the kingdom, dwelling together in love, having confidence in their pastor, and caring for him as the scriptures direct. He does not lord it over them, but studies to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth, he does not ask them to take his word but to search the scriptures to see if these things he is teaching them be true, and though men of the world may not believe the doctrine he preaches, they have no evil thing to say of him, for he is a man of honor, and sincere in his profession. He is careful to attend his flock and be gentle and tender with them so that they feel free to ask him any questions that may be in their minds. He and his flock are one loving family and he studies to give them clean food, and that out of a clean vessel. If it is necessary for him to be away from them for awhile he seeks to leave them in clean safe hands. Paul says he must be apt to teach, not that now and then he says something good and instructive but that in a general way he is a teacher in divine things. He watches his people individually and purposely drops some handfuls for each of them as he sees they have need, and having been called by the church to serve them on certain days and having accepted their call he has no right to habitually leave them to others. Sometimes men who have no charge and very

little or no gift in the ministry will come in and expect to be invited to speak, and if they are, they consume the pastor's time and the flock is mortified instead of edified. A church should be very careful in calling a pastor, to get such an one as Paul here describes, even though a man may preach well if he has not a good report among those that are without he will not be a help and an honor to them, a true servant of God, may have a falsehood told on him sometimes, but the man who usually has some uncomplimentary report after him, will be a hindrance to the success of the church. The church wants to feel that her pastor is above reproach. So when they sit down to listen to him they feel sure they are listening to a clean man whose profession is sincere, one who has been instructed in the things of the kingdom of heaven, and therefore brings forth out of his treasure things new and old. A church and pastor thus united in love and walking together in the faith of the gospel, will have a feeling for each other that they will not have for others, not that they do not love and esteem other gospel preachers, but their pastor is to them a friend and brother and father, and to him they look for instruction and when they desire to be served they want him to serve them. "Behold how good and how pleasant it is for brethren to dwell together in unity."

JOSHUA T. ROWE.

BORN OF THE FLESH AND BORN OF THE SPIRIT.

Nicodemus, a ruler of the Jews came to Jesus by night, and said unto him, "Rabbi, we know that thou art a teacher (not the Mes-

siah) come from God; for no man can do these miracles that thou doest, except God be with him." In reply Jesus paid no attention, to what he thought would compliment the "teacher," but said to him, "Verily, verily, I say unto thee, Except a man (a human being) be born again, he cannot see the Kingdom of God. John 3:3. Such a marvelous averment he had not expected, and then asked, "How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?" He knew about the birth of the flesh, but not of the Spirit; and he knew the impossibility of being born again of the flesh. Then Jesus said, "That which is born of the flesh is flesh," that is fleshly, having the life of its headship, Adam; "And that which is born of the Spirit is spirit," that is spiritual, having the life of its headship, Christ. It may be feared that some who are born again may be at sea in their contention, as they seem not to consider the two principles in the believer. Whereas there is only one in unregenerate. Some are charged with believing that the old nature undergoes a gradual change by the operation of the Spirit, until it is transformed, and so becomes a new man. But does not the believer's experience, as well as the teaching of the New Testament, teach that in the one nature he has sin, disobedience and death; and in the other nature righteousness, obedience and life. By generation he received the nature of fallen, sinful Adam, the first man; by regeneration he received the nature of the second, Adam, the Lord from heaven. The peculiar energies of each nature is

manifest by the power of warfare. Until born again man knows neither the power of sin or the power of righteousness. Even as Adam before he had eaten of the fruit of the knowledge of good and evil, had no conscience. The infant is incapable of sinning after the similitude of Adam's transgression, but is a sinner, being of his nature and offspring. When born of the flesh the child partakes of the human nature and its adjuncts; and when born of the spirit the child partakes of the divine nature and its adjuncts. That which is of nature is according to the will of man, and that which is of the Spirit, is according to the will of God.

When one pants for God with a thirst, and hungry for righteousness let him not assume that his old nature is dead; for these leadings are but the evidence of a new creation, the implantation of life by the quickening of the Spirit based upon the atonement of Christ. His experience and the word of truth teach him that his depravity is not destroyed; for he will often feel that he has grown worse instead of better; but a feebler display of the evil of his old nature is thrown into the relief of the new life of faith he lives in the flesh. Christ didn't mean by being born of the flesh to convey the idea to Nicodemus the material body simply, but rather that man could not produce that which was not flesh; that is by nature a child of wrath; dead in sins, following things produced by the wisdom of the world, carnal commandments. Blessed art thou, Simon Bar-jona: for flesh and blood (intellectual qualities and refined abilities) hath not revealed it unto thee, but my Father who is in heaven." Thus it is

clear that "that which is born (produced) of the flesh is flesh." "That which is born of the Spirit is spirit." Note, Spirit is repeated: the first is the spirit of God the product of the Spirit, the creation. Thus man is not born over as Nicodemus vainly thought that Christ meant, but born again; or as Peter expresses: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Peter 1:23. Man is only a creature of God until born of God. Sometimes it is said by certain men that the elect were eternal children of God, and in eternal vital union with Christ. If such theories were true, there could have been no necessity for the vicarious suffering and death of the Son of God, and "born again" a non-essential. How could God adopt his own into sonship? And how could Jesus Christ give eternal life to those who had eternal vital (life) union with Him? Jesus came to save sinners, not eternal spirits. Man had nothing but a carnal sinful nature until "born of the Spirit;" then he has a spiritual nature. By this operation he becomes a believer with two natures, distinct, separate and antagonistic. If only born of the flesh he will assert what he can be, what he can do and what he can keep. But when born of the Spirit, and not blinded by conditional teachers, avows that salvation is of the Lord—what Christ is, what He does and what He keeps. The divinely taught believer only has Christ's works to glory in. The believer's warfare continues during his earthly pilgrimage; for he cannot eliminate either principle or nature, purify one or corrupt the other; the

old man is entirely depraved; the new man is essentially holy. So the former cannot foreshide, the latter cannot backslide; but he who possesses both natures may so live after the flesh as to lose the joys of salvation and bring the chastenings of the Lord upon him; or if he should through the Spirit mortify the works of the flesh and in the obedience of faith he will be found reaping life everlasting while he sojourns. "Seeing that ye have put off the old man with his deeds," said Paul to certain brethren, who had so done. Mark, he did not say that they had put out the old man or improved him. Again, "Ye have put on the new man"—manifesting the fruits of the Spirit. Who is there that cannot see the difference in trying to mend an old garment and in casting it off, and in putting on a new one? It is simply putting off the old, and putting on the new—walking in the spirit and not after the flesh.

M. L. GILBERT.

ELMA K. SIMPSON

Please publish the death of my little niece Elma Kathleen Simpson, who was born May 18, 1926 and departed her life, December 22, 1929, age 3 years, 7 mo. 4 days old. It was hard to give her up, but God knew best and took her to live with him. She leaves a mother and father Mr. and Mrs. R. F. Simpson, two brothers Wilbur and Milton, 2 grandfathers, five aunts, six uncles and a host of friends to mourn their loss. She lived a short time after taking her bed. Her suffering was very great but no complaint was made.

Thou art gone our precious Elma
Never more canst thou return
Thou shall sleep a peaceful slumber.
Till the resurrection morn.

Where I know there will be no more sorrow,
No parting, no sad goodbyes,
Where we'll ever live with Jesus
In that land beyond the skies.

Thou art gone our precious darling,
Never more can we meet you here,

But we hope some day to meet you,
In that land so bright and fair.

Oh, my precious, precious darling,
How I miss you none can know,
But I hope some day to meet you
On that happy, happy shore.

Oh our precious baby and child
How I long to join you there
In that blessed land over yonder,
With that happy band of angels so bright
and fair.

We loved her, yes we loved her
But the angels loved her best
And they have sweetly called her
To yonder shining shore to be at rest.

Little Elma has gone from a world of pain
And we are left to mourn and weep
For our darling has fallen asleep,
Sleep on dear one and take thy rest
For God called you home, He thought it
best.

All our days are dark and dreary
Lonely are our hearts today
For the one we loved so dearly
Has forever passed way.

You are gone but not forgotten,
Nor shall you ever be,
As long as life and memory last
We shall always remember thee.

Little Elma was to me so dear,
It grieves me much to see her go,
But she has gone and left me here
In this wilderness of woe.

But when the righteous judge,
Shall come to summon we away
I hope with Elma to go home
To the brighter world of endless day.

Written by her aunt,
Miss Ella Short.

ELIZA KEARNEY POLLARD.

It is with a felt sense of sadness and loneliness that I attempt to write of the death of my dear and only sister in the flesh. Judging from the evidences of a hope in Christ that she often spoke of to me during the past twenty-five years, having experienced a hope in Christ about the year 1904; and the characteristics demonstrated during these years in her daily life (namely), Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance, which are fruits of the Spirit, I feel assured that she is asleep in Jesus.

"Blessed are the dead that die in the Lord, yea henceforth sayeth the Spirit. They shall rest from their labors and their works do follow them."

She often spoke to me of doubts, fears, trials, temptations and sorrows, by reason of sin and transgression she had to suffer.

"But if we suffer with Christ, we shall also reign with him," said the Apostle.

From a felt sense of unworthiness, she declined to follow her Lord in baptism until October 14th, 1920, when she came before the Church at Mewborn's, asked for a home and was received unanimously, and baptised in the afternoon by the unworthy writer.

Sister was very much interested in good singing and often met with father, brothers, neighbors and friends to sing the songs of Zion. Many times did she go with me to my appointments to mingle with her brethren and sisters in worship of her dear Lord and Saviour. Her motto was, "Better to suffer wrong than to do wrong"

Oh, how dearly she loved peace.

She was born April 29th, 1878 and died April 5th, 1929, aged 50 years, 11 months and 6 days. In April 1926, she was married to Frank Pollard. She was afflicted with high blood pressure for years. About the last four months of her life, she suffered greatly with high blood pressure, cancer, and bright's disease, but patiently bore it all until the end came.

Lord, grant that we may all bow in humble submission to all dispensations of Thy providence and Grace, that we may say with Job of old, "the Lord giveth and the Lord taketh away. Blessed be the name of the Lord."

W. B. KEARNEY.

NANNIE L. BUTCHER.

WHEREAS, in the Providence of our Heavenly Father, our beloved Sister Nannie L. Butcher was on Dec. 25th., 1929, taken from these mortal shores to the bosom of her blessed Saviour, we feel assured.

Sister Butcher was born Jan. 15th, 1866 being the daughter of Elder David Moore of Person County, North Carolina.

She married John Lunsford who died August 30, 1896. On June 7, 1900 she was married to Brother J. H. Butcher.

Sister Butcher professed a hope at eleven years of age; joined the Primitive Baptist Church at Surl, Person County, North Carolina in the year 1890, and was baptized by her father; later moving her membership to Malmaison Church, Pittsylvania County, Virginia, where she remained a faithful member until death.

Funeral services were conducted from the home by Elders D. V. Spangler and C. T. Evans, Dec. 26th., 1929.

THEREFORE, Be it Resolved:

1st. That in the passing of Sister Butcher the Church has lost a faithful and loving member, one who will be greatly missed by her Church and who manifested in her life so much that she had been with Jesus.

2nd. That we extend our sympathy to her bereaved ones. May God's rich grace comfort you with the blessed thought and hope that some day we shall meet her be-

yond the grave where God, with His own hand, shall wipe away all tears.

3rd. That a copy of these resolutions be sent her family; a copy sent Zion's Landmark and Lone Pilgrim for publication and a copy placed on our Church records.

Done by Order of Malmaison Church, Jan. 4th, 1930.

(Elder) D. V. Spangler, Moderator
R. S. Williams, Clerk.

MARY ELLEN AKERS

Sister Mary Ellen Akers, daughter of Dr. D. P. and Caroline C. Heckman, was born November 21, 1862, near Calloway, Franklin County, Virginia, and died November 23, 1928, surviving her husband eleven months and twenty-eight days. She was married, December 24, 1878 to Norborne Kansas Akers. Unto this union were born twelve children, six boys and six girls: David N., Virginia, William E., Blanche, Beebe L., Susie, Norborne H., C. Thomas, Peter L., Clyde, Mary and Adelaide. All of these are living and married.

She joined the Primitive Baptist Church in the summer of 1889 and was baptized by Elder John C. Hall. Joining the church early in life, her faith and christian fortitude followed her to the end. She was devoted to her family, her church and her neighbors. This was exemplified by her patience and long suffering in rearing her large family, all of whom were keenly devoted to her to the end and by the love and respect of her neighbors. This was a reward richly deserved and appreciated. The writer never lost an opportunity from his youth to visit Aunt Kitty, Uncle Kans and their family. She was motherly and kind at all times, displaying humor, even temper and good spirit in fortune and in distress.

Her funeral was conducted at the Primitive Baptist Church in Roanoke, Va., by Elders E. L. Blankenship and P. G. Lester in the presence of a church full of mourning friends and relatives. She was interred in Evergreen Cemetery by the side of her husband.

Those possessing a hope in Christ, a spirit of love and sacrifice, a devotion to duty, to neighbors, to church and always exerting a conscientious effort to follow in the footsteps of their Master and Lord, enter into eternal life. Her unruffled patience in her last illness was characteristic of her whole life. She was led by the still waters. She possessed the comfort and assurance of the Master and departed peacefully unto an eternal rest. May God comfort and protect her bereaved children.

Written in devotion by a nephew,

A. E. AKERS,

Roanoke Rapids, N. C.

MRS. FANNIE BUNN.

It is with a sad heart that I attempt to write a few lines in loving memory of my dear mother, Mrs. Fannie Bunn. She was

born in Wilson County, N. C., April 12, 1861, died November 27, 1929, making her stay on earth 68 years, 9 months and 15 days. She was the only child of Adam and Piety Flowers. Married to Allison Ruffin Bunn December 10, 1884. To this union ten children were born, nine girls and one boy.

She united with the Primitive Baptist Church at Sandy Grove, August 5, 1922 and was baptized the same day by her pastor, G. W. Boswell. She lived a faithful member, always showing evidence of love for the Lord's humble poor. She was a kind and dutiful wife, a tender and loving mother and a good neighbor. She was good and kind to everybody, always ready to lend a helping hand to any one in need.

For six years mother had been afflicted with high blood pressure and heart trouble, but bore suffering with patience until the end. The day of her death she was active, and while picking up chips as the sun was sinking, she suddenly dropped asleep in the arms of her beloved Jesus. All was done for her that children, husband and doctors could do, but none could stay the hand of death. The all-wise God who gives and takes has taken her from our midst, and we must stand still and know that He is God, and does all His pleasure both in Heaven and on Earth. Oh, it is so hard to part in death with those we love so well. It is heart breaking to know that mother is gone to be seen here on earth no more, but we mourn not as those without hope, but feel our loss is her eternal gain.

Funeral services were conducted at home by her Pastor George W. Boswell. Her favorite songs: "In all my Lord's Appointed Ways," and "Sweet Fellowship With God," were sung with other selections by her brethren. Her body was laid to rest in the family cemetery to await the resurrection morn. She left to mourn their loss a lonely husband and invalid mother 88 years old, and eight children: Mrs. Mammie Strickland, Mr. W. E. Bunn, Mrs. Bessie Brantley, Mrs. J. M. Warren, Mrs. Luther Davis, Mrs. Carl M. Cooper, Miss Sallie Bunn, Miss Bruce Bunn, and several grandchildren.

Written by her heartbroken daughter,

MISS BRUCE BUNN,

Spring Hope, N. C.

MRS. MARGARET J. TARLTON

On the night of Dec. 31, 1929, our dear mother quietly passed from us into that world above.

She was born March 20, 1867 making her stay here nearly sixty-three years.

About fourteen years ago she professed a hope in Christ and joined the Primitive Baptist Church at Jerusalem, was baptised by Elder W. C. Edwards, where she remained until her death.

She was loved and respected by her church, neighbors and friends, and chil-

dren of which ten survive, six boys and four girls.

After funeral was held by her beloved pastor Elder W. C. Edwards, the body was laid beside her dear husband who preceded her ten years ago to await the coming of the Lord, when they shall be raised and fashioned like his own and know nothing but pleasure and love forevermore.

Dear mother, we loved you,
To try to help you was fond,
Although we could not keep you,
God called you to that world beyond.
A Son.

OCTAVIUS L. EVERETT

Amid the rapid strides of time, with its raging billows of strife, toil, and care, its attending conflicts of joy, and sorrow, we are again called upon to record the death of another one of our members, Brother Octavius T. Everett, the son of Jesse and Mary Anne Everette was born near Hamilton on May 25, 1870 and departed this life Nov. 11, 1929, making his stay 59 years, 5 months, 17 days. His mother and father were both faithful members of their church. He with his wife was baptized 4th Sunday in Aug. 1924, and he was appointed treasurer of the church two years before his death. He was a good farmer, and indulgent father and very hospitable and enjoyed entertaining his brethren and sisters in his home.

For several years he had suffered with brights' and very high blood pressure.

He was married to Mattie Miselle, February 22, 1898, who with five children, Leroy, Wade, Jesse, Herbert and Katherine survive him.

His funeral was conducted in Hamilton meeting house by Elder B. S. Cowin assisted by Elders John N. Rogerson and W. E. Grimes and his body was laid to rest in Hamilton cemetery. The numerous floral offerings attested the love and sympathy of his many friends.

Done by order of Conference,
Bettie Salisbury,
W. E. Grimes, Moderator
W. A. Ross, Clerk.

A GREAT MAN AT REST

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

Dear Sir: Possibly some one has informed you of the death of Eld. G. W. Stewart of Akron, Ala., which occurred at 5 o'clock last Saturday morning. I hope some one will write a suitable obituary of this great and good man. He wrote "David's Sling," you remember, and I think the last thing he wrote for religious periodicals was upon "Science," as in "Zion's Landmark."

Too much cannot be said about him for living in this world. He possessed a great treasure, but he knew it was in an "earthen vessel."

I have many things to write but I am not physically able. Eld. Stewart wrote me a few days ago when he was able to write only a few lines.

May the Lord bless us.

I am your friend,

J. T. SATTERWHITE.

LaFayette, Ala.

ASA J. LAWRENCE

It is with a sad heart that we attempt to write in memory of our dear husband and father, Asa J. Lawrence, Born August 25, 1856 in Cartaret County, N. C., and died November 14, 1929, making his stay on earth 73 years, 2 months and 19 days. He suffered much with a pain in his breast for several years and would say that when it reached his heart it would end, and it did, for he died suddenly.

On January 13, 1881, he married Nancy J. Lawrence. To this union were born three children, two girls and one boy. One died in infancy and one died in 1903. He leaves myself and son, six grandchildren and two great grandchildren, one half-brother and sister and a host of relatives to mourn our loss, but our loss is his eternal gain.

He received a sweet hope in the Lord Jesus and went before the church at North River, and related to the church and asked for a home with them. The church received him Saturday before the second Sunday in June, 1891 and was baptised on Sunday by the Pastor, Elder L. H. Hardy. In 1897 he was chosen clerk of the church and in 1899 he was elected collector and treasurer which he served faithfully. He loved the brethren and was glad to have them visit him. He would say Jesus was his salvation, his all in all. He would sing, Jesus My All To Heaven is Gone. When he would come to the fifth verse he would sing it over and over many times.

The funeral was held at the grave in the old family cemetery by Elder W. W. Roberts and with many friends and relatives present he was laid to rest.

Dearest husband, thou hast left me,
In this world to mourn and sigh,
But beyond this world of sorrow,
I hope we will meet again on high.

Dearest father, how we miss thee,
In our humble home below,
But the Lord of Glory called thee,
And to Him thou had to go.

Dearest grandfather how we loved thee,
No one here on earth can tell,
But the Lord did love thee better,
So, we say, dear one, farewell.

Written by his loving wife,

NANCY J. LAWRENCE,

Ottaway, N. C.

PEMELIA C. WHITFORD

The subject of this sketch was born Feb. 13, 1848 and died Feb. 20, 1929, making her stay in the flesh 81 years and 7 days.

She was the daughter of Charles Toler and Caroline his wife and was married to A. P. Whitford on the 3rd day of May, 1868.

She professed a hope in the Lord Jesus as her Saviour on Saturday before the 4th. Sunday in September 1896 and with two others was baptized the next day by Elder. J. S. Corbitt. She was a good mother and devoted Christian. May we all bow in humble submission to the will of Him who giveth and taketh away, blessed be His Holy name.

Submitted in love,

J. P. TINGLE.

SAMUEL R. ROSS

He was the son of Elder William A. and Harriett L. Ross. He was born September, 18th., 1867 and died October 14th, 1929, making his stay on earth 62 years and 26 days.

Samuel was married twice, the first wife being Addie B. Moore. To this union was born one child, Earl. His second wife was Setta Ward. To this union there were five children, one dying in infancy. Those who are living are Alfred, Harvey Clara and Jesse Ross.

He confessed a hope in the Lord Jesus Christ the second Sunday in September and asked a home with the church at Briary Swamp on the same day, and was baptized by Elder B. S. Cowin. He enjoyed the sweet fellowship of the church and the glorious doctrine of salvation by grace and grace alone, and always filled his seat except when providentially hindered. We feel that with the passing out of our brother, he has not passed out of life to death, but death to life. We mourn not for him as one that has no hope. We surely believe that he is resting in the sweet paradise of God, from his labors.

His funeral was conducted the 16th of October in the town of Bethel, Pitt County, by Elder B. S. Cowin, who spoke very comfortingly to his family, and also to his friends.

He was taken to Greenville, N. C., Pitt County, and laid to rest in the Cherry Hill cemetery, leaving ten brothers and sisters, the church, and a host of friends, there to await the resurrection morn.

Written by his brothers,

G. A. ROSS,

J. L. ROSS.

\$1.00 FOR ELDER TOPPING.

Mrs. Dora W. Greenway sends \$1.00 for Elder Topping, Pantego, N. C., which has been forwarded to him. J. D. Gold.

MOVED FROM ROCKY MOUNT

Elder T. H. B. Pridden has removed from Rocky Mount to Lucama, Route No. 2

APPOINTMENTS.

Elder J. E. Herndon will preach as follows:

- Durham Tuesday night, Feb. 25.
- Raleigh, Wed. night, Feb. 26.
- Beulah, Thursday 11 a. m., Feb. 27.
- Pittman's Grove, Fri. 11 a. m. Feb. 28.
- Scott's, Sat. & 1st Sun. Mar 1 and 2.
- Contentnea, Mon. 11 a. m., Mar. 3.
- Lower Black Creek, Tuesday 11 a. m., March 4.
- Upper Black Creek, Wednesday, 11 a.m. March 5th.
- Wilson, Wednesday night, Mar. 5th.
- Upper Town Creek, Thursday 11 a. m. Mar. 6th.
- Elm City, Thur. night, March 6th.
- Mill Branch, Fri. 11 a. m. Mar. 7th.
- Falls, Sat. and 2nd Sun., 11 a. m., Mar. 8 and 9th.
- Pleasant Hill, Monday 11 a. m., Mar 10.
- Tarboro, Monday night, Mar. 10th.
- Lower Town Creek, Tuesday 11 a. m., Mar. 11.
- Autrey's Creek, Wed. 11 a. m., Mar 12.
- Meadows, Thursday 11 a. m., Mar 13.
- White Oak, Friday 11 a. m., Mar 14.
- Contentnea, Saturday and 3rd Sunday, March 15 and 16.
- Healthy Plains, Monday 11 a. m., Mar. 17.
- Sandy Grove, Tuesday 11 a. m., Mar. 18.
- Sappony, Wed., 11 a. m. Mar. 19.

FOR ELDER TOPPING.

J. E. Jones, Largo, Florida----- \$1.00

UPPER COUNTRY LINE UNION

The next session of the Upper Country Line Union will be held, the Lord willing with the Church at Greensboro, N. C., on the 5th Sunday and Saturday before in March, 1930.

The public is cordially invited to attend this meeting and especially ministers.

W. C. King, Union Clerk.

REPAIR MT. ZION CHURCH.

Mrs. Cris Hite, route 2, Nelson Virginia, writes that Mt. Zion church needs repairing and there are only five members, four male and one female. She states that it will cost \$150.00 to make the necessary repairs and contributions may be sent to her.

ANNOUNCEMENT

We have secured the services of one of Wilson's best Eye-Specialists to make our examinations this year. There will be no extra charge for this service.

Hours 9:00 a. m. to 5:00 p. m.

Denny Bros. Co.

S. B. Denny, Manager

Feb. 15—2t

ZION'S LANDMARK

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AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXIII.

MARCH 1, 1930

No. 8

AHAB BY HIS WICKED ACTS PROVOKES GOD TO WRATH.

"And in the thirty and eighth year of Asa, King of Judah began Ahab the son of Omri to reign over Israel; and Ahab the son of Omri reigned over Israel in Samaria, twenty and two years.

And Ahab the son of Omri did evil in the sight of the Lord above all that were before him.

And it came to pass, as if it had been a light thing for him to walk in the sins of Jereboam the son of Nebat, that he took to wife Jezebel, the daughter of Ethbaal, king of the Zidonians, and went and served Baal, and worshipped him.

And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.

And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger, than all the kings of Israel that were before him.

In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram, his first born, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which he spake by Joshua the son of Nun."—1 Kings 16:29-34.

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

ASSOCIATE EDITORS

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

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ELDER J. T. ROWE - - - - - Baltimore, Md.

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

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

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

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

Zion's Landmark

Devoted to the Cause of Jesus Christ

FLESH A MASS OF CORRUPTION

(From Mrs. Effie H. Carrawan to
D. M. Vail, 28 Willard St.

Binghamton, N. Y.)

Swanquarter, N. C.

My Dear Brother:

If I, poor insignificant worm, dare claim that holy divine relationship. Sometimes I dare try, lest I be deceived and then again I hope I am one, yet I can't know why it is that such a holy rod, a holy royal priesthood, a holy nation, as the people of God, his church, his bride, the Lamb's wife, should take knowledge of me, for I know if they could see me and know me as I do myself surely they could not, for I am indeed blackened, steeped in sin, the worst of God's creation. And the older I get, the more fully this truth strikes me. So much so I loathe myself, but it is not of self I wish to write, for what is self—a mass of corruption. I would love to bring you some comfort in return for your sweet letter to poor worthless me—one that is too sinful of your notice. Yet your letter was a feast to my soul, as apples of gold in pitchers of silver, and did my soul good, for you told me of the love and power of Jesus, His ability to save and does save—oh it is so sweet to see eye to eye and speak the same thing concerning this common faith, this grace, salvation, sanctification, justification and the final glorification of all redeemed family, host of God, and every one my dear brother can thus

speaking, for they have been taught by the same spirit, led by and in the same way, have experienced the same trials, and have been made to see what hell-deserving worms we are. And one of those great and grand purposes of God is to bring his people by a way they know not, and in paths they have never trod, and in doing this they are led along the same channel and have the same way, road to travel. So as they meet along this pilgrim journey they may be by thus being led led to comfort one another by the same comfort whereof they themselves are comforted. And in doing this they strengthen and build up one another in this most holy faith, yes living faith, the same faith that was once delivered unto the saints is given unto us. Yes, all those who hear the joyful sound, how blessed are those who know the joyful sound, for they shall walk oh Lord in the light of thy countenance. Yes, wear the approaching smile of their God, and he will keep them in perfect peace, whose mind is stayed upon him, and to whom has a sin-soul got to flee to only to this God. Whose hope is on and in him, and they learn this in the Whales College. Yes being stripped of all self works and self-dependence, they flee to him in whom they trust, and it matters not how low they get, how deep down in the belly of hell, even where there is no standing, yes bottomless pit, there they are made to cry, Lord,

save or I perish, for there is none other to look to and none that can help and deliver. Oh have you not found him a deliverer, a present help in time of trouble. Have there not been times that you have been cast down so low, that you dared not lift up your head, knew not which way to turn. Oft times when you came before the Lord to speak in His dear name, in the defense of and for the bleeding cause of Zion, that you felt you had nothing to say, was ready to cry out, Oh Lord, undertake for me, yes help me in this time of sore need. You felt empty, lean, barren, shut up, cast off as it were—nothing to say, yet you knew this people that were before you were waiting for some food. Yes the gospel of Christ, wisdom, power of God. Yet there was none. Oh, how you recalled the former days, when you had been blessed with fullness of the spirit, but now all gone, you left alone. Oh you just wanted to fly away, give it up, but no, that is not God's way. You must be weak, feel weak, to be strong in the power and might of your God. When thus brought you get a blessing. Pray for me. May God keep you, and give you grace as your days demand. If you feel it will be any comfort to any one you may publish this in Landmark.

Effie H. Carrawan.

ENJOYS READING THE LANDMARK.

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

Dear Christian Friend:

I am a subscriber to the Landmark and it surely is a blessing to a lonely wandering little sheep in a great wilderness of woe. I enjoy

reading the Christian Experiences of others so much that when Elder P. G. Lester wrote to us a word of encouragement to write our experience, I decided that I would try in my weak way to write of the wonderful revelation which was given to me, a very unworthy creature. Please do what you think best about printing in the Landmark.

I am trying to remain a humble follower of Christ.

This is intended to convey a small portion of what the Lord has done for me, if He will guide my pen.

I was brought up by true Primitive Baptist parents. I write their names, maybe some of the readers knew them. My parents were Jesse Moody and Margaret Bennett Moody. They were both born and raised and married in the state of Georgia, and came to Florida and raised a family of twelve children who are all yet living and the youngest one is past fifty years of age. My parents have been gone from the sorrows of this earth for many years. It was before my mother died that I began to feel and see that the pleasures and joys of this life are only a fable. All earthly joys always ended up in sorrow, and wherever I would go this load of sorrow and disappointment went with me. I would try to pray but found it true that the prayer of a sinner availeth nothing.

It was about five years that this condition grew worse all the time. I got so sick in body as well as mind that I felt sure that I was going to die. The burden grew so heavy until I could not walk or even straighten my body up under this burden. I started for the bed but fell on the floor. I asked my mother to pray for me, and she helped

me to the bed and began to pray. (I can't write this without tears blinding my eyes.) I think my dear mother had prayed about six words, and so well as I can remember they were, Oh God, have mercy on us, when a streak of light came from heaven and spoke the word, Jesus right in my heart. Oh, glory to Jesus.

There is not a tongue on earth that can tell the joy I felt at that moment. My load of sins was gone and I had the joy of heaven in my heart.. Oh I felt so good. I made a bargain with myself that I would never sin again. This was done about thirty years ago and after I had this glorious revelation it does seem like I ought to be able to live above sin, but it is when I would do good that evil is always present with me and keeps me fighting evil all the time.

About three years ago I dreamed that I had to go through a very dark tunnel before I reached eternal happiness, and some time later I dreamed that I was in the dark tunnel and had travelled in it all alone until I became frightened and was tempted to turn back, but a thought came to me that I was as near to Heaven as I was to where I started from and the thought cheered me up and I started on again toward Heaven and somehow the wind blew a curtain out of the way and I saw Jesus was right on the way with me all the time and I had not been able to see him through the curtain. I have not reached the end of the dark tunnel yet.

I am living at Daytona Beach with my daughters and they all have membership in a so called church,

that I can't find Jesus there. My membership is in Zion's Rest Primitive Baptist Church in Jacksonville Fla. I don't know of any church of our faith and order that is nearer than about forty miles, and I have no way to go. This is surely a dark tunnel I am going through, but thank God I remember the dream that Jesus goes with me all the way even when I cannot see him, and I receive a great deal of comfort by reading the Zion's Landmark. I hope and pray that God will lead me safely home, and if it is his will, while I stay on the earth I would be glad to have a way to make my living where I will be in reach of a church. I am past fifty five years of age, and have to earn my support however I can. I would ask the family of God to pray for me that I may be strengthened, that I may hold out, faithful to the end. I believe that God sends his children among all kinds of dangerous seeming beasts and serpents to teach them to be humble and to trust in him alone. And if I do finally get out of this dark tunnel it won't be anything good that I have done that brings me out. It will be Jesus, and he gets all the praise and is entitled to more than he gets.

This is only a short part of the ups and downs, losses and victories which I have witnessed. If you think it worth printing in the Zion's Landmark, please correct mistakes and print it. I have enjoyed reading the Christian experience of all those who have written.

Hoping, trusting, watching and praying, I remain,

MRS. ELLA SMITH,
116 Baker St.,
Daytona Beach, Fla.

CONTAINS THE TRUE DOCTRINE.

Dear Mr. Gold:

I am coming in late with my renewal to the Landmark which I should have sent in before now. The dear old paper is a welcome visitor in our home and I haven't missed but one copy. I hope I believe the doctrine it puts forth. It contains so many good experiences which I love to read so well. Association time is drawing near and I would be glad to be there. If not deceived my desire is to mingle in sweet fellowship with the dear saints of God. I was blessed with the sweet privilege of attending the Contentnea Association last fall, which was the most pleasure. We fell in company with one sister Lancaster, and spent the night at her home. I am sure they must have been some of God's chosen ones or they never could have had the patience with us.. I've thought of these dear people so many times, and would be glad to extend to them my many thanks. I feel like there are so many deeds of kindness shown to me I am not worthy of, but sometime I am made to feel like His goodness and mercy has followed me all the days of my life. Goodness because it all came from God and He is nothing but goodness, and mercy because all that He has bestowed upon me, and in me has come without my deserving it. I know if I ever have done a good deed or act I was prompted of the Lord and it was none of my goodness. While I feel like He has kept me all the days of my life, He has kept me out of so many temptations of the devil.

I also hope the good Lord will allow me to dwell in His house for-

ever, which I know will be in mercy. Hoping the Lord will be my guide and protection while on the shores of time and be with me in the end. Please cast a mantle of charity over this poorly worded letter, because I am nothing but failures. Hoping and trusting with all the faith I have the good Lord will lengthen the time with you to publish the dear old paper to the pleasure and joy of so many of God's little ones to feed upon His word by so many witnesses of his great and enduring love, He has toward his people.

Hoping each and every one that meets in this association will have the pleasure of enjoying it with the fullness of his love.

Mrs. J. G. Gaskill,
Hobucken, N. C.

BLESSED TRUTHS.

Elder O. J. Denny,
Winston-Salem, N. C.
Dear Brother in Christ:

Yes, Brother Denny, I have always enjoyed your articles that I have read, and I have loved you for the blessed truth's sake from the 1st one that I saw. As face answers to face in water, so does the heart of man to man. The spirit and sentiment that I saw in your letters, encouraged me to believe that I was a child of God. Or in other words, you comforted me with the comfort wherewith you have been comforted of God, that is preaching the gospel. The teaching and spirit in the gospel bears witness with the spirit of faith in the hearers that they are the children of God.

I felt very sad after hearing of the death of Elder P. G. Lester. I had known him to love him. Soon after I became a member of the

church, I received his preaching with power and much assurance I hope in the Holy Ghost, and considered him one of our ablest gifts to the church. He was conservative, but sound and firm in the doctrine of God our Saviour, and could not be turned to the right or left from what he felt to be the scriptural course in the word, either by friend or foe. He was established in the use of the four sound needs.

Elder P. D. Gold was another that I dearly loved as a noble Christian minister of the gospel, able and strong in defense of the truth as it is in Jesus. God has called them to their home above. I will now say God bless you and yours is my desire for Jesus sake.

If you have time and feel like it write to me.

Yours in Christian love,
D. M. VAIL,

28 Willard Street,
Binghamton, N. Y.

EXPERIENCE.

With God we can do all things, without Him nothing. In the spring of 1920, I dreamed I was putting tobacco in the barn, and I thought I had a large crowd helping me, and we were all having a fine time, talking about what good prices we were going to get that fall.

In the woods just a few steps from the barn there was a yellow jacket nest in the ground. And the yellow jackets were coming out by the thousands. They came among the people and there were thousands and thousands of them and stung the laboring men and women.

And there came a wasp nest and it was a very large one covered with wasps. They came through them and made them worse.

And there came a very large hornet nest, three in one, and came through the yellow jackets and made them worse, and they came out until they covered the face of the earth, and they stung us until they made us quit the tobacco.

And I left and went west and I saw three piles of snow and they were covered up with all unclean things of the earth until one could not tell whether it be snow or not. I walked on to the three piles of snow and behold there was a black smoke coming out of the top like a burning volcano mountain. That smoke came out for some time and then it ceased. And there came three red hot irons like unto railroad tie irons, red hot as fire would make them, and during the same time while the red hot irons were shooting out there came a mighty wind and blew every wasp, hornet and yellow jacket away, and blew all unclean things off those three piles of snow and left three piles of snow perfect white. And then everything was quiet. There was not a yellow jacket, wasp or hornet on earth. Everything was in perfect peace.

God Almighty Himself came out of the top of the 3 piles of snow, Came down about half way and stopped. Then Jesus Christ came out and came down on the ground to dwell with his people for some time. Dear brothers and sisters read 20th chapter of Revelations.

"He that has eyes let him see. He that has ears let him hear. He that has a heart let him understand."

God bless you all is my prayer for Christ's sake. Amen.

An unworthy brother if one at all

R. B. SKINNER,

Wilson, N. C., R. 2.

WILL COMFORT OTHERS.

Mr. John D. Gold,

I have decided as I hope under the influence of the good Spirit to send to you for publication a good letter from a very precious sister, Mrs. Mellon Norman of Greensboro, without her consent, but knowing her as I do, I do not believe she would object if she could feel like it would comfort others as it did me. I have known her for some years. She is so faithful to attend church, and she is so kind and lovely to the dear little ones. May God bless her and her family.

Yours in hope,

J. R. JONES,

Rockford, N. C., R. 1.

Dear Brother Jones:

When I awoke this morning and found the ground covered in snow, I thought about you, and wondered how you were getting along. The postman came at noon and brought my Landmark, which is always a most welcome visitor. I read your good letter and was real glad to know that you are residing with your loved ones. I know your niece is a great comfort to you. I trust you are much better ere this and you'll continue to improve and will soon have regained sufficient strength to be with us again real soon. We miss you so much and your seat looks lonely without you. Sister Bertie came out last Sunday. We had a lovely visit together. Bro. King has an appointment at our church Saturday night. I trust I'll be able to attend and can receive one crumb from our Master's table.

Unworthily, your sister,

Mrs. Mellon Norman.

206 Country Club Drive,
Greensboro, N. C.

**BEEN PREACHING SINCE
SIXTEEN YEARS OF AGE.**

My dear friend:

How thankful I am to you, for your interest you have manifested in poor me. The donation you sent me came in good time, for I am a great sufferer and greatly in need in every way. I need more medical attention for I have spent everything on earth that I could convert into money and left it at the hospital. The brethren, and friends have helped me in the past and I thank them for it, but I am in need and ashamed to beg.

I began in the pulpit when I was only sixteen and how it hurts me to feel without a change in my condition that I will never see the brethren and friends whom I have been interested in for the last sixty two years. My love to the brethren around you.

Affectionately yours,

D. W. TOPPING,

Pantego, N. C.

WISHES LANDMARK SUCCESS.

P. D. Gold Publishing Co.:

I am sending \$2.00 for my renewal to Zion's Landmark to Jan. 1931. I enjoy reading the Landmark so much. About all the preaching I hear is through it, as our preachers are very scarce in Douglas County, Oregon. Having formerly lived at Roanoke, Va., I so much miss the privilege we had there, the gathering together of our people. I feel that I am traveling all alone and without a comforting friend. I wish the Landmark success during the coming year.

A sister in hope,

MRS. ETTA WEIKEL.

Dillard, Oregon.

ZION'S LANDMARK

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

Editor

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

Associate Editors

Elder M. L. Gilbert —Dade City,
Fla.

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

Elder J. T. Rowe, Baltimore, Md.

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ENJOYS THE LANDMARK.

Elder O. J. Denny,
Dear Bro.:

I am enjoying Landmark. Have been reading it for 30 or 40 years, did stop for awhile a few years ago. I have been reading the book of Jonah. Want to ask you what you think of the expression that Jonah had to be cast overboard to keep from being drowned. Now let us think for a moment, he was on the ship, had paid his fare to Tarshish but a storm overtook them and the destruction of the ship was threatened and so violent and rough was it that the mariners were afraid and cried every man to his god, and their fear continued so the shipmaster began to inquire into the cause of the trouble and he found Jonah asleep in the ship, so he stirred up Jonah to know what he knew about it, so they decided to cast lots to prove who the sinner was and it fell on Jonah who told them to cast him over, and all would be well with them, and the fish was

there ready to take care of him and take him to Ninevah.

As I see it the fish was not prepared to swallow the ship, but Jonah, so he had to meet that fish otherwise the ship could not make progress, and all their lives were threatened with death. Now what way could Jonah have gone down there, with stronger proof that he was sent of God. Would mule back or a chariot or anything of that kind have done as well? We think not.

Now, Bro. Denny, pardon my trespassing upon your time for I feel you will get nothing out of what I write, but I merely want to get your views and whoever desires to comment on it. It speaks of God repenting of what he had thought of doing and did it not. I want that explained for the sake of little ones. It does seem that the wicked ignorant city, not knowing their right hand from their left did truly repent. It also seems Jonah in some way was displeased with the way in which God managed the affair. Shall be glad to have you write on the subject and to notice that God turned from the great fish to the little worm that cut down the gourd controlling both.

And should not you find time to write through the columns of your paper, ask someone else to do so. I have heard some of our able ministers say when called on to give views, that they had no light on the subject, and when that is the case I imagine it is a hard task.

Wishing you a happy and prosperous New Year.

Your brother in hope,

R. L. DODSON,

Mr. R. L. Dodson,
147 Broad St., Danville, aV.

Dear Brother:

Your good letter of recent date to hand, which I am passing on to the Landmark office for publication in the hope that some of our able brethren may write you directly or through the Landmark columns, answering your several questions.

I fully agree with you as to the purpose of the great fish. It was to transport Jonah to the right place and on time.

I note the question you have raised as to Jonah having been displeased. Are we not all like Jonah? Often murmuring at the providence of God. The spirit is willing in the day of His power; but the flesh is weak and our pride is easily wounded, and the demands of the flesh hard to satisfy.

You have raised a very deep question as to God having repented of the things He had thought to do. I do not claim to know the right answer to your question; but God, as the author of the Law of Moses, which law, like the law of a Median and Persian King, could not be changed; but must be fulfilled, thought as the Law Giver to require the full penalty for all iniquity.

The same God, through Christ, became a God of mercy and long suffering, to those who justly deserved death rather than life.

God prepared the great fish, to meet the ship on which Jonah slept, and he was awakened on time, and made the proper connection for Ninevah.

Jonah preached the preaching God bade him preach. Jonah was not prepared to expect anything short of the complete overthrow of the city. His pride was wounded

when he saw God had been merciful to the city.

The flesh clamors for punishment of the wicked. High as the Heavens are, so high are God's ways above our ways.

As Jonah watched for the destruction of the city, God gave him the gourd that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceedingly glad of the gourd; but the same God that prepared the fish and gave him the gourd, also prepared a worm to smite the gourd and it withered.

The next blessing or trial that God prepared for his servant Jonah, was a vehement wind that beat upon the head of Jonah, and he fainted and wished in himself to die, and said, "It is better for me to die than to live. Who among us has not felt the same way at times of great trial? Great trial of our faith, as well as of the body.

Jonah, self centered and full of self pity, as most of us are, said, "I do well to be angry even unto death," in answer to God's question, "Doest thou well to be angry for the gourd?"

God then taught him the lesson intended. Jonah had pity on the gourd for which he had not labored, but loved the comfort it gave. God had compassion, not on a single gourd vine; but on a great city in which there dwelt six score thousand souls that knew not their right hand from the left.

God in His wisdom gives to us the law which calls for sacrifice and offering; but gives instead of sacrifice, the oil of joy for the spirit of praise as we are made to reign unto righteousness through Christ the Lord.

We are given a mixture of joys and sorrows, and as we grow older we see the earthly picture fade, fade and fade away, until the sunlight of an eternal day arises in full glory never to be dimmed by an eternal age.

Yours in hope,
O. J. DENNY.

PREACHING JESUS.

And Philip opened his mouth and began at the same scriptures and preached unto him Jesus. Acts. 8:35. The scripture at which he began is recorded in Isaiah 53:7-10. The Eunuch was reading this scripture and asked "of whom speaketh the prophet this? Of himself, or of some other man." And Philip began here and preached unto him Jesus. This scripture was his text, or starting point. No doubt he referred to many other scriptures before he was through. I would think that one preaching Jesus to another who did not know him would call up such scriptures as Gen. 3:15. Isa. 7:14 and other prophecies concerning his coming, to show that the Lord had in the former dispensations promised a Saviour, and then to show that he has come according to promise refer his hearer to Matt-1:2, Luke 2:5, 6, 7, and then there are numerous scriptures telling of his word and his work while here. Among which are Luke 2:46-47, which shows the great wisdom that he had even at the age of twelve years, which astonished the doctors and all who heard him. And then he comes to Jordan, unto John to be baptized of him. Matt. 3:13. Jesus was going to set up his kingdom on earth and his would require those who believe in him to be buried in water as a type of his burial in the

earth, and so he sets the example for them by going down into the water himself, and coming up out of the water 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. Matt. 3:16-17. And this approval of the Spirit was promised by Peter on the day of Pentecost to those who asked what shall we do? Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the holy ghost. Acts 2:38. And after Baptism, Jesus suffered the temptation of the devil, showing his oneness with his people who when they are taught of God realize their weakness in the suffering of many temptations, but who are comforted in the thought that their blessed Saviour suffered the same, and therefore is easily touched with the feelings of our infirmities. There are so many evidences in the life of Christ that he loves his people notwithstanding their weakness and sin, and that he has come to destroy the works of the devil, and to deliver them from his hateful snares, and from the power of darkness, that when one is blessed to preach him with the Holy Ghost sent down from heaven it is calculated to stir the hearts of those in whose hearts Jesus dwells the hope of glory. The Eunuch surely had this blessed spirit in his heart, and although riding along a desert road the Lord sent him one to preach Jesus to him for it pleased God by the foolishness of preaching to save them that believe. And Jesus

comes to the end of his earthly ministry and seals all the promises of his father and the stated purpose of his coming, with his own blood, and rising again the third day a triumphant conquerer over all the powers of darkness, and so plainly manifested himself to his disciples as to confirm them in their faith in him before his crucifixion. Peter said that he has begotten us again to a lively hope by his resurrection from the dead. The proof of his resurrection was full and satisfying. So that even doubting Thomas, when he saw him could say My Lord and my God. Jesus, having built his church and delivered to her the keys of the kingdom, ascended to his Father in the full view of his apostles, Acts. 1:9.

Then the apostles tarried at Jerusalem, as Jesus had told them until they were endued with power from on high, and after the wonderful things that happened on the day of Pentecost they went everywhere preaching that Jesus Christ is the Lord and the Saviour that God by the prophets had promised them, and they had said that the gentiles shall see thy light, and all kings thy glory. And these promises are being fulfilled in the preaching of Philip to the Eunuch. All these things Philip must have told the Eunuch, and he being taught of God believed it, for God did from of old visit the gentiles to take out of them a people for his name. When Philip had baptized the Eunuch, the Spirit of the Lord caught away Philip that the Eunuch saw him no more, but he went on his way rejoicing. He had had Jesus preached to him, it fed his hungry soul. He had obeyed him by being baptized in his name. Why should

he not rejoice. Dear ones, do we not know something of such an experience? Then let us who labor in word and doctrine endeavor always regardless of what scripture may be our text, to preach Jesus, whether we preach to one or a multitude, leaving self and all of man's merit and notions out of it, and then shall we feed the flock of God. If we preach as Christ and his apostles did we shall have the approval of Jesus, our lawgiver and Saviour, and also the loving fellowship of his humble followers. Can you tell its worth?

JOSHUA T. ROWE.

GRACE.

In the school of Christ His people all learn that it is the "grace of God that bringeth salvation" to the heirs in their every state and condition. Grace is often defined as a free favor. May not a person be in dire need of one hundred dollars, and a friend may supply him by gift or loan, but the grace of God is more than a favor—it is Christ, life, heaven; yea, everything for nothing—not for mere favor. A learned religionist, whose parents were Primitive Baptist, once said to me, he believed as the Primitives do in doctrine, except in the way they hold God's election, and in that he said they were wrong. He said, "It is characters that were chosen in Christ before the world, and not creatures of Adam's race. If that were true, characters possessed credit and merit, and then the reward would be recovered, "not of grace, but of debt."—Rom. 4:4.

Election is either grace or works, which?

If God elected the character,

then man must put himself into that state, which he has not by nature in order to become that pure character. Primitives believe what Paul taught in Rom. XI:5, 6: "Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work." It is not expected that the unregenerate can receive this truth in the love of it, but believers do receive it, and praise and glorify God in their bodies and spirits, which are His. "Of His fullness we all have received, and grace for grace." The grace that was given them in Christ before time they receive in time. Thus they were saved purposely before time by the Father; on the cross they were meritoriously saved by the Son; and they were saved vitally by the Holy Spirit when they were born again and received the atonement. As to the assurance of salvation, Paul declares: "God is able to make all grace abound toward you; that ye always having all sufficiency in all things, may abound in every good work." 2 Cor. 9:8. Again, "My grace is sufficient for thee." 2 Cor. 12:9, which indicates that it is not of man, then it would be doled out as a mere pittance. What a rich treasure house that the prayer of faith may receive, but can never exhaust. With knowledge of such energy and power, Paul would encourage the saints to "work out your own salvation (not by good works and obedience but) with fear and trembling: for it is God (not an external cause) which worketh (at the time of doing)

both to will and to do of His good pleasure." Phil. 3:12, 13. In the same vein, Peter writes, "To them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness through the knowledge of him that has called us to glory and virtue." 2 Peter 1:1, 2, 3.

The word gives full assurance to the saints that "all grace," "all sufficiency," "in all things" for their salvation, also the cause of obedience, good works, spiritual worship, preservation and resurrection to eternal glory.

While grace has abounded in all generations, the fountain is still full, and be assured there will be no depletion in the age everlasting. As we see and feel our insufficiency in ourself for anything, may we behold His "all sufficiency in all things for us. In Him plenteous grace is found for all our circumstances, situations and conditions; in famine and in plenty; in war and in peace; in sunshine and in storm; in health and in sickness; in life and in death. Sufficient grace for the young and enough for the old; the same grace that saves the infant is that which saves the father and mother. Grace to drink the bitter cup and grace to drink the cup of joy; grace to pray and grace to praise; grace for duty and grace in duty; grace for each day's service. Grace first, grace last, and grace all between.

M. L. GILBERT.

THOSE WHO HEAR.

"Behold I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him and will sup with him, and he with me."—Rev. 3:20.

We do not believe that men and women in nature are qualified to knock at this door as some would have you believe. As you will note the 6th verse says, "He that hath an ear, let him hear what the Spirit saith unto the churches."

The scriptures were written by men of God as they were moved by the Holy Spirit, and are addressed to the living and not the dead, for the dead know not any thing. Jesus said, Behold I stand at the door and knock, if any man hear my voice and open the door, I will come in to him. You must be made alive in order to hear His voice, or to be enabled to knock at this door, as Jesus is the door.

Men and women in nature know not the voice of our Beloved as, He says "My sheep hear My voice, and they follow Me and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of My hand. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers."

Jesus was addressing the church and not the world at large as we find again in John 7:37, "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink." It is only those that thirst after righteousness that are bid to come.

How sweet it is to believe that God in His covenant with the Son

did embrace the poor, the needy and even those that are afar off, for He says, "the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call."

It is not the preacher that calls, for when we were yet without strength, in due time Christ died for the ungodly. God begins the work in the heart of a sinner, and if not then we are all in the gall of bitterness and in the bonds of iniquity.

I believe every true Primitive Baptist will agree with me when I say Christ must be first and Christ must be last in the salvation and redemption of the church of the living God. If we are agreed that it requires life to produce action and grace to produce good works as we are taught to, "work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of His good pleasure. Then why not endeavor to "lay aside every weight, and the sin which 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; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." "Do all things without murmuring and disputing."

May we ever live in such a way that when we come to depart this life we may hear that voice as it speaks to us, saying "Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

Submitted in love,

S. B. DENNY.

MRS. LAURA ELIZABETH GAY.

It has been my intention for months to send to you, for publication in the Landmark, a little article on the life and death of my mother-in-law, Mrs. Laura Elizabeth Gay. For various causes this matter has been postponed. However, as "it is never too late" to do the right thing, I shall endeavor at this time to jot down a few facts that may be of interest to those who had the pleasure of knowing her, either personally, or by reputation for Godliness.

Laura Elizabeth Carlisle was born in Edgecombe County, N. C., on July 8, 1852. Her father having passed away in her early childhood, her rearing was left entirely in the hand of a devoted self-sacrificing mother, Grace Carlisle, a North Carolinian by birth and raising.

Very early in life, Laura exhibited characteristics that gave proof of strong intellectual power, and her indomitable determination to surmount difficulties was most marked. I have been told by a friend of her childhood, that upon one occasion her teacher remarked concerning her, "It seems impossible for me to assign the child a lesson that she cannot learn."

The fierce struggle between the states raged in the youthful days of my mother-in-law, and, she, like so many others who came into the world just prior to that time, was deprived of educational advantages. Nevertheless, she availed herself of every opportunity that presented itself, and not only mastered much that was "in the books" but also many useful arts and things worth while. She delighted in history and biography, and almost to the end loved to recall incidents recorded upon their pages that had impressed her in early life.

The ease, grace and expedition with which Laura accomplished the tasks of youth were examples to all her associates, and, I am also told, that when anything requiring special care and skill was to be done, such as an unusual dress to make, or an elaborate quilt to be designed, she was invariably called upon for advice and aid, which she readily and willingly gave.

As promising as was the mentality of this dear little girl, her spiritual nature was also early in evidence. She has told me that as a very young child, she delighted to hear the old people converse upon the love, mercy and greatness of God and His wonderful gift of the Saviour. She never tired of listening to the sweet experiences of grace as told by those who had felt their sins forgiven. Many a time has she told me of the deep impression left upon her by these things. Nor, do we wonder that some such sweet experience became her own to comfort and sustain her all along life's weary road.

No, we did not belong to the same church or denomination, and neither did we think alike upon all righteous subjects, but we both felt that we knew God,

and had felt the application of the atoning blood of His dear Son to our sinful hearts. What more was necessary for sweet companionship?

"Blest be the tie that binds
Our hearts in Christian love,
The fellowship of kindred minds
Is like to that above."

Mother Gay told me that at the age of thirteen years, she joined the Methodist Episcopal Church, to which denomination I belong. Not feeling at home within its fold, she later became a devoted member of the Primitive Baptist Church, to which she was steadfastly true the rest of her life. Elder William Bell baptized her in June, 1873.

I wish I could tell you her beautiful experience of grace just as she told it to me so many times. While I am not able to do this in every detail, I think I can at least let you have a tiny idea of it: It seemed that late on a gloomy afternoon she was sitting alone in a large room in her country home. She was feeling so unhappy, and miserably counting herself like St. Paul of old, "the chief of sinners," when all of a sudden the blessed Saviour appeared at her side. Just what He said to her at first, I do not recall, but when she had told Him of her yearning to be a Christian and follow Him and her failing, feeble efforts, He said to her, "All your righteousness is as filthy rags," and she beheld herself clad in filthy rags. She fell at His precious feet crying for help. He very gently raised her and said, "Now behold yourself, my child," and she was clothed in spotless white. Just what became of the filthy rags, she did not know, but she did know that they were gone. When the Lord was leaving her and she begging Him to remain, He said to her, "My dear child, I must leave you now, but my grace shall be sufficient for you."

The days and weeks following the vision or experience were the very happiest of all she had ever known. In after years clouds arose on numerous occasions as she quietly journeyed along life's highway, but they never quite obscured this bright vision of faith.

On January 10, 1875, Laura E. Carlisle was happily married to George W. Gay of Edgecombe County, N. C. The ceremony was performed by Elder Thomas O'Berry. To this union there were born two sons, William Dempsey and George W.

The greater part of their married life was spent in Scotland Neck, N. C., where both the boys were born. During this time and for many years thereafter, my mother-in-law was a devoted member of Kehukee church.

She was always a great lover of her home and domestic duties, and few calls other than those to service for her friends and attendance upon divine worship at

her church attracted her from this realm. As a most devoted wife and mother, she spared no sacrifice to herself in order that her precious boys might have the best advantages to prepare themselves to face the problems of life. It was her earnest desire to see them well educated and settled in useful manhood.

When Dempsey and George had both completed the highest courses of study that their native town offered, in order that they might have greater opportunities, and at the same time keep them under her loving watch care, she left her loved home and friends in Scotland Neck and came to Richmond, Va., to live. Here her worth was soon realized and many friends were added to her already lengthy list. Here, too, the boys both completed their higher education, William Dempsey graduating in law at Richmond College at the age of nineteen years, and George W. graduating in medicine at the University College of Medicine, at the age of seventeen years. The latter still holds the record as the most youthful graduate in medicine in the United States.

The boys both took up the practice of their respective professions in the city of Richmond, and from the beginning success seemed assured.

In February, 1905, William Dempsey married Julia Clare Bishres of Richmond, Va. To this happy union one son, George III. was born. On Dec. 27, 1908, Dempsey died. His widow and son, a student of the Medical College of Virginia, still survive.

Dr. Geo. Gay has built up a large and successful practice in the city where he takes high rank in professional and civic circles.

For many years there was no Primitive Baptist Church in our city. This fact was a great cross to Mother Gay. From time to time preachers of the faith would visit us and hold services which pleased her very, very much. It was always a great delight to her to attend a meeting of the Baptists whenever or wherever it was held, and she would go if it were possible for her to do so every time one was held anywhere in the vicinity.

Naturally of a hospitable temperament, her cup of joy seemed filled to the overflowing when Primitive Baptist friends would come to see her. They never came too often nor stayed too long in our home. I learned to love many of them, too, and was pleased to do my bit to help her entertain them. I shall never forget Elder Andrew Moore, pastor of Kehukee Church. He used to visit us often, and a dear old soul he was, too. I have heard him preach many a time and enjoyed what he had to say regarding the Holy Word. I believe that today, having crossed "over the river," he is sweetly resting "under the shade of the trees" in that beautiful land.

My mother-in-law was deeply interested in the establishment of a Primitive Baptist Church in the city of Richmond, and gave liberally of her time, means and energy to bring it about. After the Church here had become a reality, she placed her membership with it. I feel almost as if the pretty little sacred edifice that stands on West Twenty-eighth Street, Woodland Heights, is a silent tribute to her devotion to the cause, which it so unassumingly represents.

Mother Gay was ill for four years. Most of the time she was confined to her bed, and what she suffered, we can never know. All that medical skill and love could do to alleviate her pain was graciously done. It was a grief to us all that we knew nothing else to do for the one so near and dear to us. On the evening of Jan. 27, 1928, the Death Angel entered our home and gently whispered to its queen, "It is enough. Come up higher." And she left us so sad and lonely—Pa, Dr. Gay, George III, ("Little George") and me. I cannot tell you just how heavy is the loss we have sustained—you may faintly imagine it.

On Sunday afternoon of Jan. 29, 1928, we gently laid all that was mortal of my dear mother-in-law to rest in her section in beautiful Oakwood cemetery, by the side of her precious darling, Dempsey.

On the side of the family stone that faces her resting place, you will read these words,

"Laura Elizabeth, wife of George W. Gay. Born July 18, 1852. Died Jan. 27, 1928. Rest in peace."

And yet, and yet, with the eye of faith I can see her happy and free from pain, safe in our Father's house of many mansions in "that city that hath foundations, whose builder and maker is God."

"So long Thy power hath blest me, sure it still

Will lead me on,
O'er moor and fen, o'er crag and torrent
till

The night is gone.
And with the morn thou angel faces smile,
Which I have loved long since, and lost
awhile!"

With many kind wishes for all readers of the Landmark, I am,

Sincerely,

JULIA B. GAY.

2720 East Broad St., Richmond, Va.

SISTER BENNA PERRY

The subject of this notice is sister Benna Perry who was born Dec. 11, 1887 and died Oct. 5th, 1929 making her stay on earth 41 years, 9 months and 24 days.

She was the youngest child of Deacon Dempsey Perry and Belinda, his wife, who both preceded her to the grave several years ago. She leaves brother and sisters,

and a host of nephews and nieces, together with many friends to mourn their loss, but we feel sure that our loss is her eternal gain.

She professed a hope in a loving Saviour on the 4th Sunday in June 1906, together with sisters Ella Perry, Lilly Perry and Leah Perry and were all baptized into the fellowship of the church at Kitty Hawk, N. C. by the pastor Eld. E. E. Lundy.

Sister Benna and her oldest brother, Henry Perry, kept and lived at the old home of their parents and it was their chief delight to entertain the Primitive Baptist when they could do so.

She became afflicted during the last years of her life and a mental derangement of her mind followed, so that she had to be confined in the State Hospital for her own safety, where she finally died the day and date above written.

The church in conference requested the undersigned to prepare a suitable notice of her death to be published in Zion's Landmark, which is hereby respectfully submitted in love to all concerned.

J. P. TINGLE.

ELDER B. L. TREECE.

"Blessed in the sight of the Lord is the death of His saints."

Benjamin L. Treece was born in Stanly County, North Carolina on the 4th day of May, 1868 and died at his home in same county and state on the 4th day of February, 1930, aged 61 years and nine months. Elder Treece is survived by his wife, Mrs. Lottie Treece, and six sons and two daughters, as follows, Robert Treece, Travis Treece, Clarence Treece, Mrs. Della Mantooth, Ausby Treece, Marshall Treece, Mrs. Minnie Thompson, and Levy Treece, and also seventeen grandchildren, one brother and six living sisters, together with other relatives and friends who all keenly feel the sad bereavement, but we all are sure that our loss is his eternal gain. A little less than thirty years ago, brother Treece, after having been convicted and fully convinced of his condition, as a sinner in the government of God, having shed tears in sorrow and grief, the Lord revealed to him His mercy and loving kindness and removed the heavy load of sin and guilt and blessed him with a most bright and precious hope in Jesus Christ our Saviour. Later, or about twenty seven years ago, he went before the church at Mountain Creek and related a wonderful and touching experience, and was joyfully received and at his request, baptized Sunday following by Elder Walter C. Edwards. Elder Treece was the first person to be baptized by Elder Edwards. Brother Treece soon began to preach and for the last twenty five years has been actively engaged in serving churches in Stanly and adjoining counties. His preaching services have always been interesting, comforting and gladly received. Never knew or heard of a true Primitive Baptist, but what loved and enjoyed

his preaching. Elder Treece, while sound and firm, was most companionable, kind and considerate. He was clear of jealousy, and preferred others before himself. A father in Israel has fallen, but his life and the fruits of his labors will live on in the mind and hearts of those who so intimately knew and loved this precious man of God. In his last sickness, he prayed the Lord to reveal to him beyond any doubt of his happiness in the world beyond and several days before his death, the Lord showed him to his full satisfaction of his eternal peace and joy in heaven and he repeatedly told his family, brethren and friends, that he was going home to God to die no more. Then he would say "I know it is so." He was perfectly resigned and willing to go and only a few days before he died, he called his son to raise him partly up in bed, and then and there preached one of the sweetest and most soul stirring sermons of his life and pronounced the most awe inspiring and far reaching and heavenly benedictions ever falling from the lips of man. There was a room nearly full present including most of the immediate family and several others and all were in tears. Thus was ended his consciousness, or nearly so, of earthly things but around him was a band of angels, who when death came accompanied his Spirit to God who gave it. Peace to his ashes.

Brother Treece was carried to Mountain Creek, his home church and there in the presence of a vast throng of people, funeral services were devotedly conducted by his fellow ministers, namely Elders J. A. Eudy, H. S. Williams, W. C. Edwards, D. S. Jones and Oscar Broom, all of whom spoke so beautifully and touchingly of the life and character of our dear departed brother, after which his six sons bore his casket to the churchyard cemetery and his face is now hid from our sight, but God is the keeper who will later resurrect and re-unite soul and body. Then dear brother Treece and all the ransomed of the Lord shall enter that celestial city and ever be with the Lord. The family have the utmost sympathy of all who knew brother Treece. They certainly were devoted and kind to him, as he often told this writer, in his last days, that his people had surely been good to him. May the dear Lord bless and comfort Sister Treece and his children is our humble prayer.

J. W. JONES,

Peachland, N. C.

RESOLUTIONS OF RESPECT FOR BROTHER S. S. FRAZIER

1st. In the death of Brother Frazier we feel that the church has sustained a great loss.

2nd. It is hard to give up those we love though it is better to depart and be with Jesus than to dwell here in pain and affliction. We believe our loss is his gain.

3rd. Therefore we wish to submit to the wise dispensation of God's providence and hope to meet him in heaven where all is love.

4th. That a copy of these resolutions be recorded on our church book, a copy sent to the family and a copy to Zion's Landmark for publication.

Done by order of conference January meeting, 1930, at Roxboro, N. C.

Elder J. A. Herndon, Mod.
F. D. Long, Clerk.

SKEWARKEY UNION

The next session of the Skewarkey union is appointed to meet with the church at Spring Green, Martin County on the fifth Sunday in March, Friday and Saturday before. The introductory sermon will be delivered by Elder J. C. Moore or Elder J. L. Ross.

All lovers of the truth are invited to be with us.

R. A. BAILEY, Union Clerk.
Robersonville, N. C.

BEAR CREEK PRIMITIVE BAPTIST ASSOCIATION.

The Forty-Sixth Spring Session of the Bear Creek Primitive Baptist Association is to convene at Deese Chapel Church in North Wadesboro, Anson County, N. C., commencing on Saturday before first Sunday in May, 1930. Deese Chapel is located just north of Seaboard Airline overhead bridge near station, about one mile from hard surface road No. 20 at Wadesboro. We have regular bus line from east and west of Wadesboro and also from Albemarle and Norwood north. Also trains from Charlotte, Winston-Salem, Hamlet and Florence, S. C., to Wadesboro daily. Those intending coming by rail or bus notify brother M. T. Harward, Wade Mill, Wadesboro, N. C., and he will see that you are cared for.

J. W. JONES,
Association Clerk, 2t
Peachland, N. C.

THE EASTERN UNION

The Eastern Union is to be held with the church at Bethlehem in Tyrrell County to commence Saturday before the fifth Sunday in March. The church is about three miles from Columbia, N. C. Those who come can take No. 90, the highway to Columbia. We hope to have all the brethren and sisters visit us and enjoy the meeting.

A. W. AMBROSE, Clerk.

LOWER COUNTRY LINE UNION.

The next session of the Lower Country Line Union will be held, the Lord willing with the Church at Dutchville, in Durham County, N. C., on the 5th Sunday and Saturday before in March, 1930.

The public is cordially invited to attend this meeting and especially ministers.

A. P. CLAYTON, Union Clerk.

BLACK RIVER UNION.

Editors Zion's Landmark:

Please announce in the Landmark that the next session of the Black River Union is appointed to be held with the church at Hickory Grove meeting house in Johnston County, N. C., on the fifth Sunday and Saturday before in March, 1930. The church is located about 7 miles east from Benson, N. C. All peace loving Baptists are invited.

W. V. BLACKMAN, Clerk.
Benson, N. C., R. 2.

UNION MEETING AT WILLOW SPRINGS

The next session of the Angier Union is appointed to be held with the Church at Willow Springs, Wake County, Saturday and fifth Sunday in March, 1930. Elder T. F. Adams has been chosen to preach the introductory sermon, and Elder E. C. Jones is alternate.

Willow Springs Church is located about one mile east from Willow Springs, a station on Norfolk & Southern Railway.

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

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

CHANGE OF ADDRESS.

We are requested to announce the change of address of Elder T. H. B. Pridgen from Rocky Mount, R. No. 4 to Luccama Route No. 2.

UNION NOTICE.

The next Staunton River Union, the Lord willing, will be held with the Union Church, ten miles North of Chatham, near Red Eye. All lovers of truth are invited, especially ministers.

W. R. DODD,
201 Broad St., Danville, Va.

ANNOUNCEMENT

We have secured the services of one of Wilson's best Eye-Specialists to make our examinations this year. There will be no extra charge for this service.

Hours 9:00 a. m. to 5:00 p. m.

Denny Bros. Co.
S. B. Denny, Manager

DO NOT SEND CURRENCY IN LETTERS

Please do not send currency in letters in remitting for Landmark. It is liable to be abstracted from the letter in transit, or lost in the mails. The best way is to remit either by check or money order.

J. D. GOLD.

SONG BOOKS WANTED

I want to buy 25 (Lester & Durand) Hymn and Tune Books for Bush Arbor Church. Any one having same for sale will kindly let me hear from them.

W. C. KING,
Union Ridge, N. C.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLDSCHOOL BAPTIST

VOL. LXIII.

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No. 9

THE RAVENS FEED ELIJAH.

"And Elijah the Tishbite, who was of the inhabitants of Gilead, came unto Ahab, as the Lord God of Israel liveth, before whom I stand, shall not be dew nor rain, these years but according to my word.

And the word of the Lord came to him saying, Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith which is before Jordan.

And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

So he went and did according unto the word of the Lord: for he went and dwelt by the brook Cherith, that is before Jordan.

And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening, and he drank of the brook.

And it came to pass after awhile, that the brook dried up, because there had been no rain in the land.

And the word of the Lord came to him saying, Arise get thee to Zarephath, which belongeth to Zidon, and dwell there: behold I have commanded a widow woman there to sustain thee."—1 Kings 17:1-9.

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

ASSOCIATE EDITORS

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ELDER J. T. ROWE Baltimore, Md.

\$2.00 PER YEAR

*Mrs Harriett Warren
15 Mar 30*

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

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

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO.,

Wilson, N. C.

Zion's Landmark

Devoted to the Cause of Jesus Christ

THE DAWN.

(By Morte H. Craig)

Orion, the hunter, doth boldly climb
The steeps of the heavens, serene
and sublime;
But up where the portals of day
open wide,
Sweet Venus, the herald of morn-
ing doth ride.
Soon far in the east faint flushes of
light
Are driving in haste the pall of the
night,
And across the deep heavens the
streamers of day
Are dimming the stars in the great
Milky Way.

In glory the monarch of light now
appears,
And strikes from our hearts all our
doubting and fears;
How splendid the peaks with their
crimson crown
When he from his throne in the
sky looks down!
Each flower he touches with scep-
ter of gold
In its homage looks up and its leaves
unfold.

On the breast of the sea the waves
leaping high
Strive to catch the first glance of
his mighty eye,
And the forest and field, the moun-
tain and plain,
Wear the rich royal robes of purple
again.
How tenderly heaven thus smiles
on her world,

When the mantle of darkness once
again is furled!

Thus often we stagger through
sorrow and pain
To dawn of our hope and to morn-
ing again;
Thus often with crucified Faith on
the cross
We suffer in darkness and mourn
our great loss,
'Till wakened we see in the gray
light of dawn,
The sepulchre open—its great stone
withdrawn.

PRAYER.

(By Morte H. Craig.)

When God upon our thought at-
tends
'Tis then the prayer to heav'n
ascends;
Upward as easy as a dove
On pinions of His strength and love;
But oh, how sad when in the night,
Forsaken by His guiding light,
Weary and sore, we've upward trod
Striving to reach the throne of
God—
The stone or pitfall in our path
Disclosed by lightnings of His
wrath.

AN EXPERIENCE.

To my beloved brethren and sisters
in the Lord Jesus Christ, Greetings:
I will try to write a short sketch
of my past life together with what
I hope has been the dealings of God
unto this poor sinner.

I am the oldest son of Calvin B. and Malinda A. Jones, was born July 8, 1886. It was my parents' desire from my earliest recollection that I would observe the moral law. They taught me to be sober, truthful and honest and to always keep good company.

I have tried to observe this teaching of my kind parents. Even now I am made to remember my mother's advice, nevertheless she has been dead for over twenty years.

I remember back in my boyhood days that a boy came to our home in company with a man who was at that time a minister. This boy was small and was a member of the Primitive Baptist Church. I remember that I would look at him and wish I was a good boy like he was, but I felt so mean that I did not see how that God would favor me as he had this little boy.

Some time after this—I can't tell it might have been a year or so—I retired as usual and went to sleep in my usual manner with a clear mind, so far as knowing that I was a sinner. But in the slumbers of that night I feel like (and I believe He did) God came to me and showed me how great a power He had.

I dreamed that it was Judgment Day and I was brought before Him to be judged, being the last one of our family of five. He (God) was sitting on His throne with His back to the east and His face to the west and in front of him was drawn a cord about the size of a sewing thread. This cord was drawn due west and upon the right hand side of this cord were a people dressed in white. They looked as though they were at ease and enjoying with pleasure the place where they were at. While on the left hand side of

this cord was a multitude of people dressed in many colors. These people were not like the others. They were not at ease nor content with the company they were in.

Now was the time for me to be judged by Him who doeth all things well.

In my dreams I thought that my father, mother and brother and aunt were placed on the right hand side and as each one was assigned to their position they became dressed immediately. Now I was led before God by the Spirit, and in my dream I was not placed on either side but I was left standing, begging for mercy, seeing my natural family enjoying the pleasures of heaven and I a cast-away, and I awoke in tears and my cries awoke my brother who was sleeping by my side and he asked me what was the matter.

Now this dream has never left me. Even now it is clearer to me than the next day. My kindred friends, I feel that this was God's way of showing me that I was a sinner.

About this time there was a man preaching in our country that I was drawn out to. Why I can't tell, but I enjoyed his preaching and I loved him for some cause. I would read the Landmark and Bible and got very much comfort.

Now while I was coming along through those days, I was growing older and begun to go around with my boy and girl friends and as I associated with them I could see that I was drifting farther in sin and my dream would present itself to me and I would meditate upon it for a clearer understanding.

I will state just here that I have always loved the doctrine of elect-

ing grace and revered it as the only way to worship God.

I always had a love for music, especially the violin and as I began to get up in my teens I began to learn how to play and I would attend all the parties in my community and engage in fiddling and dancing which was a pleasure to me, but ever now and then I would remember the things of the past and I would have serious thoughts. I would go to Middle Creek and hear Elder J. A. T. Jones preach, but I couldn't see how I could give up my violin and parties and young friends and live with those old people. So I began to look around and I knew of some people in my community who played the violin that were members of other denominations. So I began to go to other churches to hear preaching. May I state just here that while my mother was not a member of any church (I believe she had a good hope) I was taught to observe the teachings of the Primitive Baptists. However she did not object to my going to other churches, and while I would attend the different churches and Sunday Schools, the young people and the old were very kind and courteous to me, were glad to see me come and asked me to come again.

I began to place in my mind that I could follow these people and be recognized in the Christian world and at the same time affiliate with the world in a way that I would gain popularity. It was my ambition in early life to attain unto higher ideals and I couldn't see where the Old Baptists afforded any opportunities but rather took them away, for I could no longer play my violin and curse a little

when I was vexed. I couldn't continue with my secret orders. So I would go to their meetings and go to the mourner's bench, from time to time and at the same time I would attend the Primitive Baptist church also because there was where my love and desire was. But by this time I had done so much that I knew that I was not fit to tell so good a people as they were that I ever loved them. I would try to pray to God that He might have mercy upon my soul, but I got no relief. My prayers would only stay around my head. I would continue this way for some time and I would find myself back engaging in my same old traits for a season, until I had got so hardened that I felt there was no relief for me. About this time I got married and entered in the pleasures of life and as my wife at that time was a member of the Methodist Church, it was my duty to carry her to her meetings.

And as I journeyed along in this way I got farther and farther away from the doctrine of men. After I got married I began to read my Bible more and I believed more and more in the doctrine of electing grace. But, oh! not for me. I could go back to my dreams and I could see that my lot was with the ungodly and the sinner. I would go with my wife to her protracted meetings and I would beg God to have mercy upon me and bring me into His fold. But it seemed he would cast me farther away. Oh! how vile I was. My prayers were no good, only to add to my misery. Seasons would come and go but my condition was no better. I was fast coming to the place to see that popularity was not profit to poor

lost condemned sinners such as I. I had got to the place that I would try to keep the law, I would try to do more good deeds than bad ones so that God would notice me, but alas, I worked out of tools and timber and had nothing in my hands to offer for a sacrifice for sin. The more I begged the farther I got from the love of God, the thing I most desired.

I began to slice off the things that I once admired. First I discarded protracted meetings for I could not find any comfort there. While my friends seemed to appreciate my presence and would ask me to join with them, but it seemed I could see and feel myself drawing away from them. Oh! my longing and desire was that I might be fit to live with God's people, but when I was permitted to look within myself I was full of dead men's bones, not fit to even sit under the sound of their voice which was the greatest pleasure of my life.

Now I made another slice off the idol of my day, secret orders. I was drawn away from the idols of men so I bid the halls of secret adieu.

Now my burden began to bear me beneath the earth almost. I felt that if I could not get relief that it was useless for me to live. While curing tobacco one night I dreamed I was led into a body of water so wide that I could not see the shore and there I was baptized by some one that I could not recognize. I felt some relief for a season.

Now my mind was drawn more to the church, the pillar and ground of truth. I could go to preaching and it looked like it was all for me and as I would rejoice over the good things that I had heard and the other things that I felt I could

vouch was the truth the tempter would come along and would show me what I was—how vile and unclean and prone to sin and that I could not even keep the law. Then I would be brought back as low as ever.

I remember one time that I was complaining in my mind with an impression I had to go to the church and I was setting forth the facts that I was unclean, unsound and full of putrifying sores and that I was not fit for this place, and something spoke to me as they did to Peter upon the house top, these words, What God hath cleansed call not thou common or unclean. So as I journeyed along I had two other props that had to be taken from me and that was my profanity and my violin. While I had, it seemed, a love for both of these they must go as the others have. I got to the place I could not stand to see my violin hanging on the wall and I gave it to my neighbor boy and he carried it away and I began to notice the profanity had gone also.

Now I was drawn for some reason unknown to me to go to the church and tell them that I had a love for them and wanted to live with them. So I made a vow that I would go the next meeting day, so as time drew nearer and nearer I felt more of my unworthiness and prayed God that if he would but just give me a little more evidence that I wouldn't feel so unfit for I didn't know whether I had ever been delivered from my sins or not. So as I arose from my bed the next morning these words of the poet came to my mind,

Come we that love the lord,
And let our joys be known,

Join in a song of sweet accord
And thus surround the throne.

Dear reader, I never will forget this morning. The sun shone as it never shone before. Oh! how beautiful everything looked. All nature seemed to be praising God, and as I journeyed to church it seemed if I had ten thousand tongues I could not praise His name enough, and on my way to church I came in company with Bro. Jones, and before I knew what I was doing I was telling him my feelings, which met with his admonition as to what my duty was. So after preaching and in the opening of conference I made a vow that I would not go to the church, but when they closed conference they sang the hymn that was revealed to me that morning and I could not retain my position, but before I realized what I had done I was trying to tell them something of what I hoped God had done for me and that I believed I loved them with an everlasting love, and I was received into their fellowship and was baptized the next day, which was the second Sunday in May, 1914, by Elder J. A. T. Jones. I never will forget how I felt that morning when I left home. I took a saw mill path so none of my former companions would see me going to the water to be baptized. When I arrived at the water for baptism and the brethren began to shake hands with me and call me brother, how little I did feel. I felt if they could only see me as I could they would not permit me to live with them, and when Bro. Jones took hold of my arm and started towards the water, Oh! the feeling that came over me, tongue cannot express. I felt as though I was being carried

upon the gallows and just a few more minutes and I would pass out of this world.

After being baptized we went to church and Elder J. A. T. Jones preached from the 23rd Psalm, very beautifully and after preaching came the communion and as I sat there and partook of the bread and wine in memory of Him who died that I might live and as I looked in the crowd in the house I saw my father and oh! how I felt, for I knew that he knew how mean I was and there I was seated with the people of God commemorating the death of the Lord Jesus Christ. The next week began to be one of joy and peace. Oh! I was filled with joy unspeakable. My soul was rejoicing in God my Saviour, until some time during the day Wednesday while ploughing something spoke to me or my mind was impressed with the following words: Go ye and preach the unsearchable riches of Jesus Christ unto the Gentiles.

At this instance I was brought down. I was made to feel that it was impossible for me to speak in the name of the Lord Jesus Christ. The more I labored under this burden, the more I saw myself in an unprepared state. However I could get up before a body of people and debate most any subject, pro or con. But now I was confronting the most serious proposition that ever approached me, and as I labored I began to pray for more evidences that I might not be mistaken in this sacred and solemn undertaking. I would have dreams of baptizing people and preaching and these would continue to present themselves to me. I would ponder all these things up in my mind and

as I prayed to be relieved of this burden the more it pressed upon me. I never told any one of my impressions even my companion. I wanted this burden to leave me and let me live in the church as a lay member.

One day in July of the same year I started off in a hurry to attend to some business and met Bro. J. B. Sauls about a mile from home and he started to talk to me and I told him I didn't have time to talk, that I was in a hurry, and he said, Sit down I have something to tell you. He sat down in the middle of the road and began to ask me questions all of which I would answer him in the negative, at the same time knowing that I was not telling the truth and as we were talking he said he had a dream about me. He said he saw me go into a large field of wheat with the greatest cradle that he had ever seen and I laid my hat to one side and began to cut wheat the greatest that he ever saw any one. He said that I would have to preach some time, for in his dream it was shown him that in my cutting wheat that it was a type of my preaching and as we sat there and talked until the bells began to ring for dinner and we parted and each went his way home. I did not go where I had started but returned back home with my heart heavier than before. Now, dear reader you might think that this would have lifted me up but oh, how little it made me feel, for I had been trying to put this burden aside and not ever tell any one and yet the Lord had shown it to my brethren. As I labored day by day and day in and day out for four months, so the 2nd Saturday in September 1914 I brought

Bro. Jones part of the way back home and I told him some of my feelings and how I had been impressed to speak but hoped it would soon go away. He said that he would tell the church the next morning for me, and I told him not to and if I didn't feel any better by next meeting he might tell them. So I spent another month begging the good Lord to remove this or give me more evidence.

On the second Saturday morning in October 1914, we met as usual and after singing a few songs before preaching, and time came for preaching to start Bro. Jones arose to his feet and said, Brethren and sisters from what Bro. Jones has been telling me of late he feels impressed to speak and I want to ask the church to let me take him as Bro. Wilson did me, up in the stand to start with and there was a move and a second and not a single vote against the request, and as we went into the stand they sung the hymn, "Cast down but not destroyed." I never will forget that song. Every time I hear it sung it carries my mind back to that October morning. I tried to tell the brethren some of my feelings and why I was before them trying to speak. It seems that is about as far as I have ever gotten. Many a stormy season has been before me from that morning until now, many has been the times when I have stood before the people and tried to speak and it seemed that I was only a failure. While I feel like I have been blessed a few times in my feeble effort to point Jesus as the Way, the Truth, and the Life, to a perishing and dying world.

Yet as I look back over the past 14 years that I have been trying to

preach the unsearchable riches of Jesus I can view many valleys that I have passed through. And as I came along in my poor way, trying to speak, I was liberated to the corresponding churches to speak, and sometime after this the church gave me license to preach where ever the Lord gave me liberty, and after speaking for some time the church of my membership asked for my ordination that I might be qualified to assist Brother Jones who was getting old and feeble. And the second Sunday in _____ I was ordained to the full work of the gospel ministry by Elders J. A. T. Jones and G. William Stephenson. This was a solemn occasion for this poor worm of the dust.

I feel that I have been unprofitable in many respects to the Church yet how could I live without her protecting arm over me. She protects me from the storms, shelters me from the rains, clothes me with the raiment of love, peace and tender mercies, shields me from every foe. It is a resting place for the weary, strengthens the weak, it's food to the hungry, comfort to the poor and a prison to the rich.

And while I have been permitted to live in her borders for nearly 15 years and filled every position in her borders, serving as assistant clerk, as clerk, as deacon and at present trying to serve as its pastor, yet I have nothing to boast of feeling to be the least one of her members, trusting that I am at their feet desiring their prayers that I might be kept by the power of God to go in and out before them in an orderly manner

I will stop just here and await until the future to write some more.

Now to my sons and daughters,

May Gods' rich reigning grace keep you from falling and bless you to see some day as I trust He has caused your father.

Now may His grace keep us and all the true Israel of God, forever and ever. Amen.

E. C. JONES.

THE SWEET MUSIC OF THE GOSPEL.

Editor Landmark and
Dear kindred in Christ:

I want to write to you, as many of you know that I was sick during our October Associations. I was greatly improved in December and January, but now am suffering much, probably from the nerves near the heart. I will probably be in some hospital soon.

Some of you know that I am a lover of singing. I have not been able to sing since last September, but have felt the joys of listening more than ever before. The music of the voice reaches my soul and often lifts me above earthly matters. Singing to me is close akin to the sound of the gospel and reaches the same heavenly chord and makes me rejoice. There is a secret in it that I can't tell, but them that fear the Lord know this secret. I have felt that I wanted to write Elder Stanfield and tell him how sweet his voice was to me. To you all I can say there is some good in being sick. I have sweet meditations in the goodness of the Lord to me. I often feel his presence and whether I live or whether I die, I know it is His will and is all right.

Saturday was the second quarter-ly I have missed since my thirty years of membership and most of this time clerk of the church. I de-

sire our love and fellowship and if it is God's will I'll be well and meet you again.

In love,

H. L. BRAKE,

Rocky Mount, N. C.

READING LANDMARK 53 YEARS

P. D. Gold Publishing Co.

Wilson, N. C.

Gentlemen:

Enclosed you will find a check to renew my subscription to the Landmark from October 1, 1929 to Oct. 1st., 1930. You will please change the name now, from Mrs. E. J. Hardee to the name of J. S. Edwards, since my poor old sister in the flesh, passed away twelve months ago, June 1st, 1929. And if not asking too much of you, will you correct a mistake I saw in her obituary some time ago. I can't remember what month, but it read that she joined the Primitive Baptist church August the 13th 1929, and should have been Aug. 13th., 1892. I was waiting to see if the one who wrote it would detect it and have it corrected, but as yet I haven't found it to be so. Hoping the good old Landmark may continue on and that I may be able to take it as long as I live. I am now near 68 and have been reading it off and on since I was 15 years old. I'm not a member of any church, but, I hope, have always been a believer in the doctrine it puts forth, for I never have believed in any other doctrine I have ever heard or read of from my earliest childhood. While I have no other evidence to give, I'm just selfish enough to believe, if it were possible, that I could hear every other doctrine proclaimed at the same time, or could hear every other

preacher the same day, and if there was an old Primitive Baptist among them, I believe I could tell him from all the rest, because he would give God all the honor and all the glory and cut poor puny man out of it all, like he deserves to be. I am only a poor helpless sinner, to be saved by grace, if saved at all, unworthy, but I hope a true believer in the true and living God.

Yours truly,

J. S. EDWARDS

Greenville, N. C., Route 5.

ENJOYS THE LANDMARK.

Mr. John D. Gold,

Wilson, N. C.

Dear Sir:

Enclosed find check for subscription for another year to Zion's Landmark, which I enjoy reading so much. I feel like I can't get along without it. It does me good to read the Landmark and know all are in peace one with another. A little of my experience comes to me right now that I would like to relate. The Sunday morning I joined the church I never shall forget. When I rose from my seat I don't remember walking up to the pulpit. The first thing I knew I was standing right in front of the preacher. The preacher said to me, have a seat. I felt like I couldn't wait till next meeting to be baptized, which was a month off, so was baptized that afternoon. When we were going in the water the preacher said to me three times, don't be scared. I did not realize what he was saying until the third time. I felt like I wasn't in his hands.

My uncle said to me when we came out of the water, don't you feel good? I always said if ever I

joined the church I hoped the Lord would take me there. Also when I married I wanted the Lord to be with me there. I thought after I came out of the water all my troubles were ended, but I found out the following week. I have been a member of the Baptist church 48 years. However, it doesn't seem that long. I am just as anxious to stay with them now as the day I joined. This song comes to my mind frequently:

How sweet the name of Jesus
sounds,
In a believer's ear;
It soothes his sorrows, heals his
wounds,
And drives away his fear, etc.
Mrs. N. D. Gurley,
Pikeville, N. C.

ELDER SUTTON PLEASSED.

Dear Elder Gilbert:

I want to say I appreciate very highly your editorial on the text: "Many are called, but few are chosen." I feel that the present editors are keeping the Zion's Landmark well up to its standard of efficiency. I will renew my subscription in January. I am well, but am closed in for the winter.

The grace of our God be with you and yours,

F. M. SUTTON.

Garden City, Kansas.

LIKES THE LANDMARK

Dear Mr. Gold:

You will find enclosed a check for \$4.00 to pay my past dues on the Landmark and please continue it as far as it will. I am sorry I am so far behind. Hope you will forgive me for my neglect as I have been sick so much I hardly know when my subscription expired. I

don't want to be without the Landmark as we haven't had any preaching at our church at Providence Island City, Ky., for about two years as our pastor Elder L. H. Bowlin moved to Oklahoma, and Elder William Wilson, our assistant pastor, died. So we are left without any preaching. I hope all the brothers and sisters will pray for the good Lord to send us preachers to preach for us that our little church may prosper and we may be fed with gospel food. Pray for your unworthy sister, if one at all who feels to be the least of all.

NANCY J. SHEPHERD,
Island City, Ky.

HELPING OUT.

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

Dear Friend:

You will please find enclosed \$4.00 check for the Landmark. Think I am behind one year. I wrote a letter to send a few days ago, but have not sent it off. Received my paper today and after reading it and seeing your appeal to the subscribers, stating that they were many of us behind with our paper so much so that it amounts to about \$5,000.00. Now brethren and sisters this makes me feel sad to think that we being members of the Primitive Baptist church, the setting up of Christ our Lord, should become so negligent as to cripple the dear old Landmark like we have. Now let us all go to work and pay this out. We that are due let us do this for the sake of the dear old church if nothing else.

Your brother in the Lord we hope

Zach Stephenson.

Hugo, Oklahoma.

ZION'S LANDMARK

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

Editor

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

Associate Editors

Elder M. L. Gilbert — Dade City, Fla.

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

Elder J. T. Rowe, 704 Deepdene Road, Baltimore Md.

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WILSON, N. C. MARCH 15, 1930

THE HEART MOVES MAN.

"Man speaketh out of the abundance that is in his heart." We are glad to have our brethren express themselves through the Landmark.

O. J. D.

LaFayette, Ala.

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

My Dear Brother:

You express my views exactly on the home for disabled ministers. It would prove a failure and a shame upon Primitive Baptists, if any one of them starves among those for whom he has labored. I can see more for the one starving than I can for the ones who will suffer such a thing in their midst. What yoke is it spoken of in Acts 15:10, "Which neither our fathers nor we were able to bear"?

I am, yours to serve,

(Elder) J. F. Satterwhite.

WHAT IS THE YOKE SPOKEN OF IN ACTS 15:10.

(Question by Elder J. T. Satterwhite of LaFayette, Ala.)

We feel that Elder Satterwhite is our superior and he could answer this question better than we can do, however, acknowledging our lack of great ability, we are willing to give our opinion.

Great dissension arose between the apostles and their followers, true and false disciples, touching the necessity of being circumcised and the keeping of the law of Moses. Some said to the brethren, "Except ye be circumcised after the manner of Moses, ye cannot be saved."

There rose up certain sect of the Pharisees which believed, saying, that it was needful to circumcise them, and to command them to keep the law of Moses, and it was due to these contentions, that the Apostles and Elders came together to consider the matter. Acts 15:6.

We read with interest, the Bible account of this council. It was not unlike such councils in this age. We read, "And when there had been much disputing, Peter rose up and taught them that God had made choice among them, that the Gentiles, by his mouth, should hear the word of the gospel and believe, and that God, knowing the hearts, bear them witness that, the Holy Ghost was given to the Gentiles even as it had been given to the Jews, and had put no difference between Jew and Gentile, purifying their hearts alike, by faith, purifying their hearts by the imputed righteousness of the Lord Jesus Christ, and not by outward forms and customs, such as circumcision and the keeping of the law of Moses.

To those who were still insisting on the outward performance and the keeping of the law, Peter (though a Jew by birth) said "Now therefore, why tempt ye God, to put a yoke on the neck of the disciples, which (yoke) neither our fathers nor we were able to bear?" Acts 15:10. But we believe (said Peter) that through the Grace of the Lord Jesus Christ, We (the Jews, chosen of God) shall be saved, even as they (the Gentiles).

We now have and perhaps will always have those among us, from time to time, Who having begun in the spirit, are inclined to contend that we must be made perfect by the flesh, or would entangle the saints with this same yoke of bondage to the law that Peter had in mind.

Paul said to this same class, "If the inheritance be of the law, it is no more of promise;" and he continues by saying, (in substance, just what Peter said to this Council) "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus, And if ye (Jew or Gentile) be Christ's, then ye are Abraham's seed, and heirs according to promise." Gal. 3:28-29.

It is interesting to note that Paul was one of that council which reported to the distressed saints, as follows: "Forasmuch as we have heard, that certain (Ministers) which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised and keep the law; to whom we gave no such command. It seemed good unto us, being assembled in one accord, to send chosen men unto you with our be-

loved Barnabus and Paul, men that hazarded their lives for the name of the Lord Jesus Christ," and the crux of the message was "For it seemed good to the Holy Ghost and to us, to lay upon you no greater burden, than these necessary things: That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well. Farewell." Acts. 15:24-28.

Circumcision, though not exclusively a Jewish rite, was an emblem of purity. The bible notice of the rite describes it as distinctly Jewish. Paul was a Jew by birth, and circumcised in conformity to Jewish custom, still he, and others, assumed toward circumcision an attitude of absolute hostility, so far as the rite or custom, of being circumcised, being necessary to salvation or the possession of any religious or moral worth.

Though Paul, and the Council, wrote as above, to the distressed Gentile brethren of whom demand was being made, conveying the glad tidings that they were not to be held as unworthy for not submitting for circumcision or to the keeping of the law, we find that after this Council had held its meeting and recorded its liberal attitude toward those who were not circumcised, he (Paul himself) circumcised Timothy, his son in the ministry. Timothy being of Jewish descent on his mother's part, and his father a Greek. We read, "Him (Timothy) would Paul have to go forth with him; and he (Paul) circumcised Timothy, because of the Jews which were in those quarters; for they all knew that his father was a Greek." Acts. 16:3-4.

A careful study of the scriptures show that Paul and Peter and others who opposed the demands for circumcision and the keeping of the law on the grounds that it was not essential to salvation nor to good standing in the Church, still they did not oppose the custom when it was done, not as a religious rite; but solely as a national or racial custom.

Some of the Abyssinian Christians still observe the rite until this day.

What lesson if any do we get from reading this perusal of a troublous problem of the Apostolic times? It seems to the writer, that entirely too much stress is laid on customs and rites in this age, and that the essential thing is a circumcision of the heart, and an abiding faith, not in the ability of the flesh to bear the yoke of the law requirement, which Peter said neither they nor their fathers were able to bear, but rather a saving knowledge of the fact, that all our righteousness is of the Lord, to whom be all the glory, honour, dominion and praise.

Yours in humble hope,

O. J. DENNY.

GODLINESS A MYSTERY.

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.—1st. Timothy 3:16.

That the works of God both in providence and grace is a great mystery is not debatable, it is beyond all question. Think of a being who is able to create the heavens and earth out of nothing, as is declared by Moses in the first of Genesis, and can any one who believes the

statements of Moses, that God created the heavens and the earth, and then made the sun and moon and stars, and then formed man of the dust of the ground, doubt that he can do anything that his soul desireth? Those who question the miracles of the Bible do not have faith in him. Job said, I know that thou canst do everything. The carnal mind must see to believe. While those who have faith look not at the things that are seen, but at the things that are not seen for the things that are seen are temporal, but the things that are not seen are eternal. 2 Cor. 4:18.

I cannot explain or understand a power that can make a world out of nothing, and preserve human beings from harm in a furnace of fire, and shut the mouths of lions so they cannot hurt a man who stays all night in their den, and keep a man alive three days in the belly of a whale; but thank God I can believe all these things are possible with the God of my salvation. I have for many years had a sweet hope that God for Christ's sake has saved even me, and I feel that a God who can save a sinner like me, can do anything that it is his will to do. So I do not question the Bible story that a virgin conceived and bore a son, and that that son is the son of God. He was God, manifest in the flesh, the equal of God, one with the Father, by whom all things were created. Jesus said, "No man can say that Jesus is the Lord, but by the Holy Ghost." Think of the trial of Joseph, when he found that his espoused wife was shortly to become a mother. He was a just man and not willing to make a public example of her, but was minded to put her away pri-

vately, but while he thought on these things, behold the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary, thy wife, for that which is conceived in her is of the Holy Ghost, and she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins. Matthew first chapter. Joseph believed what the Lord told him. No man could have made him believe such a thing. Neither can man today make poor sinners believe in Jesus Christ to the saving of their soul. With man it is impossible but with God all things are possible. This Jesus was a man living among men and feeling all their infirmities, yet never was guile found in his mouth. He was God, and so he overcame all the temptations of the devil, and lived a life of perfect obedience to his Father. He came not (he said) to do his own will but the will of the Father that sent him. How deep the mystery. God manifest in the flesh, he suffered in the flesh and so was easily touched with the infirmities of mortal flesh and being God he cured their ills. He also stilled the storm when his disciples were afraid. No wonder they said, What manner of man is this? that the wind and sea obey him. And he can and does sometimes still the raging tempest in the hearts of his humble followers and thus give them rest. When at the same time they have to say with Paul, "In me, that is in my flesh, there dwells no good thing." Justified in the spirit. Read Matthew 3:16, John 1:32, 1st Peter 3:18, 1st John 5:6. Jesus said that he always did the things that pleased the Father and

so the Father said, This is my beloved Son in whom I am well pleased. Seen of the angels. Read Matthew 28:2, Luke 2:18, Ephesians, 3:10, 1st Peter 1:12. These and other scriptures show us that the Father who sent him into the world, gave those blessed messengers both heavenly spirits and holy men of God to see him and recognize him as both God and Saviour, and so to proclaim him to others. Preached unto the Gentiles. The prophets had said that the Gentiles shall see thy light, also that in his name shall the Gentiles trust. And when the Jews put the gospel from them the apostle Paul said, "Lo we turn to the Gentiles, and when the Gentiles heard this they were glad and glorified the word of the Lord, and as many as were ordained to eternal life believed." How wonderful the Lord's mercy to send such a wonderfully glorious light to those who sat in darkness, to the intent that they should be turned from darkness to light. And how great is his mercy still in having the gospel of his blessed Son preached to poor sinners, for it yet pleases God, by the foolishness of preaching to save them that believe, and do not those who hear and know the joyful sound glorify the word of the Lord? And in their hearts thank him for his great blessing, for it is food to their hungry souls and it draws the people of God very closely in love to him, and to each other. Believed on in the world. Is it not wonderful beyond all comprehension that the true God of heaven and earth, whom the world does not and cannot by its own wisdom know or even desire to know. So manifests unto alien sinners in the body of his

flesh, that they break out in soul confidence and say, "We believe and are sure that thou art the Christ, the son of the living God, and to those who believe he has given the precious promise that they shall never die, and how it does feed and delight their hearts to be told over and over again of the wonderful things that Jesus has done for them.

Received up into glory. There is perhaps no greater mystery in anything that the God of heaven has done, either in nature or in grace than that he took a body of flesh and bones up into heaven. John says, "If any man sin we have an advocate with the father. Jesus Christ the righteous. 1st John 2:10. O how highly favored sinners are to have such an advocate in the courts of glory. He has gone there in his body of flesh, though out of the reach of mortal vision, and pleads the merits of that sacrifice which he made of himself on the cross, and we have his word for it that the Father always hears him (heeds him). And hence the blessed assurance that sinners helpless in themselves, shall at the call of their Saviour arise from the grave and meet the Lord in the air. For, says Paul, This mortal must put on immortality, and this corruptible must put on incorruption and then shall come to pass the saying that it is written death is swallowed up in victory. 1st. Cor. 15th chapter.

JOSHUA T. ROWE.

**STAND STILL, AND SEE THE
SALVATION OF THE LORD,
AND GO FORWARD."**

Exodus 14:13, 15.

Faith infolds these conditions as the product of grace; unbelief

waives these states, and cries, "What must we do? If we stay here we shall all perish. Faith answers, "Stand still, and see the salvation of the Lord." Faith rests; unbelief wearies. A prophet hath said, "Their strength is to sit still." Faith is assured that the Lord hath delivered, doth deliver and will yet deliver. If salvation is from the Lord, what help does one need from man? If salvation is of the Lord, why should any man think it is part of himself? Did not Job ask, "How hast thou helped him that is without power?" Why will vain man intrude upon the Lord's work? "But there are two salvations, one of God and one of man"—so says vain man. But the Bible doth not so declare, Faith will not receive the added words. For why should two act when one is able and will do all? God's glory will not be divided.

Who is there that would light a candle at midday to help the sun give light to the world? If such there be, he might be regarded wise in comparison to the man who thinks he has to do something to help the Lord, or to do something to get the Lord to help him, or to do something without him. Mark, it was not said, Stand still and see the salvation of God and man. To be called to see God's salvation is proof that salvation is of the Lord, of him only.

Unbelief is consequent to and perfectly consistent with the nature of vain man, but it never could have gone forward at the command, as faith did. The man of faith had to learn to "stand still" before he could obediently "go forward." In the provision of grace he went forward in the wake of the hand and rod, which were stretched over the

sea. God opens the way and at the same instant leads the feet to take the first step. There was obedience to faith. "By faith they passed through the Red Sea as by dry land." This sea did not represent the blood of Christ, which was in figure sprinkled on the "two side posts, and on the upper door posts of the houses," before Israel left Egypt, but did set forth difficulties over which faith triumphed. Evidently the sea through which Israel passed was not opened and made dry land throughout before the host moved; for in that case, sight and not faith would have been the measure of their tread. Assuredly the sea opened as they went forward so that their faith at every step was cast upon the Lord. Thus when they had reached the further shore they could sing the Lord has triumphed gloriously. Only by faith can the Lord's portion go forward, when from nature's standpoint they seemed hedged in from every quarter. Such was and ever will be the path under which the Lord's conducting hand that the men of faith "go forward." When men of unbelief see an open way they may essay to go forward, and like Egyptians, perish in the attempt. It will ever prove defeat and confusion when the world tries to do what God's people can only do when led by faith.

The real condition of the heart is tested by the command, as, "When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek." "If ye love me, keep my commandments."

"Holy men of God spake as they were moved by the Holy Ghost." It is the same power which leads and guides into

all truth today. Only when the Spirit has engrossed the thoughts of any of the Lord's people, do they care to walk in the way of Mount Zion. The man of faith does not act in order to receive the blessing, but from it, as the man with a withered hand did not stretch it forth in order for it to be made whole; the extended arm is the evidence that it is whole, else it would have remained inert, dangling at his side. The immediate commands of the Lord are spirit and life, and from the same source comes the power and will to obey. Human will can never produce faith, hope, love, salvation, or a spiritual blessing. These are fruits of the Spirit and flow spontaneously, constraining us to serve and worship him from whom we have received all things that pertain to life and godliness, "From me is thy fruit found." Yea, his word is effectual, and "shall not return unto him void; but, it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it."

M. L. GILBERT.

MRS. ADA O. EDWARDS

Mrs. Ada O. Edwards, daughter of Jas. M. and Annie L. Corbett, was born April 12th, 1868, died July 2nd, 1929. On December 18th, 1890, she was united in marriage to J. W. Edwards. In this union there were five children, two preceded her to the grave. Three were left to mourn their loss but they mourn not as those without hope. Her eldest son, Dr. S. M. Edwards, and eldest daughters, Mrs. N. C. Tripp, Ayden, N. C., her husband, J. W. Edwards, and son, J. E. Edwards, of Grimesland, N. C., two brothers, Elder G. M. Corbett, Greenville, N. C., R. F. D. 3, James S. Corbett, Greenville, N. C., 1116 Myrtle Avenue, two sisters, Mrs. J. C. Moore, Tuscarora, N. C., Mrs. Charles Sumeral, Ayden, N. C.

With many relatives and friends present Saturday before the first Sunday in June, 1922, she united with the church at Galloways and was baptized next day by the writer. She was a type of womanhood from a child laboring with her hands with

patience and endurance. She proved her faith by her works and loved the doctrine of salvation by grace. She was faithful in every duty of life, in the church, in her home and to her neighbors, even until the end always, gentle and quiet, loved peace and the things that made for peace. She was a devoted wife, a faithful and sacrificing mother, a very tender sister. She was so afflicted with rheumatism in her last days and fell and broke her hip which added much to her sufferings but she never complained. The nurse said she was the best patient she ever nursed.

Elder J. B. Roberts conducted her funeral service and the body was laid in its last resting place to wait the resurrection of the body at the last day and we shall be caught up to meet the Saviour in glory and ever be with the Lord in Glory. May the Lord bless us all.

Written by her brother,
JAS. S. CORBITT.

RESOLUTIONS OF RESPECT

Whereas on Jan. 2nd., 1930, Our Heavenly Father saw fit to remove from earth our dear Sister Isabella Fleming,

In her passing Great Swamp Church has lost a devoted member. She seemed ever to carry a deep interest in the welfare of the church, was devoted to her family, and kind and tender towards her friends. We miss her and mourn the departure of our dear sister.

Therefore be it resolved:

First, That we bow in humble submission to the will of Almighty God who giveth and taketh away. Blessed be His name.

Second, We extend to her bereaved family our deepest sympathy in this hour of sadness, and pray the guiding hand of the Lord will direct and comfort them.

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

Done by order of Conference Saturday before the fourth Sunday in January 1930.

S. B. DENNY, Moderator
LENA HARRINGTON, Clerk.

5TH SUNDAY MEETING

A 5th Sunday Meeting will be held with Spray Church, Spray, N. C., 5th Sunday and Saturday before in March. Meeting on Saturday to begin at 2 o'clock p. m. All day service on Sunday.

We invite all who love the truth to meet with us.

D. V. SPANGLER, Clerk.

Cascade, Va.

APPOINTMENTS FOR ELDERS J. J.

HALL AND L. J. CHANDLER.

Durham, Sunday night, April 6th.

Oak Grove, Monday, April 7th.

Willow Springs, Tuesday, April 8th.

Angier, Wednesday, April 9th.

Bethel, Thursday, April 10th.

Raleigh, Friday, April 11th.

W. F. YOUNG.

PIG RIVER ASSOCIATION.

The Spring Session of the Pig River District Primitive Baptist Association will be held with the church at Rocky Mount, Va., beginning on Friday before the 1st. Sunday in May 1930 to which an invitation is extended to all lovers of Truth.

ELDER RANDOLPH PERDUE, Mod.

THE CONTENTNEA UNION

The next session of the Contentnea Union was appointed to be held with the church at Moore's meeting house, Wilson, Co., N. C. the fifth Saturday and Sunday in March 1930. Elder A. M. Crisp was chosen to preach the Introductory sermon and Elder W. B. Kearney as alternate.

Moore's church is situated about 8 miles east of Wilson on highway between Wilson and Pinetops.

A special invitation is extended our ministering brethren.

J. E. MEWBORN,
Union Clerk.

NOTICE

The next session of the White Oak Union is appointed to be held with the church at Maple Hill, near highway 601, on Saturday and fifth Sunday in March 1930.

All lovers of truth are invited to meet with us.

Yours in hope,
R. W. GURGANUS,
Union Clerk.

LINVILLE UNION

The next session of the Linville Union is appointed to be held with the Church at Sandy Creek, in Randolph County, North Carolina, on Saturday and Fifth Sunday in March 1930.

An invitation is extended to brethren, sisters and friends, and a special invitation to ministers.

W. L. TEAGUE.

EASTERN LITTLE RIVER UNION

The Eastern Little River Union will be held with Union Church, Johnston Co., N. C. on Saturday and 5th Sunday in Mar. 1930. Elder E. F. Pearce is appointed to preach the introductory sermon. Eld. J. T. Collier is appointed his alternate.

Brethren, sisters, friends and ministers especially are cordially invited to attend.

J. A. BATTEN,
Union Clerk.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXIII.

APRIL 1, 1930

No. 10

THE LORD FEED THE WIDOW.

"So Elijah arose and went to Zarephath. And when he came to the gate of the city, behold the widow was there gathering sticks: and he called to her, and said, Fetch! I pray thee, a little water in a vessel, that I may drink.

And as she was going to fetch it, he called unto her, and said, Bring me I pray thee, a morsel of bread in thine hand.

And she said, As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and behold I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it and die.

And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son.

For thus saith the Lord God of Israel, the barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth.

And she went and did according to the saying of Elijah: and she and he, and her house did eat many days.

And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah.—1 Kings 17:10-17.

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

ASSOCIATE EDITORS

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

ELDER S. B. DENNY - - - - - Wilson, N. C.

ELDER J. T. ROWE - - - - - Baltimore, Md.

\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

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

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO.,

Wilson, N. C.

Zion's Landmark

Devoted to the Cause of Jesus Christ

A HUMBLE HOPE.

Dear Brethren in Christ, I hope:

Today it was my desire to write a few words of my humble hope in Christ for He has been so faithful to me in all my meek and lowly ways. I hope to be remembered in all the dear brothers' prayers. If you have room you can publish these few verses if you think they are all right.

May God bless you in the future and may we all meet in a better world, is my prayer.

Written by,

Ada Gay,

Verona, N. C.

It was in the year of nineteen
twenty-four,

The twentieth day of May
The saddest day of my life
That I can recall or remember,

The sadness was the calling
Of my dear husband
Who so softly answered and
Returned home with a smile.

But when you were called
And left your sweet name,
You left a reputation
Without a blemish, scratch or stain.

One consolation is that you're not
dead,

But only gone before,
For life is God and God is life,
In Him we live forevermore.

On that hillside they laid
My dear husband to rest,
Tho' my heart was void and aching
I remembered, "God knows best."

Thy will be done, oh Lord,
Thy will be done, not mine,
And cannot we repeat this vow,
"Not our will, O Lord, but thine."

Now you are in heaven's repose,
Though we did all in our power;
We remember your tender hand,
Now it holds a sacred flower.

Now we have a little flower,
So often we look at this,
And think of you dear one,
And there we place a sweet kiss.

Some bright day we will meet you,
Up above the azure skies;
There we will remain
Where loved ones never die.

THE FLESH CUT OFF.

"For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Phillippians 3:3. Just before this Paul had warned his brethren to beware of false teachers and exhorted them not to follow carnal minded men, but to follow after Christ, to leave off all carnality, that ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation among whom ye shine as lights in the world. To follow Christ is to depart from the ways of sin, to be humble and desiring the presence of the holy spirit to lead us in paths of peace and thus prove that we are the circumcision of God. The work of the Lord is perfect and shows its fruits in a

meek and upright life. But we are warned against false teachers, who go about in sheep's clothing, deceiving and being deceived. These false teachers are often on hand and manifesting their idolatry and cause much wrath and strife and bring about much variance and seditious revellings. We are warned against those causing division and also we are plainly taught in holy writ, that they which do such things shall not inherit eternal life. Such characters are easily spotted by what follows where they go. By their fruits you can know them.

The true followers of Christ have never yet been loved by the unregenerate human race and never will be loved by the world for the world by wisdom knows not God, or understands anything of the Spirit of God in man. We must put off the old man, which is corrupt and put on the new man, which after God is created in righteousness and true holiness. We are told not to be partakers with evil men, who are trying so much to establish their own righteousness. So pitiable is the sight of such havoc as has followed some overwise men in the church, who have presumed to establish the works of men in lieu of gospel order or bible discipline. Those never having been so afflicted realize but little of the effects. Surely if they who follow such a policy are the circumcision of God, they are sowing to the wind and will reap the whirlwind. If we do not see them suffer in this life we may know they were not sheep but wolves. Our trust should be in the Lord Jesus Christ and we be found walking in him and knowing his righteousness, which is of God by

faith and conforming to his holy law pressing toward the mark for the prize of the high calling of God in Christ Jesus. As ye have therefore received Christ Jesus, so walk ye in him. We are told to let no man spoil us through philosophy and vain deceit, after the tradition of men or rudiments of the world. It is so sweet and consoling to have evidence of hope in the cleansing power and efficacy of his blood, having been applied to regenerate and free us from our guilt of sin.

If ye then be risen with Christ, seek those things which are above, membering that if we be the circumcision of God in deed and in truth, not just by formality but as the elect of God, put on holy and beloved bowels of mercies, kindness, meekness and long suffering. And whatever is done by word or deed let it be accompanied with charity, that which is the fruit of the spirit and that we may continue in prayer and render all honor, praise and thanks to God, the giver of every good and perfect gift. Remembering that if we be the circumcision of God, it will be manifest by an orderly walk and Godly conversation. The eyes of the Lord are over the righteous and his ears are open unto their prayers, and if ye suffer for righteousness sake, happy are ye, and be not afraid, but sanctify the Lord God in your hearts and stand ye in his way. 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. We desire fellowship with those who have fellowship with God. From all thats mortal, all thats vain; and from this earthly clod, Arise my soul and

strive to gain, Sweet fellowship with God."

Submitted in love to the readers of Zion's Landmark.

In humble hope,

J. W. JONES,

Peachland, N. C.

A GOOD LETTER

P. D. Gold Publishing Co.

Wilson, N. C.,

Daer Sirs:

I am sending money order for two dollars for the renewal of my subscription to the Landmark.

Am also enclosing a copy of a good letter from Miss Bonnie Chick, which I wish to share with its readers if you see fit to publish it.

Sincerely yours,

ELIZABETH H. BARBOUR

Benson, N. C., Route 1.

Gardiner, Maine.

Dear Sister Barbour:

There are days when it seems I am more burdened and restless than others. Days when I cannot settle to natural work. If there is any rest it is in reading or writing of the dealings of the Saviour with His children. Lately the question as to whether I truly love Him or not has been with me much of the time. I cannot doubt He has shown me mercy and watched over me for surely I would have sunk beneath the weight of trials if He had not upheld me. As Paul found His grace sufficient so have we. Has not the joy of the Lord been your strength when you have been called to pass through sore trials? I know He has never failed you. In the **last trial you spoke** of I feel sure you were not left without the assurance that He would provide in every time of need.

The Monday after my father was buried I realized I could never teach again and wondered what I could do as I was not strong at that time. It was as if the words "The Lord will provide," were spoken to me and all anxious thoughts were gone. That evening I was sitting at papa's desk writing when one of my sisters came and laid a five dollar bill by me and another brought material for a dress and a dollar bill. Here was the beginning of the fulfillment of the promise. Neither of them knew my thoughts for I told no one. From that day to this I have been bountifully provided for and wonder how I can ever doubt again. After seeing many manifestations of His power to comfort and sustain I am more and more distressed because of the fear that comes that I don't feel love for Him. I know there is a love that enables some to rejoice in death that they may be with Him. I know I am always glad when those around me are speaking of Him and His salvation or when I read of His dealings with others. I know there are moments of peace which passeth all understanding—a peace the world cannot give. How comforting the words—"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." If God be for us who can be against us, but He will have all the glory in each deliverance. He has promised to fight our battles for us and He will but He will bring us to a place where we can only stand still and see the salvation of the Lord. With the poet we would sing,

"Let me not murmur nor repine,
Beneath these trying strokes of
thine,
But while I feel affliction's rod,
Be still and know that Thou art
God."

We are told it is through much tribulation we must enter the kingdom. Has He not granted you some of the sweetest tokens of His loving watch care right in the midst of sore trials? It seems if ever His word is precious and I'm led to seek Him its when storms are bursting over my head and I feel I must surely be destroyed.

"Even in the last distressing hour,
He has displayed delivering
power."

We can only "Thank God and
take courage."

May His blessings rest upon you in every hour of need. How little we realize how much we are in need of Him each hour, each moment.

With love, I hope in Him,
BONNIE A. CHICK.

TO THE BELOVED OF THE LORD.

"Behold the Lamb of God that taketh away the sin of the world." Have you seen Him? I have seen Him on the cross in great agony, His cheeks quivered, He was suffering so. It grieved me very much to see Him suffer so. Finally I was made to believe that a part of that suffering was for me. Then I rejoiced. I felt like I would be saved. I have seen Him twice. After He had given up the ghost I cried out, "Glory to God." I felt sure that He died for me. In a

dream I saw myself standing in front of the Judge of the quick and the dead. He was looking right at me. He said, "I reckon I know a mean man when I can see him." I felt condemned. I felt like I was a sinner. Then I saw my blessed Saviour pleading with His Father for me, and oh, how sweet was His precious voice as He plead for me. I was forgiven. Turned loose rejoicing in His love. I have seen Him in black looking haggard and worn. I thought it was no wonder that He looked so sad, haggard and worn when He had our sins to bear, and the persecutions of the wicked to bear. Oh, it made me feel so sorrowful to see or think what He had to bear for us poor sinners. I have seen Him looking bright and lovely. He was in the pool with Elder J. A. Ashburn and three ladies at High Point. He raised His right hand and passed it over their heads and said to me, "These are mine," and pointing His finger at me said, "You are mine too." Oh, the sweet tears I shed, as I walked along praising the good Lord. I was at that baptising later on and enjoyed myself wonderfully well. I have seen Him standing in my breast praising God. Oh, this was so glorious to see Christ in my breast praising God. This flesh is vile and sinful, but Christ in me the hope of glory never has nor never will sin.

Sometime ago I was in the mill at my work and while I was resting I heard a small still voice say, "Jim-mie, how would you like to wash your Saviour's feet?" I said, "Very well, if I could just have the opportunity." In a moment I saw my Saviour sitting in front of me with His legs crossed and I was on my

knees, and I made one effort to wash His dear feet. I was so full of joy I threw both arms around to embrace his dear legs up to my breast. Of course His body of flesh was not there, yet Him being present in spirit and His peaceful presence was very sweet to me. I never can tell you all the sorrow and trouble that I have seen, lo these many years. It may be that I had better leave the most of that off. The Saviour came down and put His dear hands on my cheeks and made as though He was going to kiss me, and said "Salute thy brethren with a holy kiss." I felt so light it appeared like I hardly touched the earth for a few steps. Oh, so sweet was His peaceful presence. So let us speak words of comfort to the dear little ones, that are so sad and lonely.

About six weeks ago I dreamed I was standing near Hillsdale church and my Saviour walked up and sat down in front of me, and crossed His legs, and said to me, "You can wash my feet here at Hillsdale church." This was very sweet to me. So I went to Hillsdale last Sunday and washed one of His dear little one's feet. He said, "Whatever you do unto one of the least of my little ones, you do it unto me." We had some very good preaching, sweet singing, took the bread and wine, and washed some of the dear saints' feet. We felt like the good Lord was with us, and blessed us.

Yours in hope,

J. R. JONES,

Greensboro, N. C.

ENCOURAGED AND BUILT UP.

Dear Bro. Rowe and Mamie:

I feel that it is too much for me. I do not feel worthy, and maybe I

should not address you thus, but am sometimes made to hope I am one of the little ones, but if one at all the least. Paul said he felt less than the least of them all, so I guess we need not expect to go above that. I'd rather be a doorkeeper in the house of my God than dwell in the tents of wickedness for a season. If I know my heart I hope to live at the feet of my brethren and feel that too good for me, one so vile, so full of sin as I am. When I would do good evil is present with me.

Bro. Rowe, words fail to express the enjoyment I received from your piece in the Landmark. I have wanted to write you ever since it came but it seemed from one thing to another came up so I haven't. It was indeed encouraging to me as it seemed our travel was somewhat alike. I felt built up and encouraged to press onward. I feel but for the restraining hand of God, I would be on the floor dancing and doing many other things that I am not. I am thankful to say I hope His almighty hand led my roving feet to tread that Heavenly road. I was as fond of dancing as any one until I was stopped on the floor one night I hope by the Lord and made to see my lost condition and without His mercy was gone world without end into everlasting punishment. I asked to be excused from the set. Mattie was there that night but wasn't dancing. She had quit sometime before that. I didn't know why, she didn't or hadn't told me I couldn't understand why she had quit. Little did I think that was my last, but it was. I went to one dance after that and thought I would try it again, but my steps failed me. I felt so con-

demned for trying I promised the Lord if He would forgive me for that I would never try again, which I have never had any desire to do. I hope I have been killed to the love of **such things**. It is encouraging to know that you (one that I hold in such reverence, a pattern and example for us all, a man called of God to preach the gospel of unsearchable riches of His Kingdom) should have traveled it seems a portion of **the same path** that I, one so vile, full of mistakes as I am. O, if I could like the life now that I would like to, how much more enjoyable it would be. It is therefore no more I, but sin that dwells in me. In me (that is) in my flesh dwells no good thing. We are sinners from the beginning and sinners still. I am glad He said, He came not to call the righteous, but sinners to repentance.

We had a good meeting at Malmaison yesterday. We will have the Union meeting there Fifth Sunday in this month. Wish you could be with us. We get the Association next year. Hope you can be here. Remember me when it seems well, and write when you feel like it. I enjoy your letters.

Your unworthy sister if one at all saved by grace. I feel to say, it is by the grace of God I am what I am.

LENA BUTCHER.

Blairs, Va.

THE PEN OF A READY WRITER.

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

Dear Brother Denny:

Just wishing to tell you how glad I am to know that somebody felt it their duty to reply in defense of Elder Hassell and the Primitive Bap-

tist cause and God never impresses anybody to perform a duty without giving him the ability and surely it was from God for you were indeed given the pen of a ready writer and it was I think as "Apples of Gold in pictures of Silver," words fitly spoken in due season. I had been wishing some minister would reply to it and said that I thought somebody should do so. Hope you may "continue in the things you have learned—considering of whom thou hast learned them" for obedience is better than sacrifice.

I know how bad it is to suffer on account of disobedience and know too there's no promises for such but so many precious promises to the obedient and His promises are always sure. I often feel like I had rather be a true follower of Jesus than to possess all the temporal things of this world but know I don't feel that way as often as I would like if so I would pray more.

So often I try to ask for my strength to be renewed as the eagle's that I might soar above the love of the vain things of earth and that I may follow Jesus so closely that my enemies can't triumph over me, that I would not have to look for His judgments and fiery indignations but be able to say whatever is—is best.

I would like to live so near Him I could say with the poet:

"The bud may have a bitter taste,
But sweet will be the flower."

There have been seasons in my life when the deeper the troubles the plainer and sweeter I could see the hand of providence in all things and I was made willing to endure

believing that tribulations worketh patience, patience experience, and experience hope."

When we have faith to feel that God is gently leading us and by an eye of faith see beyond this vale of tears and willing to suffer reproach for Christ's sake and rather be a doorkeeper in the house of God than dwell in the tents of wickedness, that I might be enabled to walk in paths of righteousness for His namesake.

After my dear mother passed away I felt like trying to ask God all the time to bestow upon me the same submissive, humble spirit she had and that I might hold out a faithful soldier of the cross as she did. She was endowed with wisdom from on high as some of the prophets and apostles of old and after all she felt to be less than the least of all saints if one at all.

Nothing less than the grace of God could have given her the bright face she had in the hours of afflictions for years, I might say, and not murmuring but always grateful to God for her blessings. I miss her lots now, but rejoice sometimes because she has reached eternal bliss. She was too good to stay here. This world was not her home. There are times now when I would give everything to be able to talk with her again and see her sweet face and feel so vile I wonder if I will ever be blessed to go to her.

Wishing the richest of God's blessings for you and family. Love to Sister Denny.

Excuse such a lengthy letter. Did not intend it.

Unworthily your sister in hope,

SUE MOORE.

Robersonville, N. C.

Sister Moore is one of that blessed number that John saw coming up out of great tribulation, having washed their robes and made them white in the blood of the Lamb.

S. B. DENNY.

LOVED ONES WHO HAVE GONE TO THEIR REWARD.

Dear Bro. Stanfield:

No doubt this is a very lonely Sunday to you and while I sit by our home fire, thinking of the meetings I must miss, maybe I will do well to write to you. I was not surprised when Martha called and said sister was dead. She certainly held up well and her strong resolution brought many joys and comforts, when many in like condition would have given up.

Sister Amanda's life walk had proven her faith, and her hope and conversation leaves us to believe that she is reaping the reward that belongs to the children of God. In all her visits here, I never heard her complain of her condition, but bore with patience. There is but little to this life anyway compared to the one promised to those who love God. I am often thinking of the dear ones who have gone to their reward and long to meet with them in the Eternal City of God.

I have much time to meditate on these things now and love to see the many friends come to see me.

I think I will be out some when the weather gets warm again. At present I am staying in except for a few minutes at a time.

The radio entertains us some too. From it we learned of Pres. Taft's death within 15 minutes after he died last night. We get some good singing too, but lots more of modern stuff that don't fit with me.

I am looking for Elder Herndon sometime this evening. He will be at Pleasant Hill tomorrow.

I must stop now and hope the Lord will be your comforter.

Your brother,

H. L. BRAKE,

Rocky Mount, N. C.

READING IT FOR THIRTY YEARS.

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

Dear Mr. Gold:

I am enclosing money order for \$2.00 for which please continue my subscription to the dear Landmark until Janaury 1930. I have taken it so long, don't feel like I can get on without it. Have taken it for thirty years or more and find great comfort in reading it. I greatly enjoy reading the editorials.

Yours in hope,

Mrs. Chas. D. Coker,

Tarboro, N. C., Route 3.

ELDER TOPPING DEAD.

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

Dear Mr. Gold:

I wish to thank you sincerely for the kindly interest you have taken, on behalf of the Landmark and its readers in my late husband, Daniel W. Topping, during his long illness and suffering that culminated in his death March 4. He, himself deeply appreciated all you did for him, particularly in bringing to the attention of the Landmark's readers his ailing condition. He appreciated communications from many of the readers of the Landmark, and especially was he grateful for your letters and the interest you manifested in him. For

him, and on behalf of all the members of the bereaved family, do I wish to thank you personally, the Landmark, and its readers, for all the sympathetic courtesies and kindness shown.

Should you desire it for publication, I shall be glad to have prepared for you his obituary. I presume that, at his death, he had been longer in the service of the Primitive Baptist ministry than any other living minister of that denomination, he havng been actively engaged in preaching for sixty-two years.

Again thanking you for all you have done, I am

MRS. D. W. TOPPING.

Panego, N. C.

MANY THANKS FOR THE CONTRIBUTION

Enclosed find money order for five dollars (\$5.00). Two of which pays my subscription to the good old Landmark for another year. I just can't do without it. And two dollars for a new subscriber, Mr. Sebe Goforth, Route 6, Dandridge, Tennessee. And the remaining dollar is for some old person that is unable to pay for the Landmark.

Mrs. Nannie Phillips.

Dandridge, Tenn.

We deeply appreciate the efforts of Mrs. Phillips to secure new subscribers, and also her donation to assist in sending the Landmark to some one unable to pay for it. This fund is about exhausted. If our subscribers would each secure a new one and add something occasionally to the indigent fund, it would help greatly to solve our financial problems.

J. D. GOLD.

ZION'S LANDMARK

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

Editor

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

Associate Editors

Elder M. L. Gilbert —Dade City,
Fla.

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

Elder J. T. Rowe, 704 Deepdene
Road, Baltimore Md.

VOL. LXIII.

No. 10

Entered at the postoffice at Wilson
as second class matter

WILSON, N. C., APRIL 1, 1930

THE FAITHFUL WITNESS.

"Grace be unto you, and peace, from Him which is, and which was, and which is to come; and from the seven Spirits which are before His throne, and from Jesus Christ, who is the FAITHFUL WITNESS, and the first begotten of the dead, and the prince of the Kings of the earth. Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and forever."—Rev. 1:4-6.

This quotation shows the source from which cometh Grace and Peace, and the way it comes—through the Lord Jesus Christ and from the seven spirits of God. Jesus Christ, who is the faithful witness, is, and was, and will ever be the one and only Saviour, who loved us, and washed us from our sins in His

own blood, and hath made us kings and priests unto God.

Men often see a tragic scene; but no two of them tell the story in the same language. Some seem to see more than others, or see things differently, and though they may all mean well, some may be considered false witnesses, by others.

Jesus Christ—the faithful witness, is never mistaken. He being like the Father, knows the heart, and its contents. Men may misjudge another; but the Lord is the righteous judge and David says, "Justice and Judgment are the habitation of thy throne; mercy and truth shall go before thy face. Blessed is the people that know the joyful sound; They shall walk, O Lord, in the light of thy countenance. In Thy name shall they rejoice all the day; and in thy righteousness shall they be exalted. For the Lord is our defence, and the Holy One of Israel is our King." Psalms 89th. chapter.

What have we here? A Faithful Witness that will not lie. Prov. 14:5. Christ the Lord of whom David said "Behold my witness is in heaven and my reward is on high." He rewardeth not according to our sins; but according to His mercy.

Laban said to Jacob. "Lord watch between me and thee, when we are absent one from another." "God is witness betwixt me and thee."

May the Lord, the Faithful Witness, watch over us all when we are absent one from another, that Grace and Peace may be so manifest among us that we may be found walking circumspectly before the Lord, though we may be alone.

Grace implies that there is a great need for mercy. Peace that cometh from above, is so unlike the confusion of tongues that is heard when men are left to their own surmisings, that there is no comparison.

When we meet, in the name of worshippers, there is often some confusion of tongues. This is only proof that we are carnal. Our depraved nature is such, that we are often like spoiled children, bent on having our way. Want to have others see through our glasses; but our own vision may be imperfect and there is need for charity toward others. None are perfect, save as they are made perfect through faith in God, and the Lord Jesus Christ.

Touching the imperfections of the natural man, we may well recall what David said, "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 altogether become filthy; there is none that doeth good, no, not one." Psalms 53:2.

As to the need for mercy we need not say more, and yet unless God, in His mercy, gives the heart of flesh, or quickeneth, they do not realize their need.

The foregoing quotations show the walking of the Lord's people to be in the light of His countenance, and that it is in His righteousness that they are exalted.

This one and only Faithful Witness, who spake as never man spake, said: "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven."

May we not justly say that all

who have in the past, do now, or that will in the future, feel the poverty of soul that enables them to say, from the hearth, "Lord be merciful to me a sinner," will in the end be blest to meet the Lord, and the redeemed of the Lord, in glory. We read, "As a Father of the Faithful, His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace," and that "Of the increase of His government and peace there shall be no end," but it shall be ordered and established forever.

O. J. DENNY.

THE LOVE OF GOD SHED ABROAD IN THE HEART.

Dear Mr. Gold and readers
of the Landmark:

I hope I may be excused for publishing these very personal letters. Brother Dodson's letter, while very personal, breathes so strongly of the love of God at heart that I feel it is worthy a place in our family paper.

Yours for the good of our beloved Zion.

JOSHUA T. ROWE.

Elder J. T. Rowe,
Dear Brother:

For the last few days and nights I have been thinking of you and wondering how long since first we met. The thought and memory of it all, is pleasant indeed. And when I think of the real cause that binds us until this moment my hope is strengthened and I am comforted to think it is solely because I saw the image of Jesus in your life and walk, and hearing you preach the gospel of our Saviour, and if you preached it, and I could hear and

understand it, that is good evidence that we are related, and both have life. It seemed from the very first the better I knew you the more I loved you, and some times I think this love is stronger than death, and if it is truly the love of God in our hearts in a sense it will abide, never die, Oh happy thought!

You remember Elders Gold, Stone and Harriss were all at that Association. Now they are all dead, and this reminds us we soon shall fall asleep, then what a comforting thought that we can sometimes feel we know the joyful sound. Now my prayer is that you may be faithful to the end, that you may obtain and wear the crown laid up for God's children. I wish to say that you have so many times in preaching made my poor heart to rejoice. I just wish I could in some way while we live, hand you a bouquet of flowers, that I might see you smile, that we both might rejoice together in the goodness and mercy of our God.

With love to your family, I am as ever, your fond brother in hope of eternal life.

R. L. DODSON,

147 Broad St., Danville, Va.

Mr. R. L. Dodson,
Danville, Va.

My dear Brother in a
precious hope:

Yours of the 17th came to me about noon on the 18th, and I assure you my dear brother that neither my pen or tongue can tell how much I appreciate it. You expressed the wish that you might some time while we both live be able to hand me a bouquet of flowers. You have in this letter, my dear brother, given me that which far exceeds

the gift of any natural token of fleshly favor. You have given me a sweet evidence of the Christian love and fellowship that dwells in your heart for me and knowing you as I do to be a genuine Primitive Baptist, truly sincere in your profession, it affords me joy unspeakable. From the first to the last time we met it has always been a pleasure to me to meet and talk with you of the great mercies of God bestowed upon unworthy sinners. I have always felt that I was in the company of a true child of God and an humble follower of the meek and lowly Jesus, and have often wished we could be together more. You said you were wondering how long it has been since we first met. I may be mistaken but I think it was in August 1892. I well remember the occasion and the pleasure it was to me. It was my first visit to the Staunton River Association and I well remember the circumstances connected with it. I was living at that time near the coast of N. C., and I saw in the Landmark the notice of the next session of the Staunton River Association to be held with the Stonewall Church in Appomattox County, Va., and although I did not know any of the people, or how to get there, I wanted to go, and could not get rid of the impression to go. So I had a friend to take me to New Bern, twenty two miles from my home which at that time was our nearest railroad station. I told the agent where I wanted to go and asked him to tell me how to go. He could not, but told me to go to Goldsboro, and he thought I could get the information I wanted there. So I went to Goldsboro, and there I was told to

go to Greensboro. So I went to Greensboro, and found that the place to which I wanted to go was some miles east of Lynchburg. So I took a ticket to Reidsville, arriving there I think about eleven o'clock at night. I knew no one there except Elder J. M. Harris. So I made inquiry and went to his home and found on arrival that he was already in Virginia on his way to the same association that I was trying to get to. Sister Harris and her daughter, (now sister Lester) took me in and treated me very kindly, and I left the next day about noon, and while waiting at Lynchburg for the train going east, I noticed a party of people that I felt were old Baptists, but said nothing to them, and no one spoke to me until we got off the train. I do not now remember the name of the station. The first man I spoke to after getting off the train was one there looking for visitors to the association. Then came my meeting with you, and others, many of whom have gone to their reward. It was a good meeting and I was blessed to enjoy it, and to form an acquaintance with several dear ones who have ever been true friends and dear to me. The Elders you mention as being at the meeting are all gone and I doubt not are resting with their Saviour, Jesus. Dear Brother Gold, the last one whose like we shall not see again. He was a stalwart in the militant kingdom, yet gentle and humble as a child.

This friendship and fellowship formed thirty seven years ago still exists and is sweet beyond expression. And your statement that you have many times rejoiced to write I preached is a blessed evidence to

me that the Lord gave me to preach his truth to the comfort of his dear children. Yes, dear brother, these things are blessed evidences to us both, and I thank God and take courage.

Your brother in Christ I hope,
JOSHUA T. ROWE.

ELDER G. W. STEWART

Elder O. J. Denny,
Dear Brother in the Lord:

By your request I am now writing a brief account of the life and death of our deceased brother, Elder G. W. Stewart.

I requested his daughter-in-law to write of him, and she desired to do so, but she now writes me, saying, "You were a . . . I notice in the Landmark of Jan. 15 that I wrote Mr. Gold that he was dead, and I said "Too much can't be said of this good and great man." Early on the second Saturday his daughter-in-law with whom he lived and died wired me that Eld. Stewart died at 5 o'clock that morning, January 11, 1930.

I am sending for your use clippings from two secular papers, and all can see that he had a "good report" of those without. According to Eld. Pittman's "Biographical History" he would have been 78 years old had he lived until May 7, 1930. Or, he was 78 years old at the time of his death. His only son, John W., died a few years ago and the shock of John's death was too much for the old man, and though at times he appeared as though nothing had happened, he grieved and mourned his death until the last.

If he had an idol it was John W., but the Lord took John some years ago, and though he was so useful in so many ways the Lord called and John, and all of us must obey. In the passing away of Eld. G. W. Stewart our cause is called on to give up one of its greatest advocates. For he did love the gospel truth. And it to say was very instructive to listen to him preach. When we lived in the same state we were near two hundred miles apart, but a few times I was elected by his church at Five Mile to join him and others in a three days meeting beginning on Friday before the third Sunday in July.

For months I have been reading his printed views upon various Bible subjects, and it affords me great pleasure to say here that his ability to write was unusual. Like Eld. J. B. Little of Abbott Creek can say. I have never seen anything from his pen that did not appear to be biblical. I have thought that he said too much for me when he first introduced me to his people. He said, "Bro. Satterwhite is a Bible preacher."

The first time I heard him preach was at the famous "Ranah Counsel," and I asked Eld. J. E. W. Henderson, "Who is the man preaching?" And being informed I felt that he was a "servant of the most high God, that shows unto us the way of salvation." He was authority on order, having written a book entitled "Order and Disorder." A few years ago some elders undertook to set him right on some of his church work, but it was only an invasion, and they appeared to have forgotten that his superior knowledge gave him an advantage, which deserved first consideration.

No need to come at him with swords and staves as a thief, for he possessed wisdom from above which is first peaceable, gentle, easily entreated, etc. But volumes would not be sufficient to tell of his virtues, so we had as well stop at one place as another.

His last deep concern was on the subject of "Evolution," and it moved him to write a booklet, titled, "David's Sling." And his last blow at this great modern error will live on and on, and like a pebble dropped into the ocean, its wave can not be stayed until it has accomplished the things whereunto God has sent it. This work of his has the endorsement of wise men and women all over the country, and he, though dead still speaks in this manner. Had he lived I believe he would have asked the next legislature to pass a bill to prohibit the teaching of this heresy "Evolution" in the schools of the state of Alabama as some states had already done.

But few men die and leave to the generation which is to follow the great amount of true testimony of thing essential for our upbuilding as George W. Stewart.

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

Funeral services were held Sunday afternoon at the Primitive Baptist Church which deceased had erected some years ago and which he served as pastor, conducted by Elder Henderson of Troy, an able minister of his denomination. The speaker paid appropriate tributes to the memory of deceased. The services were very largely attended by people from far and near who came to pay their last tribute of respect to the memory of deceased. The burial was in the cemetery near the church.

J. T. SATTERWHITE,
Lafayette, Ala.

SAMUEL T. PARSONS

It is with sad hearts that we write of the death of our beloved father, whom it has pleased God to remove from our midst by death, and may we ever bow in humble submission to Him that doeth all things well, realizing that He makes no mistakes and that it is He alone that can

bind up broken hearts and give us grace ever sufficient for the day of our trials.

Our father, Samuel T. Parsons, was born January 16th., 1852, and departed this life March 10th., 1930, making his stay on earth 78 years, 1 month and 22 days. He was born in Pittsylvania County, but moved to Charlotte in Nov. 1892, which has been his home ever since.

He was a kind husband, a loving father, and a good neighbor. His most notable trait of character was his love for little children. Even after his affliction, his love for children was pathetic. He was not a member of any church, but was a believer in salvation by grace, and often spoke of joining the Old Baptists, but never did.

He was married early in life to Miss Elmer Allen Hardy. To this union were born nine children, three of whom preceded him to the grave. He is survived by his loving wife, two daughters and four sons, Mrs. H. W. St. John and Jimmie S. Parsons of Charlotte C. H., Va., George F. and David B. Parsons of Cullen, Va., Mrs. T. W. Roach of Phoenix, Va., and Richard M. Parsons of Danville, Va., 26 grandchildren, 2 sisters and 2 brothers.

Father's health failed two years ago and his mind became so weak that he was confined at home where he was lovingly cared for by his devoted wife and youngest son, Jimmie S. Parsons who will greatly miss him, but we hope our loss is his eternal gain. We feel that all was done for him that kind friends and loving relatives could do but none could stay the leg hand of death and he passed away quietly and peacefully without much apparent suffering after a stroke of paralysis which lasted 19 days.

He is gone but not forgotten,
Never shall his memory fade,
But sweetest thoughts shall ever linger
'Round the grave where he is laid.

The beautiful floral tributes attest to the love and esteem in which he was held.

The funeral services were conducted by Rev. Edwards of Phoenix and Rev. Harris of Cullen. The pallbearers were his grandsons and nephews. The flower girls were his granddaughters and nieces, and amidst a host of friends and relatives his body was laid to rest, beneath a beautiful floral mound in the family burying ground at his home to await the resurrection morning when the dead in Christ shall rise and go shouting away to that home of glory to sing praises to God forevermore.

Submitted in lines by his three young sons:

George, David and Jimmie Parsons.
The following little poem is submitted to the memory of S. T. Parsons, by his wife his children and grandchildren:

Dearest husband, you have left me,
In this world to mourn and sigh
But beyond this world of sorrow,
I hope we will meet again on high.

Dearest father, how we miss you
In our humble home below,
But the Lord of Glory called you,
And to Him you had to go.

Dearest grandfather how we loved you
No one here on earth can tell
But the Lord did love you better,
And so we say, dear one, farewell.

MRS. LULA DODD TERRY

It is with a sad heart I try to write the death of my only sister, Mrs. Lula Dodd Terry, daughter of W. S. and Fannie T. Dodd. Born November 2, 1871, near Sandy Level, Pittsylvania, she died December 20, 1929, near Brookneal, Virginia, at the home of her daughter, Mrs. Dewey Holt.

She leaves one sister, writer of this, one daughter, Mrs. Ruth Holt and five grandchildren, seven brothers, J. R. Dodd, J. W. C. S., W. T., R. A., W. R. and S. H. Dodd.

She was a sister and a great helper to all of us. She was one of the finest, purest, truest, ladies I ever knew. She never lost an opportunity to speak a kind word to every one she met. She was gifted in telling people of their wrong and making friends. By so doing all were benefitted by kind loving advice, made those who knew her best love her most. No one had more friends. All was done to save her life that could be done. Her brother, Dr. W. T. Dodd was sitting by her bedside, talking when she passed away, without a struggle.

I know when she was bidding her loved ones goodby here, it was only saying good morning in Mansions that her heavenly Father had prepared for her.

The day she was buried was terrible. This did not keep the crowd away though. A large crowd came, some from long distance to bid farewell to the last of her remains. She was buried at Fallen River Baptist Church by the side of her father and mother.

Truly she is now rejoicing with many loved ones gone on before. She wished every one well. Doubtless she had welcomed more guests in her home than any one of her circumstances. She was always glad to have an opportunity to do something for others. Being a widow she worked as a milliner thirty-three years, most of the time regular. Often sending cards of cheer and visiting the sick.

A young lady said to me, "We will always remember her with kindness and love and few in the community but what had some remembrance from her."

She lived some distance from her church, but would go twenty miles on train and then walk two miles, and loved

to do it thinking it a privilege and blessed food that she was receiving that lasted her through life and today she is with the redeemed.

Her faith in God made her a willing example and all of her bright smiles are missed, but I know she today is rejoicing with her Saviour, who said, "Well done, enter into thy rest forever to be blest, no more tears to shed, no sorrow or disappointment, no more farewells.

She Joined Windfall Primitive Baptist Church, fourth Sunday in July, 1915, and was baptized by her pastor and surely a said of God was entering into service of the Master. She enjoyed trying to show others the place of salvation, God had in love and mercy shown her. She was one of the kindest persons I ever knew, in such a true and loving, unselfish way, often doing for others and denying herself of things she needed.

I think it must have been as Paul said. "By the grace of God I am what I am." for only God's hand and guidance could work the work of Godliness she did in her humble way. She made the world better by living her true and pure life. Her example is worthy of emulation and I pray we may all so live as to meet her in the heaven of rest.

Her sister,

NANNIE DODD CANADA.

Phoenix, Virginia, Charlotte County.

ELDER HARDY DIES SUDDENLY.

Elder L. H. Hardy passed away suddenly Saturday, March the 29th. He was preaching in the church at Mullins, S. C. or near there when the summons came and he was called to a higher service with his Master whom he loved so well and served so faithfully.

His remains were taken to Atlantic, his home, and the funeral was conducted at eleven o'clock Monday the 31st., by Elder E. L. Cobb of Wilson and Elder Joshua Mewborn of Green County.

Both spoke of his faithfulness, and devotion to the Primitive Baptist cause, and of his ministry which has covered the greater portion of his life of 79 years.

His health has been poor for the past few years, and his wife who has ministered to him so kindly and who accompanied him wherever he went was with him when he died.

There was a great outpouring of people at his funeral and the affection with which he was held, both in and out of the church was in evidence.

DEACON W. G. TURNER

He was born Aug. the 11th 1857 the son of J. P. and Nannie G. Turner, and was married to Mary L. Eddy June 1879. To them were born five children, R. O. of Homestead, Fla., Mrs. E. H. Bernard of Roanoke, Va., and G. C. and P. H. of Roanoke, Va., and C. W. of Bristol, Va. Bro.

Furner received a hope in Christ and united with the church in Roanoke, Va., May 29, 1921 and was baptized June 26, 1921 by Eld. G. F. Dyer. Soon after this the church asked for him to be ordained to the office of deacon. On Apr. 29, 1922, a presbytery consisting of Elders Lester, Dyer and Helms, set him apart as a deacon. This office he continued to fill till Oct. 30, 1929 when he was called away in death, leaving his companion and children together with the following brothers and sisters to grieve for him, C. H. Turner of Richmond, S. E. of Roanoke, Va., J. V., East Falls Church, Va., A. P. of Martinsville, Va., Mrs. Bettie Woody and Mrs. T. E. Turner of Richmond, Va. Brother Turner was a strong believer in salvation by grace, well established in the faith of God's elect, filled his seat in the church and acted faithful according to his understanding. Therefore has left evidence sufficient for us to say he has fallen asleep as one of God's children, and is resting in His love. Funeral services were held in the Church at Roanoke by Elder Randolph Perdue to a host of friends and kin. Then he was laid away in Fairview to await His Lord's coming.

J. P. HELMS.

IN MEMORY OF MY WIFE

She was born January 27, 1862 and died November 17, 1929. She was the daughter of J. E. Vainwight and wife. We were happily united in bonds of marriage December 8, 1880, living happily together for 49 years. In October of 1887 I made an offer to the church at Galloways and was prepared for baptism the following day. My wife at the water that day offered herself to the church and we both were led in the water and baptized by Eld. John A. Williams. This was the greatest day of our lives. We never regretted our marriage and always rejoiced in our baptism together. She was a good Christian woman and made Christian marks through her life. A kind and loving mother and a very useful neighbor always willing to lend a helping hand to the sick as long as her health permitted. While she was attending to the children during the night hours she contracted a cough and never was cured of it, and in the latter years she suffered severely. I spent much in trying to cure her but it was all in vain.

After we joined the church I was elected as a Deacon and she was always ready and willing to make ready for the communion services. She gladly prepared to help take care of our brethren and sisters who visited our church. It was the pleasure of her life to be able to do something for some one, never expecting anything in return.

There were twelve children born to this union, four boys and eight girls. She is survived by two boys and seven girls. The

two boys died when infants. There are numerous grand children and great grand children to this union.

We have a sweet assurance of her resting in Jesus for I have heard her say so many times, "I trust in God with a strong hope of being saved by His grace." Words would fail me to give a full course of her life of sweetness and tenderness and kindness and care for us. But she is gone to a better world than this, and I am so lonely but I am abundantly blessed with the tenderest care by my good children and son-in-laws and daughter-in-laws.

Composed by G. M. Corbitt, her loving husband and written by Geneva Corbitt, our daughter-in-law.

W. R. HOUSE

Whereas it has been the will of our Heavenly Father to take from us our dear brother, a faithful deacon, we are begging for a spirit of resignation to His will; therefore we resolve,

1st, To extend our deepest sympathy to his bereaved widow and loved ones.

2nd, That this be recorded in our minutes.

3rd, That a copy be sent to Zion's Landmark for publication.

Done by order of the church at Kehukee Saturday before third Sunday in March 1930.

A. B. DENSON, Mod.

WILLIE A. RIDDICK, Clerk

LAFAYETTE BARNES

On February 2nd., 1930, just as the sun was sinking low the death angel visited our home and took from us my beloved brother, Nathan Lafayette Barnes. For three years he had been troubled with high blood pressure and was not able to do any hard labor. But we did not think his condition serious. On his way to Sanford the day before he died he was taken quite sick and went to see a physician. All that night he suffered. Next morning he was better and said so. He insisted on sitting up by the fire, but would become so weak he would have to lie down. Late in the afternoon he was sitting up talking and seemed so cheerful. He said, I feel so much better. Later he went to move. He said, "Oh! I moved too quick." Suddenly he suffered a heart attack. I rushed to his side and held him in my arms as he passed away. I never, O, never, will forget these moments of agony. Soon all was quiet and still and a smile settled on his face and since that moment I have been satisfied that all is well with his soul.

He had never united with any church, still he was not satisfied on the outside, and often talked with me about it. He read his Bible so much he could tell you where to find any passage of scripture. He said, "I love to hear the gospel preached no matter where, in the church or out in

the open. He went to hear all denominations, but was partial to the Primitive Baptists. He had much sorrow in his life, having lost his wife and two children years ago. He bore his sorrows with patience awaiting the time when the Lord should call him home. He would often say, "I am not afraid to die." Often he would tell me not to worry so over the things of this world. O, I am so glad he spent his last days with me. His life will be an inspiration to me.

The funeral was held on Wednesday at 11 o'clock at the home of his brother, Royelle L. Barnes, after which interment was made in the family cemetery.

Rev. G. W. Boswell of the Primitive Baptist Church conducted the service.

Lafayette Barnes was the son of George W. and Lucinda Barnes and spent his entire life except the last year, in Wilson County. He was 36 years of age. He married Miss Addie Skiner of Wilson, N. C., who preceded him to the grave eight years ago. He is survived by one son, G. H. Barnes of Bailey, N. C., one brother, Royelle L. Barnes of Wilson, N. C., five sisters, Mrs. Hilliard Boykin, Bailey, N. C., Mrs. Robert E. Lamm of Carthage, N. C., Mrs. Pharoah Bullock of Cameron, N. C., Mrs. John P. Parker of Pinehurst, N. C., and Mrs. E. M. Cummings of Florida.

He was loved by young and old. His genial disposition and friendliness won for him a host of friends, and many will learn with genuine regret of his passing.

I do believe that just the same sweet face,
But glorified, is waiting in the place,
Where we shall meet,
If only I am counted worthy in that
by-and-by.

Written by his sister,

ANNA.

MARY ELIZA WRIGHT

Mary Eliza Wright was born January 16th, 1859, and was married to F. C. Wright December 8th., 1881. She departed this life June 27, 1929.

To this union were born 6 children of which one preceded her to the grave.

She united with the Primitive Baptist Church at Simpson Creek, Horry County, S. C., July, 1884, and was baptized by Elder George W. Gore.

Sister Wright had heart trouble for about 8 years and a stroke of paralysis. Nearly 6 months before her death she revived and was able to walk again. About six weeks before her death she was again confined to her bed.

All that two physicians, husband, children and kind friends could do the Lord claimed His own.

This sister is gone but not forgotten. The life she lived is worthy to be remembered. Her husband was and is yet deacon of Simpson Creek Church and Moderator of the Mill Branch Association. I

am pleased to say that Sister Wright was always ready to bear any burden that seemed good for the cause of her blessed Saviour.

We feel sure that she was redeemed of the Lord, that she is gone to the land of paradise, there to await the morning of the resurrection. There to rise an immortal body, fashioned like unto the Son of Glory, that she will meet our Saviour in the clouds and take that sweet flight home to glory to praise God the Father and the Son forever and ever.

Written by

E. L. VAUGHT,

Clerk of Simpson Creek Church
Loris, S. C., R. 2.

MRS. W. T. CHANEY.

Please publish a notice of the death of my beloved wife who died August 6, 1929. Her stay on this earth was 67 years and one month. She certainly believed in prayer. She always knelt and said her prayers before going to bed. She told me a few days before she died not to be surprised if I came home and found her dead, and that I might know she was all right. I am left alone and I hope that you will pray for me that I may meet her in the promised land.

W. T. CHANEY.

Halifax Co., Va.

S. D. SIMPSON

Complying with request from the Deacon of Cypress Creek church I will try to write a short notice of the death of our beloved brother, S. D. Simpson, who departed this life very suddenly September 6, 1929. Bro. Simpson was born Feb. 17, 1874, making his stay on earth 55 years, 6 months, 19 days. He was married to Miss Sallie King, January 2, 1900. To this union were born 7 children, all living.

He professed a hope in Christ and offered to the church at Cypress Creek on Saturday before Second Sunday in August 1905, was received and baptized on Sunday by Elder Isaac Jones, lived a consistent member until death, claimed him. He served the church as clerk for many years and was loved and respected not only by the brethren whom he loved to entertain in his home but by those of his community as well, always filling his seat at church when not providentially hindered, also visiting the churches and some associations.

We feel that we can truly say of him that he was not slothful in business, fervent in spirit, serving the Lord, and brotherly love was manifest in his life.

Will say to the children, remember and follow the example of the father; to the widow, press on in hope and may the Lord reconcile us all to His gracious will.

Written by one that loved him as a brother in Christ I hope.

R. W. GURGANUS.

ZION'S LANDMARK

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AT

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No. 11

ELIJAH HEALS THE WIDOW'S SON.

"And it came to pass after these things that the son of the woman, the mistress of the house fell sick; and his sickness was so sore, that there was no breath left in him.

And she said unto Elijah, what have I to do with thee, O thou man of God? art thou come unto me to call my sin unto remembrance, and slay my son?

And he said unto her give me thy son. And he took him out of her bosom, and carried him into a loft, where he abode, and laid him upon his own bed.

And he cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again.

And the Lord heard the voice of Elijah; and the soul of the child came into him again and he revived.

And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, see thy son liveth.

And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth.—I Kings 17:17-24.

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

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\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

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

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

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

GRACE AND TRUTH BY JESUS CHRIST.

—
"The law came by Moses but grace and truth came by Jesus Christ."—John 7th chapter, 17th verse.
—

My well beloved brethren, sisters and friends:

It has been on my mind for some time to write something for the Landmark as I have been reading it so long. I have been a reader of the Landmark 50 years. I do love what it sets forth.

Feeling this would be the last time I would make such an attempt in this life, I am 73 years old and I know I can't live much longer.

The subject at the head of this article has been on my mind since last Friday. I attended a debate between four missionary ministers of a very high type, two on each side. The question of the debate was, which was the greatest leader Moses or Joshua?

The first speaker spoke very highly of Moses, and very slightly and weakly concerning Joshua. The other side spoke very highly of Joshua and degraded Moses.

Now brethren, I want to speak of both of these men as men of our God. Every man in his own order.

The head of this article says the law came by Moses. God gave us the law through Moses. All the ceremonial law came by Moses. The

Lord preserved Moses and saved his life because he was a proper child. The Lord loved Moses and raised him up in Pharaoh's courts and he was called the son of Pharaoh's daughter, but when he came to years he refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasure of sin for a season esteeming the reproaches of Christ greater riches than all the treasures of Egypt.

The Lord took Moses by the hand and he took the Israelites by the hand and the Lord led all Israel out of Egypt by the hand of Moses. Hence we see he had them by the hand and not by the heart. They followed Moses, while they were in Egypt they were under task masters, in the plural masters. Now Moses has got them by the hand, this one only Moses the lawyer or law giver or by whom the law came.

To my mind Moses was a servant of his God as was Joshua and God led him about and instructed him. Moses was helpless and weak and couldn't do anything without the Lord. Moses was leading national Israel in the wilderness and through the desert, though they found it waste and bare. Moses could do no more for those people away out there in the wilderness than the law of Moses can do for we poor sinners here in this wilderness of sin and sorrow.

Moses of course was a great man and should be honored and will be honored by all who love him. It should not be Moses that we hate, but sin which dwells in us. David said, great peace have they that love the law, and nothing shall offend them. These people were worried with Moses, and Moses was worried with them. Israel's travel and trouble in the wilderness is like the poor sinner's travel from nature to grace. He is following Moses, the Law which never could make the comers thereunto perfect. the law is our schoolmaster to bring us to Christ in whom we have deliverance through his blood, the forgiveness of sin.

Blood, the blood of human beings is red. Moses is leading these chosen people of God through the wilderness to the Red Sea. Moses had disobeyed God on one occasion when God told him to speak to the rock that the children of Israel might get water to drink for their tongues failed for thirst. Moses smote the rock and the Lord told him he shouldn't go over in the Promised Land. It seems to me, the further Moses led these people and the longer he was with them, the more trouble they did see. I don't believe brethren that God ever intended Moses to go over Jordan. Moses went as far as he could go in delivering God's chosen people from Egyptian bondage. Moses led them in the wilderness 40 years. It was only a three day's journey could they have gone straight, but they weaved about, turned and twisted, crossed their paths and grumbled at Moses and would to God he had let them alone, let them stay in Egypt

around the flesh pots and die and be buried in their own graves.

But, oh Israel, grace reigned from Adam to Moses, even over them that had not sinned after the submilitude of Adam's transgression, for by the law is the knowledge of sin, by Moses is the knowledge of sin and God will not condemn the sinner by Moses' law and justify him by the same law.

Brethren we will have to look around and see if we can find another law, for Moses' law in covenant form is dead. Moses is dead. The Lord let him view the Promised Land and upon the Mount Nebo and was buried by angels and we know not where his grave is to this day.

These Israelites came out of Egypt, all the way through the wilderness and came to the Red Sea where they found themselves hedged up. Walls all around them. The Egyptians were behind them, the mountains on each side and the sea in front.

The poor child of God in the travel of his soul from nature's darkness to the light and liberty of the children of God, he tries to satisfy the law, he tries to save himself by the works of the law, but poor sinner the more you try to be justified by the law, the more it will condemn you.

When to the law I trembling fled, it cursed me and pronounced me dead. I fell beneath its weight. Joshua must take this people across the Jordan. Moses, their great leader, is gone and they know not where. The Lord gave them into the hands of Joshua, which to my mind is a type of the Lord Jesus. Grace and truth came by Jesus Christ. John 1st chapter, 17th

verse. Grace—what is grace? It is love and kindness bestowed upon man without merit. It is written in the scriptures, by grace ye are saved, through faith, and that not of yourselves. It is the gift of God, not of works, lest any man should boast, for we are His workmanship, created in Christ Jesus unto good works, which God afore-ordained we should walk in them.

Joshua was one of the spies to go over into Canaan and view it. He and Caleb brought the news that it was as God had said, though there were great giants over there, but we can possess the land. It flows with milk and honey. There are orchards over there, and we shall eat the fruits of them. There are cool springs of water over there, and we shall drink of them. There are houses already built over there and we shall live in them. To be sure it is a great and wonderful land and God has given us the land to possess it, everywhere we set the soles of our feet.

Joshua showed that he was ready to fight and willing to fight those great big giants. He said, though I be 85 years old I am as strong as ever I was. In everything Joshua did there was deliverance. His God told him what to do and he did the command, and like God commanded him and he led Israel to victory. Moses led the Israelites from the land of Egypt to and across the Red Sea, which was the end of his journey. He couldn't go over the Jordan.

Another great man, which was put in charge, and he led them to the Jordan, into the Jordan and across the Jordan. Thus Joshua was a type of our spiritual Joshua, to-wit, the Lord Jesus Christ, by

whom the grace of God is bested. The Lord pitieth his children as a woman pitieth her child and he is full of grace and truth, and of his fullness have we all received and grace for grace. Our God's grace was treasured up in him for these people before the world began. And in due time it is manifested to his people by Jesus who has abolished death and brought life and immortality to light through the gospel. After the Israelites crossed the Red Sea, they could look back and see the enemy drowned or destroyed by the power of our God in and through the Red Sea. It is even so with a child of God. After he has tried to obtain salvation by the law, which is impossible, he is drawn to the mercy seat and to the throne of grace. Here he begs for mercy and finds grace to help in this and every time of need. Here at this throne the poor sinner can see through Jesus he can be saved. And if saved at all it is Jesus, that fountain that was opened to the house of David and to the inhabitants of Jerusalem, for sin and uncleanness. Surely it is not of him that willeth nor of him that runneth but of God that showeth the mercy—and every child of God can sing the song of Moses and of the lamb, that was slain from the foundation of the world. Read 15th chapter of Exodus. The Lord wont save you by the law, and he wont save you without the law. The law was fulfilled by Jesus Christ, by whom grace came. He magnified the law and made it honorable. So the true child of God loves the law because it is good. The commandments are holy. Oh what wonderful grace is this that Jesus gave us. My dear one it is

so wonderful the sea gave way and the Jordan rolled back and swelled its banks, as soon as they put their feet or their toes in the brink of this river, it swells its banks, and oh, child of God, don't you well remember the baptizing that blessed water washed all our sins away. The Israelites went down in Jordan and built an altar and sacrificed unto the Lord. They carried the stones down in the Jordan with them. Our bodies go down in the water and are baptized. Our heart is the altar, that was once as hard as a stone, but is now made soft by the law that hammered on it, and the handle of that hammer is in the hand of Jehovah, who will never stop hammering until the heart is broken. Then His mercies in Jesus draws you to him, Jesus, who forgives our sins by his rich sustaining grace.

Then, dear child of God, you can sing the song of the Lamb, which is the Lamb of God. And they sang as it were a song which is the song of Moses, the servant of God and the song of the Lamb, saying, great and marvelous are thy works Lord God Almighty. Just and true are thy ways thou King of Saints. Rev. 15 chapter, 3rd verse. So we see that Moses and Joshua were great men in the sight of our God and in the sight of His people.

Now, brother Denny, I hope you will bear with my weakness and imperfection and after you have gone over this and corrected mistakes publish same in the Landmark if you think it is worthy a place in so great a periodical as the blessed old Landmark which I have read now for 50 years. I am now 73 years old and have been bap-

tized in the fellowship of the old Moratock Church by Elder N. H. Harrison 50 years ago and have been reading the Landmark since that time.

And as I am aware my time is near a close, I feel like this is my last writing.

So goodbye my well beloved brethren. I remain as ever your poor unworthy Brother if one at all
George Robbins,
907 Elizabeth St., Durham.

COMFORT WHEEL-CHAIR CLUB

Dear Brethren, Sisters and Friends:

Comfort, the well-known magazine, published in Augusta, Maine, gives an invalid rolling chair for \$75.00 worth of subscriptions. By this means many unfortunate shut-ins have been provided with wheel chairs free, and I am trying to get this club of subscriptions to get my sister a wheel chair. She hasn't walked a step in twelve years, and she will probably never walk again. The chair would be so much help to her family in caring for her, and it would also enable her to escape from the confinement of her room and give her a chance to get a peep at the beautiful world out doors. The Comfort is only 25c a year, or four years for \$1.00 in this club. It is a good paper and cheap for the money. It is very interesting for young folks and contains only the best and most profitable reading matter published in any magazine of its kind. I shall be very grateful for any amount of subscribers from any one. Trusting you will help me in this work, and thanking you for your kindness, I am your brother in hope.

(Elder) G. W. PRESNELL.
Matney, N. C.

ZION'S LANDMARK

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

Editor

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

Associate Editors

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

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

**Elder J. T. Rowe, 704 Deepdene
Road, Baltimore Md.**

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JERUSALEM THE OLD AND THE NEW.

Brother E. A. Stanfield again requests our view on a New Testament quotation, Matt. 23:37.

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate, For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

JERUSALEM is a composition word taken from the Hebrew word Y'ra meaning foundation and Sha-leim or Salem, meaning peace. It is said it was given as a prophetic reference to the sacrificial death of the Lord Jesus Christ, whose vol-

untary death, as the sent of God, is the only foundation of Peace between Heaven and Earth, between God and man.

The City of Jerusalem was the Capital of the Kingdom of Judah, and has, perhaps, known more of the horrors of war and conflict than any other earthly City.

The New Jerusalem, which is from above, is a quiet habitation, the City of Peace.

Moses, the representative law-giver, before his death, said, "And this is the blessing, wherewith Moses the man of God, blessed the children of Israel, and this is the blessing of Judah, and he said, Hear, Lord, the voice of Judah, and bring him unto his people, let his hands be sufficient for him and be Thou an help to him from his enemies. Deut, 33-1-7.

In fulfillment of this blessing it is recorded, in 1st Kings, Chapter 4, 2-25, that "Judah and Israel were many as the sand which is by the sea in multitude, eating and drinking and making merry." What a blest estate; but prosperity seems to lead to idolatry. Men seem to be disciplined by adversity and make better examples of faithfulness, than when in great prosperity.

Under the good reign of King Solomon, Judah and Israel dwelt safely, every man under his vine and fig tree, from Dan even to Ber-sheba.

Yet this favored people of God, after the reign of Solomon and other good kings, were ruled by wicked Kings, went into idolatry, and we read "They served Idols, whereof the Lord said unto them, Ye shall not do this thing, and

again the Lord said unto them, "Turn ye from your evil ways, and keep my commandments and my Statutes; but they hardened their necks, rejected His Statutes, and became vain, and left all the commandments of the Lord, their God, therefore; the Lord was angry with Israel, and removed them out of His sight; there was none left but the tribe of Judah only, also Judah kept not the commandments of the Lord, their God; but walked in the Statutes of Israel which they made. 2nd Kings 17.

In treating the text, O Jerusalem, Jerusalem and etc., we should keep in mind the relation of that City to Judah and National Israel.

The Prophet Isaiah said of this same blest; but sinful nation, as follows. "A sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupt, they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they have gone away backward." Isaiah 1:4.

To this same people he said, "Wash you, make you clean, put away the evil from before mine eyes, cease to do evil, learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together saith the Lord; though your sins be as scarlet, they shall be white as snow, though they be red like crimson, they shall be as wool. If ye be willing and obedient ye shall eat of 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." Isaiah 1:16-20.

There is no promise of eternal

life in the above; but there is a promise of natural blessing in the keeping of the commandments and Statutes of the Law Covenant.

In calling attention to the backslidings of the children of Israel and the tribe of Judah, we read. "Behold the Lord, the Lord of Hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water, For Jerusalem is ruined, and Judah is fallen,—(Cast down but not destroyed) because their tongue and their doings are against the Lord, to provoke the eyes of His glory." Isaiah 3:1-8.

Because of their sins, their house is left desolate, the work of their hands is not sufficient, the natural blessings and protection that the Lord gave to them, sheltering them as a hen doth her brood was not theirs to enjoy, and yet they were left without excuse, and, doubtless, felt condemned for their own sins; but we read further, from the same writer, as he exults, in the sure mercies of the Lord, saying: "In that day shall this song be sung in the land of Judah: We have a strong City; Salvation will God appoint for walls and bulwarks, Trust ye in the Lord for ever, in the Lord Jehovah is everlasting strength." Isaiah 26:1-4.

As to the conviction for sin, we read, "The sin of Judah is written with a pen of iron, and with the point of a diamond." How sure the writing and the point of diamond makes no failures. Written, yes, written where? Not on tables of stone, written not in a strange or uncertain language that the most ignorant cannot read, written not

in the books of the Mosaic law; but written with a pen of iron, and with the point of a diamond, it is engraved upon the table of their hearts. Jer. 17th. chapter.

How truly this writing is felt and how justly, (it being engraved upon the tables of the heart), we are condemned. But to this sinful people, justly condemned, the Prophet says, "Thine eyes shall see the King in His beauty: They shall behold the land that is very far off. Look upon Zion, the City of our solemnities. Their eyes shall see JERUSALEM, a quiet habitation, a tabernacle that shall not be taken down, not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. Isaiah 33rd chapter.

The rebellious people of God, though defiled with their sins, the true Israel of God, shall be redeemed by His blood and righteousness, and shall behold Him in His beauty and we read, "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as a rose, and in the end of the same chapter we are assured "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah 3rd. Chapter.

They can then say, not unto us, not unto us; but unto thy name be all the glory, and rejoice not in the work of their own sinful hands; but can say of a truth, "Blessed is he that cometh in the name of the Lord."

Although Judah and Israel were at times in great distress, we read, "In Judah God is known (God

is known in Judah) His name is great in Israel. In Salem (the city of peace) also is His tabernacle, and His dwelling place in Zion." Psalms 76:1-2.

Salvation is by grace. "And if by grace, then it is no more of works; otherwise grace is no more grace, But if it be of works, then it is no more grace; otherwise work is no more work." Romans 11:6.

Paul said to the Church in Rome. "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part has happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins. For God hath concluded them all in unbelief, that he might have mercy upon all. 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 of Him and through Him, and to Him," are all things: to whom be glory forever." Romans 11th Chapter.

Submitted in love,

O. J. DENNY.

THREE PARABLES.

In the 15th chapter of Luke there are three interesting stories: The Lost Sheep, The Lost Piece of Money, and The Prodigal Son. The chapter begins thus: "Then drew near unto Him all the publicans and sinners for to hear Him. And the Pharisees and scribes murmured, saying: This man receiveth sinners and eateth with them." Let

us notice the different motives of the Pharisees, and the publicans and sinners, in hearing Jesus. We read in Matthew 22:15, "Then went the Pharisees and took counsel how they might entangle Him in His talk." Matthew 12:10, And, behold there was a man which had his hand withered. And they asked Him, saying, is it lawful to heal on the Sabbath day? that they might accuse Him. Luke 11:54. Laying wait for Him, and seeking to catch something out of His mouth, that they might accuse Him. John 8:6. This they said, tempting Him, that they might have to accuse Him. These scriptures all show that the scribes and Pharisees were seeking an occasion against Jesus, while the publicans and sinners drew near for to hear Him. The aim of the Pharisees was sinister, while the aim of the publicans and sinners was noble. May God grant that the aim of all of us in coming to the house of God may be to hear Jesus, for His words are truth, life and salvation. The Pharisees murmured that He received and ate with the publicans and sinners. But Jesus knew their hearts, and He put forth this parable unto them: "What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, rejoice with me, for I have found my sheep which was lost. Now it is not because the lost sheep was worth any more than those at home that the shepherd is more concerned about it, but it is his and lost and so he

leaves those who are safe and goes seeking the lost one. And having found it he comes home with it on his shoulders rejoicing, and asks his friends and neighbors to rejoice with him because the lost is found."

The same lesson is in the story of the woman, who having ten pieces of money lost one piece. It was worth no more than either of the other pieces, but it is lost, and this gives her concern for it, and when she finds it she is glad and asks her friends to rejoice with her. So the man with the two sons. It is not because he loves the one who went away and spent his substance with harlots more than he loved the one who remained at home, or because he approved the conduct of the wayward one. But he was lost and is found. He comes home penitent. He has seen the error of his way. He is willing now to hear his father, saying make me as one of thy hired servants. The father did not rejoice that his son went astray, but that he comes home penitent and begging. Now the seventh verse: "I say unto you that likewise joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons, which need no repentance. Those in heaven (the Church) do not rejoice that men and women have sinned, but being sinners they do rejoice to see them come, or brought home penitent. The son who stayed at home did not need to repent that he had spent his substance with harlots. He had not done that. In Matt. 18:12-13. How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine and goeth into the mountains and seeketh that which

is gone astray. And if so be that he find it, verily I say unto you, he rejoiceth more over that sheep than over the ninety and nine which were safe. Now to the extent that the Lord's sheep do not stray they are just persons and need no repentance. One does not need to repent of the things of which he is not guilty. It is not because those members of the church who do not go astray are worth less than those who do, but the joy in heaven (the church) is in seeing the lost ones found, the straying ones return manifesting the true spirit of repentance.

It is the absent ones of the family we are the more concerned about, not because they are worth more, or that we love them better, but just because they are absent, and we are anxious for their welfare. Hence their safe return gives us especial joy. My mother raised two daughters and four sons. Some one asked her which one of your children do you love the most? She said, "Always the one who is absent." So the church has more joy in seeing sinners draw near confessing their sins, than in seeing the self-righteous Pharisee standing around criticising and feeling themselves to be just and need no repentance. And they also have especial joy in seeing those who have strayed from the fold come home self-abased and asking only a servant's place. The straying son was his father's child as was the one who remained at home. The one who stayed at home was doubtless a comfort to his father every day, while the straying one was a source of grief. He felt he was lost to him, perhaps dead, and now to see

him return home confessing his guilt and shame, it of course gave him joy that he could not express in any other way so well as to kill the fatted calf and clothe him in the best robe, (full and free forgiveness) and put a ring upon his hand, an emblem of his endless love. The son who stayed home is not appreciated less, but the return of the wandering one has filled the bosom of the father full to overflowing, and hence the blaze of joy and merry-making.

JOSHUA T. ROWE.

THE WICKED ARE NOT TO BE ANNIHILATED.

A dear friend, who claims to believe in Christ, but it seems he does not believe the word of truth, says that death is the end of the law, and as the wages of sin is death, that when wicked men die they are annihilated; for being made sinners by the disobedience of another man, a just and righteous God would not punish them everlastingly.

In his criticism of the word of God he would make it false, and his own theory true. Now that God's ways and thoughts being as far above man's ways and thoughts as the heavens are above the earth, man will utterly fail, from a human viewpoint to measure any of Jehovah's covenant will and purposes.

God's Word, not man's opinion should be the basis of all evidence that the wicked "shall go away into everlasting punishment." Matt. XXV.:46; and shall be cast "into the fire that never shall be quenched; where their worm dieth not and the fire is not quenched." Mark IX:43, 44. Man will admit that these are scriptural expressions but his unbelief holds that those scrip-

tures are metaphorical, and had reference to the fires, which ancient Jews kept burning near Jerusalem to burn up the garbage and the bodies of people, who were executed, called the Valley of Gehenna.

I would not question that God's denunciations are clothed in figurative speech; but does that teach that they are meaningless? It is true, that the word "forever," Exodus XXI:6, and "everlasting," Leviticus XVI:34, are used in reference to persons in that generation. But in every place where the expressions "ever," "everlasting," "forever," or "forever and ever" are used in reference to God, to Heaven, to hell, to the punishment of the wicked or joys of the righteous after death, they mean an endless eternity. Such expressions are nowhere used in the New Testament in regard to time things, as "the son of God abideth forever," John VI:51; "to whom is reserved the blackness forever," Jude 13; "commandment of the everlasting God," Rom. XVI:26. Now, who would believe those expressions, "The Son abideth forever," and "everlasting God," should be used in a limited sense? Or these, "God who liveth forever and ever," (Rev. XV:7); "They shall reign forever and ever" (Rev. XXII:5); "The smoke of their torment ascendeth forever and ever" (Rev. XVI:11); "The devil shall be tormented forever and ever" (Rev. XX:10). Here we see the same expressions, "forever and ever" that refer to God and the joys of the saints are used to set forth the punishment of the wicked. The learned tell us the same root word is used in each quotation.

Again, if the following references are inspired of God the wicked shall suffer in all eternity. Matt. X, 28; XXV, 41, 46; Mark IX, 43-48; John III, 36; Luke IX, 19-31; 2 Thess. I, 6-10; Rev. XIV, 11; XIX, 20; XX, 4, 14, 15; XXI, 8; XXII, 11. With the Bible open one would have as much evidence to believe that those who have the hope of eternal life from the promise of Him who cannot lie and the everlasting joys, can only mean until death or short time afterward, as he can that the wicked who are promised to be punished with "everlasting punishment" in torment "forever and ever" can mean a restricted futurity.

I grant there may be such a punishment for the devil and his angels says objector, but it would not be just for human beings. God's word replies, "But the fearful and unbelieving and abominable, and murderers, and whore-mongers and sorcerers, and idolaters, and liars, shall have their part in the lake that burneth with fire and brimstone, which is the second death, XXI, 8. The second death cannot be construed to mean annihilation. However, the following scriptures are relied on to bolster such a theory: "But the wicked shall perish and the enemies of the Lord shall be as the fat of the lambs; they shall be consumed; into smoke shall they be consumed away," Psalms XXXVII, 20: "The wicked shall not be; yea thou shall diligently consider his place, and it shall not be," Psalms XXXVII, 10. It is true these quotations have the foreshadowing of the wicked being destroyed; but the context shows they were to perish "out of the

land," and destroyed "from among the people, but nowhere says in a lake of fire after death, when they shall have been judged out of those things written in the books according to their works, being cast into a lake of fire to exist "forever" from the presence of God.

M. L. GILBERT.

MRS. AMANDA MOORE GOFF

It is with a sad heart, I will attempt to write the death of my dear mother, who departed this life, September 23, 1927, making her stay on earth, 61 years, 9 months, and 11 days.

She was born in Wilson County, December 12, 1865 and was married to B. F. Goff of Edgecombe County, October 12, 1887. They lived together nearly forty years. I know there has never lived a more faithful wife, and devoted mother than she was. She was a kind neighbor, and always doing something for the welfare of her community. The weather was never too bad, nor was she ever too tired to go in the time of need. "To know her was to love her."

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

But we weep not as those without hope for the Christian life she led will always be a guiding star to heaven. Her faith in God was strong. She bore her afflictions with patience. As she was walking through the valley of the shadow of death she feared no evil.

She was always bright and had a comforting word for every one when in trouble. She was loved by all who knew her. But since it has been God's will to take her we must be submissive, ever looking unto Him for all things and may each of us follow her example and if it is God's will meet her in the great beyond.

She joined the Primitive Baptist Church at Autrey's Creek under the preaching of Elder Isaac Jones and was baptized first Sunday in October 1920, by Elder A. M. Crisp. Mother was a faithful member, and was always longing to see the time when she could go to her church. She loved all the brethren and sisters and devoted her life to the Heavenly Father.

She was taken with apoplexy three weeks before her death, and was soon able to be up, and went to see all her children before the fatal stroke the 22nd of September, which lasted only a few hours. Oh, how shocking to us, for we did not realize the end was so near, having called our family physician, he as-

sured us she would soon be well again, but we should not weep for it was her wish not to be down sick long. God knew best, and we must reconcile ourselves to His will, for "He doeth all things well."

The funeral service was conducted at her home near Fountain, N. C., by Elder A. M. Crisp, and she was laid to rest in the Fountain Cemetery. There was a mound of beautiful floral offerings placed on her grave, as the last tribute of love and respect that friends and relatives could pay her, there were many people gathered at the grave side to see her sweet face for the last time.

She is survived by her loving husband, B. F. Goff, two sons, five daughters, and a loving sister, R. L. and B. C. Goff of Fountain, N. C., Mrs. John T. Gardner of Farnville, N. C., Mrs. W. D. Baker, Mrs. W. J. Beaman and Mrs. H. F. Owens of Fountain, N. C. and Mrs. Elisha Dilda of Walstonburg, N. C., and sister, Mrs. J. B. Speight of Fountain, N. C.

Sleep on dear mother,
And take your rest,
God called you home,
He knew best.

The golden gates were open,
A gentle voice said come,
And with farewells unspoken
You calmly entered home.

Why God has taken you from us,
We cannot understand,
But He needed another angel,
To complete His holy band.

In our hearts your memory lingers,
Sweetly, tenderly, kind and true,
There is not a day, dear mother,
That we do not think of you.

In silence you suffered,
With Patience you bore,
Until God called you home
To suffer no more.

So sleep on, dear Mother
And we that are here,
Will wait for the day,
That we may join you there.

Written by a heart broken daughter,
Mrs. John T. Gardner,
Farnville, N. C.

FRANCIS MARION SUTTON

Francis Marion Sutton was born in Miami county, Ohio, April 5, 1839. He was the son of David and Lucinda Wilson Sutton. David Sutton was born in Virginia, where his father was born and where his grandfather, Joshua Sutton had settled.

F. M. Sutton was one of nine children born to David and Lucinda Sutton. The family emigrated to Montgomery county, Ind., in 1850 where the deceased grew to

manhood. He was a graduate of Wesley Academy and attended Wabash College. On March 26, 1863, he was married to Elizabeth Marshall Shanklin. Two children were born to this union: Lillie M., now Mrs. E. E. Kelley, and Bessie L., who became the wife of A. W. Webb, of Toronto, Kansas, and died in 1904. Mr. Sutton taught school in his younger days, and was county superintendent of schools of Warren county, Ind. He read law in the office of James McCabe, afterward a judge of the supreme court of Indiana. In 1887 Mr. Sutton and family moved to Toronto, Kansas, where he was engaged in the practice of law until 1924, when he closed his office on account of the continued illness of his wife, and came to Garden City in September of that year, where they made their home with Mrs. Kelly until taken by death.

Mr. Sutton was a member of the Primitive Baptist church and for the past 35 years was an ordained elder of the church, preaching to various congregations of the church in southeast Kansas as called upon to do so. Since coming to Garden City he has, on several occasions, preached for Primitive Baptist meetings in southwest Kansas and southeast Colorado.

He lived a life of usefulness and service. In southeast Kansas he was known as a lawyer of sound judgment and wise counsel. As a preacher he was an able exponent of the doctrines of his church. He was upright in life and always was devoted to his family and found his greatest happiness in family associations.

Though he was almost 91 years old, his mental faculties remained unimpaired until last Saturday, when he passed into unconscious sleep which lasted until Tuesday evening, when he passed from earthly to eternal life.

He is survived by his daughter, Mrs. E. E. Kelley, eight grandchildren, and eight great-grandchildren.

ELDER W. M. MONSEES

Whereas, Brother W. M. Monsees, the beloved and highly esteemed pastor of the church at Concord, Washington County, N. C., passed away on date unknown to the writer as we were only notified of his death. He is not dead but has fallen asleep in Jesus, and resting in sweet peace to wake at the sound of the trumpet when all the redeemed shall be fashioned like the glorious body of Christ Jesus and dressed in a robe of righteousness to sing praises throughout eternity to the God which he has so beautifully held up as a Saviour and a whole Saviour, one who doeth all things well and according to his own purpose.

Brother Monsees was a wonderful man. Amid his afflictions he was always cheerful, no one for complaining. He said every one had their own troubles and why should he burden the other fellow with his troubles.

He has been pastor of our church for quite awhile and was true and dutiful, never missing appointments without leave of the church. So I feel like he is on the train that he so beautifully portrayed in the old Concord church some years ago before his afflictions came on. He had a great influence in the building of a new house at this place which he was blest to visit one time only, and to preach on the 4th Saturday and Sunday in September, 1929, together with T. C. West of Tarboro and W. M. Styron of Cedar Island and he with all others present did enjoy it so much.

'Twas heaven below
The Redeemer to know,
And the angels could do nothing more,
Than to fall at his feet
And the story repeat,
And the Saviour of Sinners adore.

We wish to bow in humble submission to the will of an all wise God who doeth all things well, feeling our loss to be his eternal gain.

Written by a poor sinner, trusting in an all wise God for redemption.

MRS. M. E. AMBROSE

W. W. HOUSE

The death of our dear father and uncle has brought sadness in the church, in the home and community. We deeply feel the loss of one who was so faithful in all his duties. His seat in the church was never vacant if it were possible for him to be there. One of his chief joys was singing the sweet song of Zion and talking of the goodness and mercy of God. He obtained a sweet hope in early life and united with the church at Flat Swamp in 1879. His faith was strong in the doctrine of salvation by grace and always followed the old path, the good old way which alone brings peace in the church of God.

Father had been afflicted with heart trouble for several years and always bore his suffering with great patience. He gently fell asleep on February 22, 1929. He was born Jan. 10, 1855, was thrice married. First to Susan Emily Jones, who was the mother of his ten children, five preceding him to the grave. After her death he married Mrs. Lucy Warren. She only lived a few years. He then married Mrs. Sarah Leggett. She with his five children, 27 grandchildren are left to mourn the loss of a dear companion and father for surely there was never a better in his home and community. His honest, truthful, upright life speaks for itself. He was so devoted to his wives. Each one of them were members of the dear old Baptist Church and were ever ready to stand by him in every trial and do all for him that loving, faithful wives could do.

We grieve not for him without hope,

for we feel assured that he has now entered into that rest that remains to the people of God.

His funeral services were conducted in the home by his pastor Elder J. N. Rogerson, assisted by Elders B. S. Cowin, W. E. Grimes, Tilman Sawyer, S. B. Denny and S. L. Ross, who all spoke comforting words to the bereaved family and friends. His body was taken to the family burying ground and placed beside his first wife, there to await the resurrection morn.

The large crowd and many beautiful flowers which covered his grave shows the high esteem in which he was held.

His son, E. C. House, and Niece, Caddie House, Eld. J. N. Rogerson, Moderator, E. C. House, Clerk.

GERTIE JONES

The people of God never die but fall asleep in His arms. Such I truly believe was the case of this dear sister for she lived a shining example of the goodness of God. She showed her faith by her works, ever filling her seat at her church when possible always with a kind word and pleasant smile for every one.

She was born Oct. 22, 1861 and was married to S. M. Jones Nov. 15, 1882. To this union were born 11 children, 4 of whom preceded her to the grave, leaving her husband, seven children and many relatives and friends to mourn her loss.

She united with the Primitive Baptist Church at Flat Swamp, November 1902 and was a true and faithful member until her death on January 16, 1930. She was taken with a deep cold, and in a few days developed pneumonia. All that a dear husband, children, doctors and nurses could do could not stay the hand of death.

Funeral services were conducted at her home by her pastor Elder John N. Rogerson, assisted by Elders W. E. Grimes, E. L. Cobb and S. B. Denny, her son-in-law J. P. Harris and Mr. Melton of Norfolk, Va., also made comforting remarks, after which her body was taken to the family cemetery for interment there to await the call of the Master. The large crowd and many floral offerings showed the high esteem the people had for her.

Dearest sister thou hast left us,
And your loss we deeply feel
But 'tis God who has bereft us
He can all our sorrows heal.

Peaceful be thy silent slumber,
Peaceful in the grave so low
Thou no more will join our number
Thou no more our songs shall know.

LUCY WILLIAMS

Done by order of conference, Saturday before first Sunday in February, 1930.

W. E. GRIMES, Moderator
E. C. HOUSE, Clerk.

DELLA HOUSE ALLSBROOK

By request of a member of her family, I shall attempt to write the obituary of my aunt, Della House Allsbrook.

The subject of this sketch was born February 10, 1851 and died December 24, 1929 making her stay on earth 78 years, 10 months, 14 days. She was the daughter of the late William and Amanda House. She was married in early womanhood to Ben Ira Allsbrook, November 27, 1867, and unto this union were born thirteen children, seven of which preceded her to the grave, four having died in infancy and three lived to be grown, then died. Her husband also having died January 10, 1921, leaving her an invalid widow.

She united with the church at Kehukee Saturday before the third Sunday in March 1874, and was baptized the following Sunday with her mother, father and husband, by her pastor Elder A. J. Moore.

I have visited her home all my life and I have never known a more faithful wife nor mother than she was to her family. In training and managing her children she always tried to teach them higher and purer ideals in life, looking ever unto God who is the author and finisher of her faith.

It can truthfully be said of her she was as faithful to her church and in serving her God as she was to her family, always filling her seat unless Providentially hindered. We shall miss you at church as well as at home. Your seat is vacant but your sweet memory lives in our hearts. A place is vacant in your home that never can be filled but the precious example at home and in church, the wise counsel you have given will ever be to us a beacon light of good things to come. So many times during preaching she was seen with the tears streaming down her cheeks, an evidence that the gospel she was hearing preached was a great feast to her hungry soul.

In May 1915 she had a great fall which made her an invalid the rest of her life. And for a year or two before her death she became so blind she could not see to do anything. She often spoke of herself as a poor blind beggar. She was a great sufferer, but patient and strong in the faith until the end. After her husband's death she made her home among her children. She leaves to mourn her departure three daughters and three sons: Mrs. C. H. Bell and D. N. Allsbrook of Norfolk, Mrs. Wiley Cherry and B. I. Allsbrook of Rocky Mount, Mrs. Walter Cherry of Tarboro and Sherwood Allsbrook of Scotland Neck, three brothers W. R. and Allie House of Scotland Neck, Osco House of Speed, one sister, Mrs. W. J. Briley of Wilson, several grandchildren and a host of relatives and friends.

She died at her daughter's, Mrs. Wiley Cherry, Christmas Eve night about ten o'clock. Her body was brought to Scot-

land Neck Christmas day and laid to rest in the Baptist cemetery by her husband. The funeral was conducted by her pastor, Elder A. B. Denson, who spoke very comfortingly to the bereaved family, assisted by the Presbyterian minister, Rev. Wilson of Tarboro.

We feel our loss is her eternal gain, and we mourn not for her as one for whom we have no hope. We believe she is resting in the sweet Paradise of God, and she believed in that glorious doctrine Salvation by Grace. We feel that the days of her suffering and mourning are ended, and she has gone to God to receive that crown He has promised to give unto those who keep His faith.

The large crowd and beautiful floral offerings attested the love and high esteem in which she was held.

Written by her niece,

Mary Della White

THOMAS F. HOLIDIA

I met him first if I remember right in the spring of 1880, and for many years was very intimately associated with him. I served the church of his membership for about twelve years, have been in his home and in his neighborhood many times and feel that I knew him well. He was a true, noble man who so lived as to have the respect and confidence of all who knew him. His brother and he ran a coach business many years ago, and the stamp of Holidia Brothers was a guarantee of good quality.

He was a good husband, a kind father and faithful friend to all about him. He was a member of the church at Bethlehem in Tyrrell County, N. C., where I first met him. After I began to visit his church somewhat regularly he got into much trouble of mind and so great was the trouble that he showed it in his manner and conversation and many of his friends not being able to understand why so good a man should be so troubled feared that he was going to lose his mind. At Communion meeting he would ask the church to excuse him, saying: "Brethren I have nothing against any of you, it is all in myself." They would excuse him for all loved him, and knew that he was an honest man. While this was going on his brother joined the church. Elder J. I. Ambrose baptized him. (I was present.) And when his brother and Elder Ambrose came out of the water he met them and asked Elder Ambrose to baptize him. He took him in and baptized him, but his trouble continued for quite awhile after this, and his conviction for sin was so deep and pungent that it was pitiful to hear him tell of it, but he presently found relief in a blessed hope in Jesus. In the meantime I had been called as pastor of the church and Brother Holidia was impressed to join the church and be baptized, but feared he said that he was making a mock of the sacred ordinance.

But such were his impressions and unrest that finally he came before the church as though he had never been a member, told his experience, said that when he was baptized the first time he had never been convicted for sin, that he had not received a hope when baptized the second time. And now having received a precious hope in Christ, he wanted to be baptized in his dear name, if the church would allow it. The church very willingly agreed, and so the next day I baptized him, and Brother Holidia enjoyed his church privileges and fellowship and there was no more signs of his losing his mind. He was a ready and willing talker on the subject of religion and was a useful member of the church, helping his pastor both spiritually and financially, and in the absence of a preacher conducting the meetings. His gift was mostly in prayer. His honesty as a man and his devotion as a Christian won for him the confidence of all, and now he is gone but he yet speaketh, and his bereaved widow, Sister Holidia, her sons and her daughters have much to be thankful for the life of their husband and Father, and from the standpoint of the scriptures may confidently look forward to the time when his mortal body which they put in the earth will come forth immortal and in the image of that Jesus, whom he loved and trusted, to be forever with the Lord.

His one time pastor,

JOSHUA T. ROWE.

MRS. S. M. JONES

In loving remembrance of this dear sister and neighbor, Gertrude Whichard Jones, I will write a few lines concerning her life.

To know her was to love her. She was the only daughter of Willis Whichard and wife, Martha Congleton Whichard, born Oct. 22, 1861 and died Jan. 16, 1930 making her 68 years and three months old. She leaves to mourn a good husband and seven lovely and obedient children, Mrs. V. A. Ward, Robersonville, N. C.; Mrs. J. P. Harris, Beaufort, N. C.; Dr. Paul Jones, Farmville, N. C.; Willis R. Jones, Baltimore, Md.; Mrs. Will Spencer, Raleigh, N. C.; Mrs. S. S. Farabow, Varina, N. C.; Miss Olive Jones, Bethel, N. C., a step-mother, Mrs. Amanda Whichard; and four brothers, Claude, Will, Walter and Roy Whichard. She was a member of the Primitive Baptist Church at Flat Swamp. They have lost one of their best members, few her equal and none her superior.

I have heard her say so many times that when she could not wait on herself she hoped the Lord would take her and He granted her wishes. She was in bed two weeks with pneumonia in both lungs and never complained of anything. We would ask her and she would say that nothing hurt her. I asked her a few mornings before she died how she was and she said "I am well." I told her I knew all was

well with her and she said it was. The next morning she asked me to kiss her, twice. I said "I know you are still trusting in the Lord and He is near, so near that you can almost touch the hem of His garment." She was growing very weak but said "He is all in all to me." She had been feeble for about three years. We weep, but not as one without hope for the Christian life she lived will always be a guiding star to heaven. Her faith in God was strong but since it has been God's will to take her, we must be submissive to His will, ever looking unto Him for all things. May each of us follow her example.

Her pastor, Elder John Rogerson spoke comforting words of her beautiful life at the funeral. Also Elders W. E. Grimes, E. L. Cobb and S. B. Denny.

Her journey thru life is ended
Her work here on earth is all done
And now she's at home with her Savior
With a battle well fought and a victory won.

Written by one who loved her,
Mrs. Mollie Staton.

W. R. HOUSE.

About the hour of noon Feb. 13th. the death angel entered the home of Mr. and Mrs. W. R. House and claimed for its victim, "Uncle Bob" as he was familiarly called, not only by his nieces and nephews, but a number of others not even related to him. I do not feel that I can do justice to such a noble and God fearing man as I knew him to be.

He was born February 22nd, 1855, making his stay on earth 74 years 11 months, 22 days. He was the son of William and Amanda House, was married to Lydia Taylor, February 22nd, 1877 and unto this union was born one son, Eddie, who died about the age of two.

Although they had no children of their own, they raised four other children, namely: Messrs. Spencer Wommack, John Davis, Mrs. Don Hyman and Miss Susie Shields. He joined the Primitive Baptist Church at Kehukee 3rd Saturday in January, 1882 and was baptized by his pastor Elder A. J. Moore. He remained a true and faithful member of this church until his death. He will be greatly missed in all of his churches, especially the home church, he took such an interest in his meetings, always filling his seat unless providentially hindered. To serve God and his family was joy of his life. He was a good neighbor, kind, generous and loving husband. I have visited his home all of my life and I have never known a more devoted couple than Uncle Bob and Aunt Lydia. Their lives were so closely united whenever you saw one, the other was close by. The love, devotion and companionship between them was beautiful.

He was afflicted for several years before his death, and the last year of his life he could not walk without assistance. His daily prayers were that Lydia should out live him, for he knew there would be no one to care for him as tenderly and kindly as she. It comes to me just here to remark of her faith in God, when she saw he was going in her heart she was comforted to know his prayer was being answered, that he might go first. She waited on him night and day without a murmur.

He was taken sick Sunday before he died Thursday. All was done for him that loving hands, kind friends, and a skilled physician could do, but nothing could stay the icy hand of death.

We shall miss you at church as well as at home. Your seat is vacant, but your sweet memory lives in our hearts. A place is vacant in your home which never can be filled, but the precious example at home and in church, the wise council you have given will ever be to us a beacon of god things to come. He leaves to mourn his departure his bereaved widow, one sister, Mrs. W. J. Briley of Wilson, two brothers, Albert and Oscar House of Speed several nieces and nephews, a host of relatives and freinds. We feel our loss is his eternal gain. We believe he is resting in the sweet paradise of God, for he, believed in that glorious doctrine, "Salvation by Grace." We feel his suffering and mourning are over, and his Spirit has taken its flight to God who gave it. He has gone to live with his blessed Redeemer on high. "Where sickness, sorrow, pain and death are felt and feared no more."

The pall bearers were his nephews: John House, Willis Briley of Wilson, B. J. Allsbrook of Rocky Mount, Sherwood Allsbrook, Sidney White, Dick, Arthur and Oscar House of Scotland Neck.

The funeral services were held in the home by his pastor Elder A. B. Denson, who spoke very comforting to the bereaved. The Baptist choir sang sweetly, "Jesus Lover of My Soul," "How Firm a Foundation," and "Asleep in Jesus." The body was taken to Kehukee Cemetery and laid to rest, to await the morning of the resurrection when it shall be raised and made like that of Jesus.

The large crowd and beautiful floral offering attested the love and high esteem in which he was held.

Written by his niece,

Mary Della White.

MRS. VIRGINIA E. SPIVEY

It is with a sad and aching heart that I attempt to write a few lines in memory of my dear mother who departed this life December 29, 1929.

She was born in Martin County, N. C., May 17, 1859, being the oldest daughter of Richard A. and Lucinda Manning. She had one brother and one sister, both

preceding her to the grave several years ago.

She was united in marriage to C. H. Spivey, November 7, 1877 and unto this union seven children were born, six daughters and one son. The son died in infancy, and one daughter died in young womanhood.

She left a devoted husband, C. H. Spivey, five daughters, Mrs. Annie E. Combs, Mrs. Lillie Taylor, Mrs. Edna Lee Adcock, Mrs. Maud Bryant, and Mrs. Emma Lewis, one adopted son, Theodore Forest Spivey, sixteen grandchildren and three great grand children, to mourn their loss.

She united with the church at Williams the third Saturday in September, 1886 and was baptised with her husband the following day, by Elder J. W. Johnson. She remained a faithful member, filling her place always unless providentially hindered.

She was very active until last April. She was taken sick and began to get more feeble as the summer waned and the last of August she took her bed to never arise again. For four months she suffered untold agony, an ail that physicians' skill, nurses and loving hands could do was done, but to no avail. The Master called and she had to answer it and leave us. Amid a large gathering of sorrowing friends and relatives she was laid to rest at Williams Cemetery. Burial services were held by Elder J. C. Moore, her pastor, and Elder W. B. Denson of Rocky Mt.

She was a true wife and mother, and we her loved ones shall miss her as such, and the church has lost an humble, faithful member but our loss is her gain for we believe she is safe in the arms of Jesus, where there will be neither sorrow, pain, nor death.

May God bless and keep her loved ones on earth and let them so live that each and every one of us may meet her and the Master around that great white throne.

God doeth all things well. Blessed be His holy name.

Written by her daughter,
Mrs. Annie E. Combs.

**STATEMENT OF THE OWNERSHIP,
MANAGEMENT, CIRCULATION,
ETC., REQUESTED BY THE
ACT OF CONGRESS OF
AUGUST 24, 1912**

Of the Zion's Landmark, published twice a month, at Wilson, N. C., April 1, 1930.

STATE OF NORTH CAROLINA
COUNTY OF WILSON.

ss.

Before me, a Notary Public for the State and County aforesaid, personally ap-

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

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

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

Editors, O. J. Denny, Winston-Salem, N. C.; S. B. Denny, Wilson, N. C.; M. L. Gilbert, Dade City, Fla., and Joshua T. Rowe, Baltimore, Md.

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 than 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 to before me this 14th day of April, 1930.

ELIZABETH S. CLARKE,

Notary Public.

My Commission expires April 18, 1931.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXIII.

MAY 1, 1930

No. 12

ELIJAH SHOWS HIMSELF TO AHAB.

And it came to pass after many days, that the word of the Lord came to Elijah in the third year, saying, Go shew thyself unto Ahab; and I will send rain upon the earth.

And Elijah went to shew himself unto Ahab. And there was sore famine in Samaria.

And Ahab called Obadiah which was the governor of his house.

(Now Obadiah feared the Lord greatly:

For it was so, when Jezebel cut off the prophets of the Lord, that Obadiah took an hundred prophets and hid them by fifty in a cave, and fed them with bread and water.)

So they divided the land between them, to pass throughout it: and Ahab went one way by himself, and Obadiah went another way by himself.

And as Obadiah was in the way, behold Elijah met him: and He knew him and fell on his face and said, Art thou that my Lord Elijah?

And he answered him I am; go tell thy lord Behold Elijah is here.

And he said, what have I sinned that thou wouldst deliver thy servant into the hand of Ahab, to slay me?

And Elijah said, as the Lord of hosts liveth, before whom I stand I will surely shew myself unto him today."—1 Kings 18:1-15.

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

ASSOCIATE EDITORS

ELDER M. L. GILBERT Dade City, Fla.

ELDER S. B. DENNY Wilson, N. C.

ELDER J. T. ROWE Baltimore, Md.

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The Purpose of Zion's Landmark

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

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

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

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

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

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

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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

PUBLICATION REQUESTED.

Dear Mr. Gold:

This enclosed poem was memorized by a reader of Zion's Landmark 47 years ago. It was published then in your columns. We wondered if you would republish it. If not please return same. My father, Eld. J. M. Adams is too afflicted to write but asked me to send this to you. He still lives in the faith once delivered to the saints and has many sweet meditations. It grieved him to hear of the loss of your father and others.

I am respectfully,

Mrs. G. W. Peters.

Monroe, Ga.

I will tell you a few things which
have passed through my mind,
To you as good people, I feel now
inclined,
Whilst Christians are searching,
their duty to know
The Devil is busy his work to pursue.
A wolf in sheep's clothing, he's
seeking you harm,
A cloak of hypocrisy covers his
form,
A hoodwink he has to put over your
eyes,
He shows you his wonders set forth
in disguise,
A kind hearted creature he professes
to be
And greatly desires us all to be free.
He draws forth your feeling with
sermons and books,

And robs all your pockets with
sanctified looks.

He is the spirit which tempted old
Eve

And his work ever since has been
to deceive.

He comes to the church with his
sympathies great,
Stands up in boldness in matters of
State,

Extensive benevolence he doth profess

For people and nations that are in
distress,

A light to the heathens he longs to
extend,

And begs hard for money his Gospel
to send.

He sheds many tears and heaves
many groans,

See how with great sympathy o'er
them he moans,

He will rave and exhort and his
note he will swell,

The heathen are dying and going
to Hell.

And when to the height of his passion
he got

He will send his sub-agents around
with the hat.

Come brothers and sisters, come
open your store

And give to the Lord and he will
bless you with more.

Such preachers he sends forth all
over the world

To gather up dimes with banners
unfurled.

To assure them success he gives
them a hook

And sends them a fishing with
 God's Holy Book.
 So neat are they clad, so bright do
 they shine
 One surely would think them quite
 truly divine,
 But deceivers you find them, wolves
 in disguise
 And known by their bleating for
 money their cries.
 Another great genius quite lately
 arose,
 In whom this benevolent spirit all
 flows,
 To relieve unfortunate drunkards of
 rum,
 We are told they call him the tem-
 perance Son.
 A father he has or he has a son,
 For nothing finished that never
 begun,
 God's not his father from record we
 see,
 A father he has and the Devil is he.
 His mother the Harlot of Rome we
 conceive,
 She gives her babe suck all his
 wants to relieve,
 She calls good teachers for her lit-
 tle sonny,
 Benevolent preachers who come
 for the money.
 With coats made of broadcloth and
 buttons that shine,
 With shoeboots and leggings and
 linens most fine,
 These teachers go forth but strange,
 strange to tell,
 They all take the sheep shears, a
 bag and a bell.
 When all put together and taken
 as one,
 Societies, Missions and Temperance
 Son,
 They constitute wholly to stop at
 the least,
 The body and spirit of John's Sec-
 ond Beast.

HOW WE LEARN OBEDIENCE.

We learn obedience through and
 by the things we suffer. The scrip-
 ture tells us "if ye know my will
 and do it not, ye shall be beaten
 with many stripes." Now I believe
 that every true child of God is a
 witness to this truth. They have
 or will learn it is through trials and
 tribulations that we enter into the
 kingdom. One poet has said,
 "Shall I be carried to the skies on
 flowery beds of ease, while others
 fought to win the prize and sailed
 through bloody seas?" The child
 of God has many sore conflicts to
 endure, and were it not for the
 sweet promises of our redeemer we
 could never endure. But the Lord
 knows our every need. He works
 and none can hinder. He sends
 the sun and the rain at the time
 most needed and suited to our case.
 When we come to the dark river of
 woe feeling all our hopes of every-
 thing are lost, then it is that the
 Lord appears to us with some sweet
 promise that revives our drooping
 hearts and makes us to sing the
 song; Redeeming Love has been my
 theme and shall be till I die. We
 are taken away awhile from every
 cumbering care, and made to love,
 praise and adore the God that is
 able to do all things. When a per-
 son gets so low down in feeling
 that he is made to see himself a
 lost and ruined sinner in His sight,
 and all earthly comforts have gone,
 then he is in a position to pray and
 his prayer is this, "Lord have mercy
 on me." "Lord remember me this
 one." This was Sampson's prayer
 the last hours of his life. And
 many has been the times that I
 have repeated these precious words
 and oh how many, many times the
 Lord has come to my rescue. The

more suffering we do, the more praying we have to do, for we learn from experience we are weak and very weak and too, we learn more and more of the power and knowledge of God. There is no prayer so faint that He can't and don't hear, (real prayer). There is no wound or bruise that he can't heal. No matter how dark and stormy the night may be, if the Lord appears there is glory and rejoicing. "I'll be a wall of fire round about you and the glory in the midst." Now this is a safe place to be. Satan with all his stumbling stones can't thwart one single purpose of the Almighty God. Although he goes just as far as possible, but the Lord don't suffer Satan to go but just so far and then no further. (Aren't you glad of that?) He gets a big hold on a lot of us that could do better. Now there is no such thing as a Primitive Baptist doing anything wrong that comes along and not suffer for it. Because after being called out of darkness into His marvelous light we are commanded to walk worthy of the vocation wherewith He has called us, laying aside all malice and hatred and press forward, and if we do this we have a fearful looking forward to of fiery indignations to devour the adversary.

The child of God no doubt but every one of them has or will suffer the very depths of bitterness and woe and the height of joy, comfort and peace. When the Lord withdraws his presence so that we are not able to recall one promise or one bit of light, then we can say with one of old, "that surely the Lord has forgotten to be gracious, but He knows just how, when and what we need. When

we get this low down we are at the end of our strength and then it is when we call upon His holy name, and say with the poet, "Return O holy dove, return, sweet messenger of rest. I hate the sins that made thee mourn and drove thee from my breast."

The greatest lesson that has ever been taught was the lesson that Jonah learned when he was cast in the sea, because he refused to preach the unsearchable riches of Christ, after the Lord had commanded him. But the Lord prepared the whale to swallow him that he might be saved and not drowned. And in three days the whale vomited him up on land. After such a wonderful experience Jonah could say "Salvation is of the Lord." For he knew no human could have prepared the whale and had him in the exact spot to get Jonah before he was drowned, neither could any human keep him alive in the whale for three days, and the greatest of all, brought him safe to shore.

"My soul repeats his praise whose mercies are so great." These words are very fitting to a poor sinner who has been called out of darkness into His marvelous light, who feels to be the least of all saints, and yet the Lord has so graciously condescended to his low estate, and has taken his feet out of an horrible pit, out of the miry clay, and established his goings, and put a new song in his mouth. David realized this when he said, "Bless the Lord, O my soul, and all that is within me, Bless His holy name. Who forgiveth all thine iniquities, who healeth all thy diseases: who redeemeth thy life from destruction; who crowneth thee

with loving kindness and tender mercies." Psalms 1-3-4-103. "He will not always chide; neither will he keep his anger forever," 9th verse. In reading Psalms we gather the fact that David was very much afflicted, and realized something of his low estate. Therefore he was a praying character. He knew something of God's goodness and mercy, and we find him continually begging the Lord for mercy. "As a hart panteth after the water brook, so panteth my soul after thee, O God." 1-42 Psalm. There were times with David that he felt that the Lord had forgotten to be gracious. "My God, my God, why hast thou forsaken me? Why art thou so far from helping me, and from the words of my roarings. 1-22 Psalm. While there were times that he felt to say, "The Lord is my shepherd."

David was a blessed man, even though he was afflicted. For the children of God need afflictions to keep them down at a sovereign throne of grace. We need the bitter things of life, before we can be thankful for the sweet. One poet has said, "The bud may have a bitter taste, but sweet will be the flower." If I know anything about the experience of the child of God, they have just such a one as David did. They are made to cry in the wilderness for bread. Their prayer is the same as David's. "Lord be merciful, forsake me not." David prayed night and day. So does the little weary, fainting child of God that has no other place of refuge. No other place can rest be found. David said, "I waited patiently for the Lord, and He heard my cry. He established my goings and put a

new song in my mouth. Even praise to my God." Oh, I had rather have such an experience than to have the god of Opher or the cattle of a thousand hills. What would it be worth without this hope. For all of this world's riches end with this life, and how short it is! Therefore, dear child of God, "Despise not thou, the chastening of the Lord, for whom the Lord loves he chastens," I for one feel to say that suffering and affliction, though they seem severe, are better for us than prosperity. For they keep us down in an humble state of mind. We are in a state to pray, and when the awful sufferings are made lighter we are in a state to praise God from who all blessings flow.

This world is a wonderful place to live in, were it not for so much sin. The Lord has placed every single useful, pleasant and beautiful thing that human mind could attain to. The world is so full of interest that it seems that all humans could be content, but they are not. Even though we have hardships, we have enough blessings to overbalance them. If we could and would look at it in that light, especially the little child of God that has a hope in the Lord Jesus Christ. What more could we wish for than to feel that "the Lord is my Shepherd." What a wonderful consoling promise it is to have a resting place beyond this vale of tears. To feel as one of old. I know that my redeemer lives. I have the sweet hope treasured up in this heart of mine that Jesus suffered, bled, and died on the rugged tree of the cross for my sins. If so, when done with this life, I'll be through suffering and sin, and be at rest in that man-

sion above, where all is peace and joy and love. I desire the prayers of those who feel so impressed. Pray that I might be faithful and dutiful in every respect.

With love,

Annie Hooks.

EXPERIENCE.

The following is an experience by brother W. E. Davis, who was a native of Anson County, N. C., but who for a number of years prior to his death lived in Georgia. He addressed his letter to his father and other relatives in Anson County and some of them yet living, request the same published in the Landmark.

J. W. Jones

Peachland, N. C.

The letter follows:

Dear father, brothers and sisters:

The subject on my mind, and has been for some time is now, to write to you on the charge I passed through last November, while my brother John was visiting North Carolina. I had been in trouble over my sinful condition for twenty seven years. I did not know what was the matter with me, but it pleased the good Lord to remove my trouble and great burden last November. At that time, happy as any poor mortal that ever lived and this happy condition lasted several weeks. I joined the church third Sunday in following December and was baptized. Before the change, I cannot describe to you what a condition I was in. About 1878, the year I moved to Georgia, I was in a settlement of old Primitive Baptists, but I did not believe their doctrine. I was determined not to believe it. I was among

strangers of course but strange to say, before I knew or could help it, I was believing every word of their doctrine and my faith in them grows stronger and stronger—until now I believe I know its the truth. For six or eight years before this change it seemed I could hardly live nor die. I did not want to go to meeting and could not stay away. I would go off to the woods all times of nights seeking some secret place to beg for mercy, but my condition only seemed to get worse. I felt like I did not have a friend on earth or in heaven. I felt to be the worst person on earth. Some people noticed my desolate condition and said it was the Lord's work but this I did not believe. If so, why was I doing as I was. I often tried to hide my troubles. I then set my head to quit going to meeting and thereby overpower my bad feelings. So I refused to go to meeting for three months, but the strokes seemed to come heavier than ever in spite of me or what I did. Again I went to meeting but no relief day or night. Then, as I had often done before, I requested Nannie to pray for me, as I was in a most awful condition and then when it seemed I must die, the first thing I knew, I was made as happy as I could be and found myself giving the Lord all the praise for my happy change. I could not help from praising him, for my heavy load of sin and condemnation was gone. Everything calm and serene and not a thing bothering me, and I felt clear of sin and thought I would never sin again. What a happy state instead of my former misery. I felt, should I live a thousand years all should be spent in praising the dear Lord

for His goodness and mercy. Then I wanted to join the church and be baptized. Meeting time was three weeks off but I did not feel like I could wait. I went to see Elder Stanford and told him my feelings. He and I had a good meeting together. If any of you have been where I have been, you understand just what I mean and understand me. No tongue can ever tell it all, but you who have had such experience know what it is. I don't think I am guessing for I feel to know it is so. I know there was a great change in me and I hope it was by the good spirit. The Lord's work is a lasting and perfect work. By grace are ye saved.

The world does not believe in salvation by grace. The change from nature to grace convinces us that salvation is of the Lord. This is an experience I shall never forget. I was taught that I was helpless and without God or hope and that in my flesh was no good thing and that I was a mass of sin and corruption and could not of myself please God. God is a spirit and must be worshipped in spirit. There is no life in the law, otherwise Christ Jesus would not have had to die to redeem us from the curse of the law. If I am a child of God my life is hid with Christ in God. I have not said all I wanted to say for the half has never been told but I hope some of you my dear kin people in the flesh have experienced some of what I have hinted at and let us keep our bodies in subjection for there is yet sin in our mortal bodies, for often we do not do as we should because of the weakness of the flesh.

(Signed) W. E. DAVIS.
Lindale, Ga.

EXPERIENCE.

Dear Mr. Gold:

I have intended for some time to write a small sketch of my experiences in life. I am one of the Daughters of the Confederacy. I now have neither father, mother, sister, brother, nor husband living. My dear father, Iven J. Shivers, was slaughtered on the battlefield at Bunker Hill. He left my mother on the loom bench with me only 8 months old, to volunteer in the army for the south, in the Civil War. He was seriously wounded at or near Bunker church at Bunker Hill and was taken to the hospital. He died three weeks later. He is buried in Mt. Olive cemetery, Frederick City, Maryland in a line with eight hundred or more of his soldier comrades. A neat marble slab with his name engraved upon it, marks the spot where he was laid by hands, unknown to his dear little family. His wife, her maiden name being Miss Mary Jane Andrews, and his three little children, my brother, Frank Shiver, buried in Maplewood cemetery at Kinston, N. C., my sister, Mary Ann Shivers, buried in Onslow County, near Richland, N. C., and myself. I feel perfectly happy about them all as they received a hope and died in the Lord, I am sure by their walk in life. I have letters from my father to my mother bearing these words: Wife, wife, raise my three children honest and true and educate them and prepare to meet me in heaven for I can never come to you on earth, but I am at peace with God and all mankind. I am ready and waiting to go. You see this left me in the world, fatherless of my earthly father, but with a heavenly

father that has ever cared for me through all time.

I married William Dixon Houston in the year 1880. My relatives were practically all Primitive Baptists and I desired to be one, but felt so unworthy. Soon after I was married I joined the Free Will Baptist Church and continued 7 years with them, a miserable life. I was not at home. I had many dreams. Jesus appeared to me in one and asked me to go with him. I said, "I can't go, I am so weak and unworthy." He said, "I am going to give my people their punishment here and after death their troubles are over." In another dream I was at the foot of a mountain and two beautiful lambs came down that mountain after me and turned and went back up looking back after me and bleating just as far as I could see them and I rendered no excuse. Something was continually calling me and I wanted to go but I felt like a poor cast-away. I went to Sand Hills to quarterly meeting. Old Brother Jimmie Cavenough was pastor. The time came for me to go. They were singing those words. I knew if I stayed away I must forever die. I went and was received. Five weeks later I was baptized and have been satisfied in confessing the faith since my husband had never been a member but he always was so faithful to go with me, but he expressed a hope fully as early as I did, but was very quiet about it, until the time came for him to join us. He came as a little child, too, I am sure.

I had some kind of a stroke the last Wednesday in last March and haven't walked a bit since, only

when I hold to something or get around a little on a wheel chair. But God's sheep know his voice and they wander for a while, but He knows His own and will gather them in in His own good time and give them their crowns and comfort without pay or price.

I lived with Sister Sallie Petway twelve months when I was a girl and I loved her. She is now living in Florida if she is not dead. She wrote her experience to the Landmark. It was so much comfort to me. Her address is, Postoffice Box 1372, Tampa, Fla. Please send her a copy containing this. I have suffered much in life. I have 8 living children and 2 dead ones, 5 sons and 3 daughters and a large number of grandchildren.

Dear Brother Gold, publish this in Zion's Landmark and send Sister Sallie Petway a copy for poor unworthy me, if you see fit, for if I am saved at all, I am saved by grace and not of any good thing I have done within myself for it is God that worketh within, both to will and to do, lest any one should boast of their good works to their humanity surroundings. I want all true Primitive Baptists to pray for a poor little unworthy sister in the Lord, I hope, and as the poet says, "Jehovah is a God of light. He formed the earth, He built the skies and what He speaks is surely right; the strength of Israel will not lie."

Sarah Catherine Houston,
Hallsville, N. C.
R. F. D. No. 1, Box 39.

CHANGE OF ADDRESS

Elder J. D. Vass has changed his place of residence from Galax, Va., to Fancy Gap, Va.

EXPERIENCE.

Dear Mr. Gold:

I am nearly seventy-six years old and am quite feeble, though I am able to be up and about and have many things to be thankful for. I had good kind parents. My mother joined the Primitive Baptist Church at Stewart's Creek when I was a small boy and was baptized by my grandfather, Elder John Jones. I joined the Primitive Baptist Church in my thirty-third year at the same place and was baptized by Elder Isaac Webb. These are things that have been long remembered by me, a poor unworthy sinner, yet I feel that I am precious in His sight. He has done so much for me I feel like I want to glorify His great and grand name.

My father, John J. Jones, had a good hope for thirty years before he joined the Primitive Baptist Church at Union and was baptized by Elder M. J. Harrison. He served as deacon there for some years up to his death. My step-mother was a noble and Christian woman. She joined at Union also. They all lived good Christian lives up to their death. There were twelve of us children, eight boys and four girls. There are only three of us living now, Brother T. A. Jones, sister Eliza Keyes and myself. Sister Eliza is the wife of Elder J. A. Keyes. While some of my brothers and sisters never did join the Church I have been made to feel and believe that they were all saved. I am satisfied that my wife and the two of my children that are dead were saved, and also the eight living ones will be saved.

It was made manifest to me years ago that all of my children shall be

saved, the last one of them. I praised the Lord aloud. I could not keep quiet. I have many other relatives, both living and dead who were and are members of the Church and some outside that have a good hope, through grace.

I was raised in Surry County and have lived in Rockingham and Guilford. I have attended many Church meetings and Associations and have met many of the dear brothers, sisters and friends in the different sections which was a very precious privilege. To be blessed to meet so many of the dear ones here on earth, many of whom are gone on before to the Glory World where all is love, joy and peace forevermore. I hope to be blessed to meet them again in the "Sweet Bye and Bye."

Yours in hope of that blessed immortality.

J. R. JONES,
Rockford, N. C.
Route 1, Box 74.

 ENJOYED HIS TRIP.

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

Dear Brother:

I want to say through the Landmark that I feel very thankful to the Lord that I was blest to fill all my appointments in N. C. And I have reason to hope that it was a comfort to the brethren, and to the glory of God. Judging from the many kind and comforting expressions of the brethren, I have reason to hope that my labor was not in vain in the Lord.

I especially enjoyed the monthly meeting at Scott's church on 1st Saturday and Sunday, when on Saturday after preaching four came for-

ward and told what great things the Lord had done for them, and were received into the fellowship of the church, and were baptized Sunday morning in Contentnea Creek by you. This baptism was witnessed by many brethren and friends, and I felt that the Lord is blessing your labor at that place. I was also glad to be at the Falls Church Saturday and Second Sunday. Elder Denson is serving this church, and they seem to be in a healthy condition. I especially enjoyed the Communion Service, the largest I ever attended except it was a union meeting.

I also enjoyed the singing at this church, as well as at other churches. I think it should be encouraged, as it is a very important part of the worship. "Singing and making melody in your heart to the Lord."—Eph. 5:19.

I was also at Contentnea Church on Saturday and 3rd Sunday. Elder George Boswell is serving them. He is a faithful servant of the Lord, although he is not as active as he has been, having suffered a stroke of paralysis a few years ago. Yet he is faithful in serving his churches, and is held in high esteem by the brethren and the community at large.

I also visited the churches that are under the care of Elder A. M. Crisp. He is also held in high esteem among the brethren, and "has a good report of them that are without." I especially enjoyed the hospitality of the brethren, not only in their kind homes, but conveying me from one appointment to another.

I am sorry that the lack of space forbids me to mention the names of

all the brethren who showed me kindness, but I assure you that I am very thankful, and will say, "The eyes of the Lord are in every place, beholding the evil and the good."

In hope of eternal life,

J. E. HERNDON,

R. 2, Danville, Va.

A COMFORTING LETTER.

Mr. John D. Gold,

Dear Friend:

Please find enclosed a good letter from a precious sister, Sister Bertie Williamson. She is a sister to Elder S. B. Denny's wife. They are worthy members of the Primitive Baptist Church. I surely was glad to get her good letter. As I have been to the hospital and had an operation I have not been able to attend church but very little for three months. Such good letters from her and others make me feel like the Comforter has come in a time of great need.

Yours in hope,

J. R. JONES,

Rockford, N. C.

Dear Brother Jones:

As I went into church today and saw your seat but not you, I promised myself to write you a few lines at least.

I was absent last meeting, as we stayed in Tarboro 3 weeks. We returned 11th of January. Had a nice visit with mama. She was well.

Brother King preached so ably today. His text was Isaiah, 61st chapter and the first three verses, I believe. He spoke of mourning being turned into joy, etc.

When he sat down Brother Hill got up and said Brother King had spoken of a certain God, and he was

glad he was there and heard him. It was all so sweet. Brother Hill was sick with a cold and did not stand long.

Mr. Crim said Brother King preached a good sermon last night. I was not present.

Brother King went home with Miss Rosa and Miss Bertha Brooks for dinner today. I thought it was nice for them to have him. Mrs. King did not come this time. There was so much snow and, too, Brother King said his brother's baby was sick. They were afraid it was pneumonia.

Sister Norman and Annie Milton were there. They brought us home. Sister Norman's pretty sister and family, Mrs. Strickland, you remember her, were there. Brother Charlie Gold was present, too. In fact there was a large crowd.

Hope you will be able to be present before long. The union is to meet here the 5th Sunday in March. Brother Fagg wants to visit us soon, it was announced by Brother Hill. I hope he will soon come. Brother Fagg has been sick, I saw in the Landmark.

Hope you are still improving and up and going as usual. Mr. Williamson has just walked down to the postoffice. The day is about done. It has been a pleasant one.

All good wishes for you,

Bertie Harris Williamson.
706 Walker Ave.,
Greensboro, N. C.

A SWEET SPIRIT.

Mr. H. L. Brake,
Rocky Mount, N. C.
Dear Bro. Brake:

Since I have learned through the Landmark of your afflictions you have been constantly on my mind.

I have always had the utmost confidence in your religion. You bear the marks of a child of God and I feel that God will give you sustaining grace for every trial. Pray for me that I may live as you have, so when afflictions come to me I may feel as you have expressed it. There is something good in being sick. Those were sweet words to me. Such a sweet spirit of reconciliation. I hope if it can be the Lord's will you will again be able to mingle with the brethren which has been your chief joy. It has been my greatest pleasure in life. I joined the church when I was fifteen years old. I am now nearly fifty-nine. I have never grown tired. It is a sweet resting place to me, and when afflictions befall me, and I can't attend my church, I hope the Lord will put it in the hearts of my brethren and sisters to visit me, for I can easily see how they can do without me, but I can't do without them.

With love to you and family, I remain your little sister,

Willie Raper Strickland,
Fremont, N. C.

A GOOD MEETING.

Elder Roberts and wife,
Greenville, N. C.

My dear pastor:

I have been wanting to write you ever since Brother West came this morning. He told me about the good meeting you had Saturday and Sunday. It made me feel glad and thankful within my poor soul, for if I know my poor heart, it does me good to learn of good meetings at our churches everywhere. Oh, how I long for sweet fellowship among our people.

Brother Roberts, I wasn't well and the roads were very bad. I was sore all in my muscles and I didn't feel that I could drive the Ford on those bad roads. I have always wanted to fill my seat. I feel that it is my duty and all the other members, too. It is encouraging to our pastors. I know it makes them feel better than to preach to empty seats. I do desire to do my duty and hold out faithful to the end. Then I hope to hear the joyful sound of the heavenly Father saying, "child, your Father calls, come home." The greatest pleasure this world affords is to go and hear the glad tidings from the kingdom of our God.

Oh, Brother Roberts, I am so glad that I love the doctrine you so beautifully preach. The first Sunday I was in church I could exclaim with the poet, "I need not go abroad for joy. I have a feast at home." I want you to know that I love that meek and humble spirit that you are so blessed with of the Lord. I feel the good Lord is richly blessing you with His wonderful message from above to deliver to His people. We want you to know we love and esteem you greatly, for the sake of the Cause.

Oh, I feel that there are some who are praying true prayers to our blessed Saviour for the welfare of Zion. I feel thankful He has taught me that He is God and that besides Him there is no God. He speaks and it is done. The wind and the sea obey His command. He is too pure and holy to be unkind. I would love to honor and adore Him all the days of my life, but I am here in the tabernacle of

flesh and sin is mixed with all I do.

Brother West said that he hoped that you would be with us at our next prayer meeting at Sister Coker's next Sunday night. She told me to tell you to come. She will be very glad to have you, and wants to see you very much. I surely hope you can come.

I will come to a close. I didn't intend to write all of this. I hope you will pardon all mistakes and pray for me when at a throne of Grace.

Billie joins me with love to you and Sister Roberts.

A very little sister,

LULA H. HYMAN,

Tarboro, N. C.

READING LANDMARK MANY YEARS.

P. D. Gold Pub. Co.,

Wilson, N. C.

Dear Bro.:

Enclosed find check to pay on my subscription and as I see so many expressing their appreciation for the Landmark I wish to say that I have been reading it for a long time. I will be 74 years old if I live till the 25th day of this month and my mother used to read it way back in the 70's when old sister R. Anna Phillips wrote for it. I remember Elder Leland's sermon at the rich widow's house and a great many others. I learned to love it and I have been reading it nearly ever since and I hope to read it as long as I stay here. May the household of faith ever remember me at a throne of grace.

S. A. Goolsby.

Stokesdale, N. C.

LETTER FROM ELDER TRENT.

Mr. John D. Gold,

Dear Friend:

Please find enclosed a good letter from Elder G. M. Trent of Reidsville, N. C. We spent many pleasant moments together while I lived at Reidsville and also since at different times.

There has been something among our people that has caused much sorrow and grief but I feel, as I hope, from the depths of my heart and thank God that I am not forgotten by the dear brethren and other precious ones.

Yours in hope,

J. R. Jones,

Route No. 1, Box 74,
Rockford, N. C.

The Letter.

Mr. J. R. Jones,

Dear Brother:

I am sure you will be surprised to hear from me. I wanted to come to see you while in the hospital but was providentially hindered and when I did go you were gone home with your brother, which I was glad to know. I am hoping you are getting on well and will be able to come and see us again. My wife hasn't been very well this year. She has just got out of bed. The past two days she has been up trying to help me with the work.

I have been sick ever since Tuesday after the last third Monday. I had to get out of bed to take care of my wife. I am not well yet, though I am intending to go to my meeting as usual, if the Lord is willing and we keep up and well. As we had a good meeting last time, a young man about 20 years old joined, I am looking for another

this time. I am trusting that the blessed Lord will still prosper my labors as long as it is His will for me to serve them.

I often think of you and the travels with you for my church and your seeing so many added to the church. Dear brother, you have been a most wonderful blessing, for the blessed Lord to show you so much and then to see it come as it was revealed to you. Dear brother, my days are about over. I shall soon have to lay this armor by and leave all these things behind. I am not so much interested in the things of this life as I have been. The church and its welfare is what I am mostly concerned about and as the scripture says, "looking forward to the heavenly and divine things, which are far better." I am making this too long. Excuse my bad writing and spelling. May the Lord continue his blessings to you. Remember me at a throne of grace.

Your friend and brother, I hope,
G. M. Trent.

Reidsville, N. C.

IN NEED.

Dear Readers of the Landmark:

My mother has been operated on for cancer of the breast, and as God would have it she is getting along fine.

Times are so tight I want to ask the dear readers of the Landmark that feel able and willing to help us in this time of need. If there is any one who wishes to help, please mail it to,

Your brother in hope,

W. A. ARMSTRONG,
Tarboro, N. C., R. 1.

ZION'S LANDMARK

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

Editor

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

Associate Editors

Elder M. L. Gilbert—Dade City, Fla.

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

Elder J. T. Rowe, 704 Deepdene Road, Baltimore, Md.

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WILSON, N. C., MAY 1, 1930

ARE WE, AFTER ALL, PRIMITIVE BAPTISTS?

It is rather amusing to read the editorial of Elder W. H. Crouse in Banner Herald of April 1, issue upon the above subject. While he exults that his people are progressive, he repudiates the name, "Progressive Baptists," which he says their opposers gave them.

Now, this Elder's people were driven out of the Primitive Baptist ranks some thirty years ago for certain innovations, either progressive or retrogressive. Evidently both. At any rate, this order of believers tried to bring into Primitive Baptist Churches, which had been content to remain apostolic in faith and order, things that could not be tolerated. It is both queer

and startling news to learn how this Editor restablished (?) this modern order to their lost estate. See! he tells how he did it: "A few years ago the Government asked us to take the census of our people. We did so. It proposed to list us as Progressive Primitive. We refused to be so listed. It was then proposed to put us in with the Regular Baptists. This we declined. Who was responsible for such a suggestion we do not know. We elected to remain out of the census unless we were counted in with the Primitive Baptists. This was finally done and we have been so listed ever since."

In the first part of the nineteenth century the mission spirit and its kindred brood sprang up among the Primitive Baptists, but it was not until 1832 that they finally expunged that element from them.

Here and there, some of those people are found claiming to be Primitive Baptists. Wonder if some of the Missionaries, who are making such a claim, with all their auxiliaries, which were never in the Primitive Churches and never will be, will try to make them Primitive Baptists?

It is strange that this highly esteemed editor should think to elect and denominate people what they are not, by saying so, even when he knows that his people are holding to the same things without repentance, for which they were non-fellowshipped by the Primitive Baptist Churches. Since then, like other denominations, they have introduced other things not held by our people equally as offensive.

Then he quotes the criticism of J. B. Cranfill, a Missionary Baptist, whose father was a Primitive

Baptist preacher. The Editor seems to delight in Cranfill's tirade of abuse, misrepresentation and ridicule of these people who are still holding and contending for the apostolic faith and order. He said, "No matter how many preachers were together on a given Sunday they all had to preach." Another great fault this religionist found to his father's people were that they were nearly all anti-prohibitionists and Democrats; and said that they claimed, "in order to be temperate one had to drink a little, some practicing more vigorously what they preached, exceeded the speed limit, or rather drink limit, and later along found it necessary to make acknowledgement to the church and be forgiven." This honorable Christian ridiculer of his father's church, goes on to say: "The story was current after the adjournment of the Association that year that following the meeting the neighbors picked up two wagon loads of empty whiskey bottles, which J. M. Baker, (the pastor) indignantly denied, averring that there was only one wagon load of whiskey bottles."

Knowing Elder Crouse as I thought I did, I was surprised that he should quote such stigmas from an enemy of all righteousness, but the more so, when he should add to his "brother" Cranfill's slurs by saying, "I have heard them tell about ministers who would take a drink before going to church, claiming it helped them to have 'the Spirit'." Then he was wont to exclaim, "Our people are rated as sober as any people on earth. Of all the ministers identified with the brethren represented by the Banner Herald, I know of very few

who are not ardent prohibitionists." This he adds by way of contrast, as Mr. Cranfill had in scoffing way referred to the old line Primitive Baptists; as, "They are nearly all anti-prohibitionists and Democrats." Doubtless those Primitive Baptists of forty years ago were true men then as now, few being a "Hoover-Democrat"—of one party yesterday and of another today. I am sure our people love the principles of truth, temperance, honesty and righteousness as well, yea, better than other religious denominations, even those represented by Eld. Crouse, not excepted. Let me ever stand for the church of God, the pillar and ground of the truth.

M. L. GILBERT.

RUBY JEWELL CLAYTON

With a sad and broken heart I make the attempt to write the death of my dear daughter, Jewell.

She was born Jan. 15, 1908 and died July 8, 1929. Her death was attributed to blood poison and a complication of diseases.

Jewell was a girl that whatsoever fell to be her lot always went well with her. She was a dear lover of little children. She had great sympathy for anything that was afflicted. Although she did not make any open profession, I believe she was a child of God. I saw a difference in her before she was taken sick. All during her sickness she was a patient sufferer. Before she became unconscious she laughed off and on all day. She seemed to be perfectly submissive. God only knows how heart rendering it is to give up a loved one at her age. It is a wound that can never be healed.

I feel that she is sweetly resting, where sad partings, sorrows, sickness pain, and death are felt and feared no more.

She leaves to mourn their loss mother, father, two sisters, and a host of relatives and friends.

Her sweet voice we love is still. Her vacancy in our home can never be filled. My desire is to meet her in heaven above, where all is love.

Funeral services were conducted by C. L. Woods at Eno Primitive Baptist church, her body was laid to rest in the church cemetery.

Written by her broken-hearted mother,
Mrs. C. C. Clayton.

MRS. EFFIE GILLESPIE

Mrs. Effie Gillespie was born in Lenoir County February 26, 1857, and departed this life October 16, 1929. She was happily married to Professor D. G. Gillespie of Tarboro August 4, 1875 in Wilson, N. C., who preceded her to the grave.

Sister Gillespie began teaching in the Tarboro Academy in 1881 and taught for more than forty years in the city and county schools of Edgecombe county and was regarded as one of their most efficient teachers.

Sister Gillespie joined the Primitive Baptist Church about 1881 and remained a faithful and devoted member to her death. She held her membership with the Little Creek church near Conetoe in Edgecombe county and took great delight in her church and always filled her seat unless providentially hindered. She was very kind to every body and wanted to administer to their comforts. Sister Gillespie was a strong believer in the doctrine of salvation by sovereign grace, and adorned her profession by an orderly walk and a godly conversation.

Sister Gillespie was tenderly cared for during her last illness in the home of her son-in-law, Mr. Harry Smith, where her lovely daughter Daisy and her grandchildren administered to her so gently. She leaves one brother, Mr. Joshua Rouse, two sisters, Mrs. Meniva Vines and Miss Millie Rouse, and three grandchildren together with a host of friends to mourn her departure.

The funeral was conducted by the writer in the midst of a large concourse of relatives and friends and her body was laid to rest in the family burying ground near her lovely country home beneath a beautiful mound of flowers to await the second coming of our gracious Redeemer.

Written by request,

S. B. DENNY,

Wilson, N. C.

RESOLUTIONS OF RESPECT.

Whereas the all wise Heavenly Father has seen fit to remove from our midst by death, our much beloved sister Lucettie Johnson. Sister Johnson was born April 27, 1846 and died February 6, 1930, making her stay on earth 83 years, 9 months and 9 days. She joined the church August 14, 1897 and was baptized by her beloved pastor, Elder J. T. Coats.

Therefore be it resolved that the church at Sandy Grove has lost one of its best and most highly esteemed members and surely a mother in Israel, one that never failed to fill her seat as long as she was able.

Second, that we extend our Christian sympathy to the bereaved family.

Whereas the church has lost a faithful member, one worthy of our love and respect, further resolved that we submit a copy of these resolutions to the family,

enter a copy on our church records and send a copy to Zion's Landmark for publication.

Done by order of church in conference Saturday, February 15, 1930.

Elder L. H. Stephenson, Moderator
Alex Dupree, Committee.
S. L. Ogburn, Committee.

NANNIE A. KEATON LEAKE

Nannie A. Keaton Leake was born Aug. 5th., 1845, and died November 4th, 1929, making her stay on earth 84 years, 2 mos. and 29 days. When quite young she was married to Wm. T. Hopkins, who preceded her to the grave, and from this union four children survive. These being Mrs. Lou Hundley of Danville, Va., Mrs. Joe Hundley, of Axton, Va., Mrs. John Stratton, of Ridgeway, Va., and E. D. Hopkins of Cullowee, N. C.

On the 18th day of July 1876 she was married to John Leake who with five children, a host of grandchildren, great-grandchildren and great-great-grandchildren survive her. These children are:

J. L. Leake of Price, N. C., S. F. Leake of High Point, N. C., W. M. Leake of Spencer, Va., Mrs. J. W. Eaves of Axton, Va., Mrs. W. L. Eaves of Martinsville, Va.

When young she united with the old school Baptist Church and lived a life of consistent devotion to God, until He saw fit to take her to live with Him in that good home, she spoke of so often. She was a faithful wife, a devoted mother and grandmother and will be greatly missed by the many friends and relatives who loved her so dearly.

Mrs. L. M. Hundley,
Danville, Va.

RESOLUTIONS OF RESPECT.

Whereas on the 16th day of December, 1929 our Heavenly Father has seen fit to call home, our dearly beloved and faithful brother, T. F. Holidia.

Resolved: First, That the church at Bethlehem Tyrell county sustains a great loss in the passing of our dear Brother and Father in Israel.

Second, That we deeply feel the need and pray God to give each of us, whose hearts are saddened, especially his aged and afflicted widow, divine grace as a mantle which will overshadow and enable us to bow in submission and meekly kiss the rod that makes our hearts sore, being assured that our loss is his eternal gain.

Third, That we send a copy of these resolutions to Zion's Landmark for publication. And a copy be on our church record. Done by the order of the conference.

March 1st. 1930.

W. R. HINES, Mod.
J. B. HOLIDIA, C. C.

RESOLUTIONS OF RESPECT.

Whereas, it has been the Lord's will to remove from us our beloved sister, Georgia A. Dunn, who departed this life on Sept. 29th, 1929, age 76 years. She had been a faithful and loving member at Red Banks church for about 38 years, always filling her seat when not providentially hindered. While the church has lost one of her best members, yet we mourn not as those without hope, for we feel that our loss is her eternal gain. May the Lord of hosts prepare each and every one of us to meet her in that beautiful city beyond the river of death, where the saints walk the gold-paved streets, clothed in white, and the glory of God and the Lamb illumine the place, and glad hallelujahs are sung in sweet never ending strains.

Resolved, 1st, That we bow in humble submission to God's just and holy will.

2nd, That we extend our heart-felt sympathy to the bereaved ones, trusting that He who does all things well may reconcile them to His divine will and cause them to try to emulate her life.

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

Done by order of Conference 2nd Saturday in March 1930.

Elder Luther Joyner, Mod.
J. R. Mills, Assistant Clerk.
Mrs. Z. R. Gay, Clerk.

Farmville, N. C.

LIZZIE HARRISON

By request I will write the death of Sister Lizzie Harrison. She was born November 3, 1889 in Martin County. She was the daughter of John J. Roberson and Bettie Roberson.

She joined the Primitive Baptist church at Bear Grass third Saturday in June, 1910 and was baptized Sunday by her pastor Elder J. N. Rogers.

She was married to Walter Harrison, March 13, 1912, and to this union seven children were born. Five of them survive Two died in infancy.

She died October 24, 1929, making her stay on earth 40 years.

She leaves an aged mother, two sisters, Mattie Harrison, Mittie Roberson, of Bear Grass, and one brother Dawsie Roberson of Robersonville.

She never had an opportunity to attend her church regularly on account of her ill health.

When our days on earth are over,
And from all afflictions we are free,
We hope to land on that bright shore
And join to praise with thee.

Written by her aunt by marriage,
MILLIE STALLS.

RESOLUTIONS OF RESPECT

Whereas it has been the will of our heavenly Father to remove from us our dear and much loved sister, Della Allbrook, it is with great sorrow of soul, we say "Thy Will O Lord, not ours be done."

Resolved,

1st, That we extend our heartfelt sympathy to the bereaved family.

2nd, That we put a record of this on our church books.

3rd, That we send a copy to Zion's Landmark for publication.

Done by order of the church at Kehukee Saturday before third Sunday in January, 1930.

A. B. DENSON, Moderator
WILLIE RIDDICK, Clerk.

MISS JOSEPHINE BUNTING

In memory of our sister, Josephine Bunting, who departed this life on the 13th day of February, 1930.

She joined the Primitive Baptist Church at Flat Swamp on the first Saturday in November 1902, some years after, she moved her membership to the Church of Rogersonville for convenience.

Resolved First: That we bow in humble submission to that God who is able to give and able to take away.

Second: That we extend our sympathy to the bereaved family.

Third: That a copy of these resolutions be placed on our Church book and a copy sent to Zions Landmark for publication.

Done by order of the Church in Conference Saturday March 1, 1930.

B. S. Cowin, Moderator
W. E. Robertson,
J. L. Robertson, Committee.

ELDER BEN MARTIN

Please publish in the May the first issue of Landmark the following appointments for Elder Ben Martin, of Burlington, N. C.

Upper Town Creek, May the 17th and 18th, 3rd Saturday and Sunday.

Elm City., Sunday night the 18th at 7:30.

Falls of Tar River, Monday the 19th.

Antrey's Creek, Tuesday the 20th.

White Oak, Wednesday the 21st.

Contentnea, Thursday the 22nd.

Lower Black Creek, Friday the 23rd.

Aycocks, Sat. and Sunday, 24th and 25th.

Wilson, Sunday night, 25th.

Yours very truly,
E. L. COBB.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LVIII

MAY 15, 1925

No. 13

MY JOURNEY'S END

"I must travel the miles till the journey is done,
Whatsoever the turns of the way.
I shall bring up at last at the set of the sun,
And shall rest at the close of the day.

Let me deal as I journey with foeman and friend
In a way that no man can assail,
And find nothing but peace at the roadway's last bend,
When I come to the end of the trail.

We are brothers who travel a great, common road,
And the journey is easy for none,
We must succor the weary and lift on the load
Of the pilgrim whose courage is done.

Let me deal with them each on my way to the West
With a mercy that never shall fail,
And lie down to my dreams with a conscience at rest
When I come to the end of the trail."

—Selected.

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

Associate Editors

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

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

\$2.00 PER YEAR

Mrs. Ellie K. Gimespe
1 May 25

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

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

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO.

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

EXPERIENCE OF P. D. GOLD (Continued from Last Issue)

It was on Saturday before the 2nd Sunday in March, 1870, at O'd Kehukee church, and at the old M. H. and I went and told them but little, for I have never been able to express my travail in full. They received me into that church, and on the next day Elder C. B. Hassell, a most precious brother to me, baptised me. It was in the same stream of water and the same place that I had baptised many when a Missionary Baptist, and many of them were present to behold this stoop. The time had been when this would have been an intolerable disgrace. But that day it appeared to me that I was as a dead man, so quiet and peaceful and so restful. Glory was everywhere and peace and love. It was on that day that the words that had been burdening my mind so long "Wherefore come out from among them," etc., were used by me as a text. It did not seem to me as preaching but the sweetest ease and relief, as the long pent up matter was emptied and I felt so refreshed. That text has never since burdened my mind.

After being received into the fellowship of the church I visited my father's section, and there was a little church of the Primitive Baptist faith in the neighborhood in which Eder Drury Robbins had lived and died. A seed had been sown there and a remnant was pre-

served. My mother heard me speak though she and my father had both gone off with the New School or Missionary Baptists. When she heard me she said, Son, you preach as they did when I was baptised, and I desire to live with you. She was received there on a confession of faith and her former baptism. Some time after this she and my father were in Wilson, and when he heard the preaching and saw the order of worship of the Primitive people here, he said it carried him back to the days when he was baptised, for it was like that, and he desired fellowship with us and was also received on confession of faith. My grandfathers and grandmothers on each side of the family were also Primitive Baptists, and thus my father's God is I hope my God. "My father's God and I will exalt him:" Ex. 15:2 Who is the God of Abraham, Isaac and Jacob and the Lord of our fathers? It is the God and Father of our Lord Jesus Christ, the Father of glory, and the God of all comfort. Him I desire to worship and serve. What a blessed mystery to be a son of God, born of God and identified with and related to the whole house of Israel.

There was then another matter that was unfolded in my experience. It was the case of what is called the prodigal son. I was that prodigal that had come home, been brought home and the fatted calf was slain, the ring of love was on my hand, the garment of praise had

covered me, then was feasting, music and dancing in my soul. This lasted months. Why cannot one remain in that blessed estate of love, feasting and obedience for life? What a sweet life it looks like it would be. -But alas, we leave our first love and coldness, doubts, barrenness and trouble set in.

One very prominent question that much exercised my mind for years was the nature and extent of the atonement made by Jesus Christ. The Arminians claim an unlimited, general atonement and say they preach free grace and free salvation which they charge the Primitive Baptists do truly believe and preach an unlimited atonement, and the Arminians can scarcely be said to preach any atonement at all. For the Primitive Baptists preach that no power on earth or in hell can prevent the salvation of the sheep for whom Christ laid down his precious life. For all power both in heaven and on earth is in his hands, and he has power over all flesh to give eternal life to as many as the Father has given him. But those who preach that many for whom Christ died are eternally lost do certainly limit his atonement. While those that preach that Christ hath forever perfected them that are sanctified, by the one offering of himself once, do preach an unlimited atonement. That is we hold that so effectual and perfect is the atonement of Jesus, the price that he paid down for the redemption of sinners, that nothing shall ever prevent the coming to him of any or all those for whom Jesus died.

The Arminians preach what they call an universal atonement, but it

is really no atonement at all. It is dependent on conditions to be performed by man that so fetter and clog their so called atonement of Jesus that many things controlled by man may defeat it, or render it ineffectual. It is left with the creature altogether whether he will repent or not. If he does not, although Christ did as much for him as he did for any other that is actually saved ye will never be saved. They hold that Christ died as much for all that are finally lost as he did for any that are saved. Whether the heathen are saved depends on many contingencies such as whether covetous man will give money to send the gospel there and then whether any go to preach to them, and then whether the heathen will repent and believe not, and further, whether they will live a godly life and none of these things are at all made certain by the death and resurrection of Jesus; but all are dependent on the creature. Now according to this where is any guarantee or certainty in the atonement of Christ or the salvation of any one? Is this not a most limited and uncertain atonement. In deed is it any atonement at all?

The Primitive Baptists preach the power of God quickens the dead, and that Jesus having all power quickens whom he will, and makes sinners willing in the day of his power, and that he saves and calls them with a holy calling, and not according to their works; and that all that call on the name of the Lord shall be saved, and that every one that thirsts shall be filled, and whosoever will come to Jesus shall be saved, and that all that are weary and heavy laden are among

the redeemed; or that salvation is free and without money or price or previous goodness of the creature; nor is it based on his good works foreseen, but causes the sinner to perform good works and lead a godly life.

Salvation is a gift in every and all senses of the word gift. Preaching too is a gift, and those that the Lord calls to preach receive their qualifications and preparations of him.

It is through much tribulation that we enter the Kingdom of Heaven. My trouble is not with the people my lot is cast among, nor with the doctrine they hold, as Ruth said, entreat me not to leave thee; or to forsake from following thee, and the feeling of my choice and heart is thy people shall be my people, and thy God my God.

The Primitive Baptists have faults and know that they are sinners. Nor do we occupy the land or live as we should. The strength is decayed, and burden-bearers are weak. The strength and force of discipline is much wasted, and we have departed from the living God in many things. Still they come nearer to the ancient landmarks than any people within my knowledge. They know the truth and rest in Jesus alone for salvation.

My trouble is concerning myself. My unbelief, and disobedient conduct give me more trouble than anything and yet it seems to me that it does not grieve me deeply enough or I would repent and reform more. Daily nothing but grace can reach my case. As I look back and can see my life how abased I should feel. Persecuting the church, reck-

less in manners, if called to preach it is in such a way as to humble me for life, having been brought from the land of Moab, if a Christian at all, having a fleshly experience, and was taught the depths of Satan by going through its cheats and practicing in its pretensions, if there is one that can truly say by the grace of God I am what I am it is myself.

Still after so much that should humble me, I am yet a sinner, no better, but rather worse.

If others have where-of to glory in works I have the Lord Jesus to glory in who had mercy on me and saved me. If others may seem to glory in salvation by works it does seem that none could blame me for loving salvation by grace. For nothing else could save me.

I can never ascertain to a certainty that I am a child of God. We are saved by hope, and walk by faith. We are to give diligence to make our calling and election sure. This is a life time matter, nor is the task finished while we are in this mortal state.

As to the matter of preaching it has never been clear to my mind that I am called of God to preach, as we know things naturally. It appears to me if I could know that he has called me to serve thus in the gospel of his Son that it would, next to my own personal salvation, be the greatest thing to know; and if I could know my services thus rendered are of the Lord and to the profit of his people, then it would be the sweetest and best of all labor.

When I was received among the Primitive Baptists I laid my services at their feet, and said on the

day that I was received that if my service was not of the Lord my desire was to cease, and that if I could quit I would like to do so.

But with me it is not a matter of choice, nor am I able to keep my mouth shut or hold my peace, yet I am not able to decide fully without any fear that I am a gospel preacher, and still I am afraid to try to stop, nor dare I do so.

This is a soul humbling life, a life of trial and straits. The question is never with me, what money shall I receive, but it is what have I to give? It is more blessed to give than to receive. Have I anything of the Lord to give? Has he given me a message for the people? I am poor in this world's goods and expect to be as long as I live. Yet the Lord supplies my need. He has cast my lot as an editor, and by my own labor I earn my bread for myself and those that are with me, and this is in harmony with my views of labor and duty. For a preacher or an editor is no better to labor than others, and labor is ennobling, and if by word or pen or writing I am able to serve the Lord that is enough for me. It does appear to me that money and the love of it is degrading, and that the best employment of man is to seek nobler things than worldly gain. While some suppose that gain is godliness, it does not occur to me that a soul is ever redeemed with money, or any such corruptible thing as silver and gold, and therefore money nor the giving of money can ever atone for sin, nor save a soul, either in this land or any other country.

The maintaining of these principles or those that the Primitive

Baptists hold renders one necessarily unpopular with the world. If ye were of the world it would love its own. We must be crucified to the world, hatred of men for sake of Jesus, and our names cast out as evil.

It was in 1871, contrary to any and all my expectations, or thought I was requested to move to Wilson where my room has been ever since. A contract had been made for me to live elsewhere and teach school. This contract was canceled by mutual consent.

Soon after moving to Wilson Eld. Bodenheimer who was then Editor of this paper, requested me to become Associate Editor, and pretty soon it came into my hand. All of this was unforeseen by me, unthought of and unsought, but as the way was opened I found myself willing, if enabled of the Lord, to serve in this way. Though feeling incompetent, yet it seems impressed on me thus to serve, and if it is profitable to the household of faith that is reward enough for me. This too seems to be the way Providence has prepared and opened for me to support my family and self with food and raiment together with the little help otherwise received. But it is mainly, indeed nearly all, obtained in this way.

It has been the disposition of my mind, or according to my feelings to serve churches. But seldom do I take any trip otherwise than as a pastor visiting the same churches I've been endeavoring to serve for years though it would be a pleasure to me to often visit other churches.

The brethren have borne surprisingly with me and my infirmities, while they are accused as sinners

and selfish. I know there is one sinner among them and that one is myself. They are a kind and loving people and have shown me much kindness.

For about twelve years my health was very poor and it was unusually much of an effort to keep going; but within the last year or two it is better. It was the Lord that healed me, for in him we live and move and have our being. Having obtained mercy of the Lord I continue to this present time testifying repentance toward God and faith toward our Lord Jesus Christ.

My hope is toward God, if not a deceived soul. Many are my heart sinkings and heart searching at times. Heavy burdens of a sense of wileness and friendlessness pass over me, yet the Lord delivers and I trust and hope he will yet deliver. There is hope that when our brief stay on earth has passed then we shall be partakers of the glorious fruits of the resurrection.

To this end I labor sincerely desiring to be found in Christ. To have a conscience void of offense toward God and man is the best of all living. There is no such living amid all the wealth and honors of earth. To be so exercised in the truth that one may be able to keep his body under and live to the Lord in peace and in good will toward men is the best of all living.

If God be for us who can be against us? If by the faith of Jesus I am enabled to live in truth dwelling with Israel in peace, and having good will toward men this is a good exercise.

May peace be upon Israel and the blessing of the Lord rest on and

direct my labor and may it be to the Lord.

Brethren, pray for me that my faith fail not. To be dead to the world and all worldly institutions, and alive unto God through Jesus Christ our Lord and to live the life I now live in the flesh by the faith of the Son of God, who loved me and gave himself for me, and be found unto praise and honor and glory at his appearing is my desire.

P. D. GOLD.

AN ANCHOR OF THE SOUL

Dear Brother Lester:

After reading Sister Williams' letter and your remarks following it prompted me to write some things I have experienced and kept to myself more than forty years. Twenty years after I had a hope for a hope which proved to be as I now believe, an anchor of the soul, both sure and steadfast, in my case, as it caused me more trouble than if I had had no hope, trying to solve the mystery as to how a child of God could be such and still be a sinner, and believe that he is saved from his sins, but the more light or revelation is given us the more we realize the mystery of godliness, for this cause, realizing my ignorance and illiteracy are so humiliating that I have not felt to write about the things that gave me the relief that I was seeking. From time to time I could see more and more the beauty and sweetness in the new birth. Regeneration brought about in some way, as in the case of the virgin mother of our Saviour, an overshadowing of the holy spirit in connection with our spiritual genesis and a new creature is formed independent of the

Adamic man which is not changed but the elder shall serve the younger. There the wonders begin and the world, the flesh and the devil keep up this warfare as long as we are in the flesh. I could see, after these precious truths were shown me that we are saved from our sins. "He that is born of God cannot sin for his seed remaineth in him," they are new creatures.

These are my views of the new birth and the gospel we learn from Paul, also from our experience brings to light this life and immortality. I have been hearing preaching from early childhood in a way, but never understood it until after I had experienced the above. As "the carnal mind receiveth not the things of the spirit, neither can he know them because they are spiritually discerned." Do we conclude that the preaching of the gospel is not instrumental in convicting and convicting dead sinners, but all of the honor and glory is of the Lord. He says I will not give my glory to another. I have been moved in some way to believe that all the preachers that preach and teach this doctrine are willing to abide in their calling and do not strive for the mastery or leadership and we never hear of them having division or church trouble, nor do they envy their brethren who may be considered more able than they are.

A very dear and precious teacher who is a good and able minister of the Testament. said to me some time ago, that if I was a preacher my doctrine would be questioned or criticised,. I told him that perhaps it was anyway but that I had never

expressed my belief to be free but I thought I was in line with those who were considered sound in the doctrine that the Baptists have been preaching as well as I could remember. I would like to know of you how you would answer a question that was asked me by a believer but not a member, as to the Re in Regeneration and Renewing of the Holy Ghost. At the time, I have no light and gave him no answer, but since then in comparing the scriptures with my views, it seems the church, the bride, the lamb's wife was his before time and having lost her identity in the fall of her federal head. He having to redeem her from under the curse of the law, it was necessary for him in redemption to regenerate by renewing of the Holy Ghost, washing her in His precious blood that she might be purified by the washing of regeneration and renewing of the Holy Ghost, which prompted Paul to say to Titus, not by works of righteousness which we have done but according to his mercy he saved us by the washing of regeneration and the renewing of the Holy Ghost. I would be glad to have your views on this subject. I do not think I ever heard any one advance an idea on this subject.

You are aware of the fact that I have passed my four score years and will not expect much of me having known me more than half of my life. You will make allowances for such as you cannot endorse. If the Adamic man is born again into eternal life there would be no death, but as I see it, he will die because of sin and if the preaching of the gospel creates spiritual life why not that all who hear the

gospel preached—as by the natural ear believe and be converted, and the bride must be cleansed and purified so as to appear as John saw her when on the Isle of Patmos.

Pray for me and mine.

Your little weak brother,
E. R. HARRIS.

Reidsville, N. C.

THE LORD IS KEEPING HER

Elder C. F. Denny,

Wilson, N. C.

Dear Brother:

Find enclosed check for \$2.00 for the Landmark for Mrs. Lucretia Evans, Greenville, N. C., Route 3. She is the sister that was so unfortunate as to have to go to the county home but I feel like I can say I believe the blessed Lord is guiding and keeping her. She is still bright in mind and well up on the scriptures to be seventy-eight years old. Her memory is good and she talks beautifully of the dealings of the Lord with her.

I hope she will not miss a copy of the Landmark as that is all the preaching she gets to hear, only as Brother Joyner goes sometimes and preaches for her and she seems to be overjoyed when she can hear preaching. It revives her and makes her feel she is not forsaken.

Brother Denny, I hope you will all be spared to keep the Landmark going for I do not want to miss a single one if I can help it. I read and reread and get the old ones and read old Brother Gold's writings which I so much enjoy. May the Lord add his blessing.

Your little sister, I hope,

MITTIE STOKES BRIGHHT.

Chicod, N. C.

CONDOLENCE

Dear Lida,

The news your letter brings is sad indeed for I loved your dear father as a dear brother in Christ, and for the many good traits in his make-up, and I sorrow that I shall see his face no more in this life. I mourn for your dear mother, too. She also has been a very dear one to me for many years, and as I write I remember that forty-four years ago today she was one of the brides maids at my marriage to Ella B. Harrison. (Blessed memory). She has been gone near eleven years, so I know just how your mother feels, and I am trying to ask the dear Lord, whom your father and mother have loved for many years to be with her as her day and trial requires.

I have been in the home of your dear parents enough to know that the love they had for each other was genuine. They were always true and faithful to each other. Each kindly considering the other, and it was always a real pleasure to me to spend time with them, and those occasions are sweet to my memory. I also think of the pleasure it gave me you and Eddie, as children to welcome me to your home.

Tell your mother that I know from sad experience what it means, and no one but the dear Lord can give her relief. It is good to know we have friends who would do us good if they could, but the Lord alone is our help. May he comfort her heart as no other can. She has a sweet hope of meeting him in that upper and better life.

As ever your friend,

JOSHUA T ROWE.

SACRED MUSINGS

Ah yes, I am sinful and mortal, grey hairs, the wrinkles and blemishes all declare the decay of this corruptible tabernacle. I love my body, this house of clay; this is very evident, for I nourish and cherish it., Ephes. 5-29, but it waxeth old, I feel its frailty, its aches and pains, its days of languor and sickness all admonish me that some day the earthly house of this tabernacle will be dissolved.

O thou precious Jesus, the Heavenly One, 1 Cor 15-49 my thoughts are turned to thee. Once thou was here in the world in the likeness of sinful flesh, thou wast slain, laid in the tomb, but thou hast triumphed over death and the grave, thou has risen from the dead, triumphed over sin and death and the grave, thou hast ascended on high, thou now art glorified, crowned with glory and honor. Heb. 2-9.

Hast thou not bought thy people with a price? This hope thou hast wrought in me, that my body and spirit are thine. 1 Cor. 6-20. O Savior, thou art precious, my soul clingeth to thee, and from thy loved doctrine this I know, our "bodies are the members of Christ." 1 Cor. 6-15. How instructive, how comforting is that word: "The body is for the Lord, and the Lord for the body." O Jesus, lovely one, mighty Redeemer, thou knowest the bodies of thy chosen ones are weak, mortal, corruptible, vile, but thy doctrine speaketh to my heart, they shall sleep in Jesus, (be laid to sleep by Jesus..) Blessed sleep! O, in that moment let me gaze upon thy charms,
And clasp thee dying, in my fainting arms;

Then gently, leaning on thy breast;
Sink in soft slumber into sacred rest.

Death's gastly form shall have a pleasing air,

And all things smile, while heaven and thou art there;

My soul with thee in paradise shall be,

My body laid to sleep by thee.

Laid to sleep by thee?

O sweet, consoling thought, my flesh shall rest in hope. "Laid to sleep by Jesus." Thine own voice shall us awake, yes, we shall awake with thy likeness, Psalm 17-15, immortal, incorruptible; glorified, fashioned like unto the glorious body of our ascended Redeemer. Phil. 3-21. We shall bear the image of the heavenly. On earth I see all comeliness decay, here pain and sickness, woes and death are ours.

O sin does so mar and taint our mortal life, here we have blight, and shadow, bitterness and strife, but there, in heaven above, where reigns our dear Redeemer the known. There, there is no waning of our day, there shall be no night there, the Lamb is the light thereof. Rev. 21-23-25.

O then, when in my dying hour
All nature sinks and fades away,
Support my soul with thy redeeming power;

Thy smile shall be my everlasting day.

FREDERICK W. KEENE.

Raleigh, N. C.

ION'S LANDMARK

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

Elder P. G. Lester—Roanoke, Va.

Elder M. L. Gilbert—Dade City, Fla

Elder C. F. Denny—Wilson, N. C.

VOL. LVIII

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WILSON, N. C., May 15, 1925

THE CREATURE

Elder Geo. W. Hundley, Callemas, Va., requests me to write my thoughts on Romans 8-20, For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.

In order to get a proper understanding of what the apostle means by the creature we should first determine which creature it is to which he has reference. Evidently to my mind the entire subject matter of this chapter has reference to the subject of salvation in which his nature, character and condition are set forth. If any man be in Christ he, the man who is in Christ, is a new creature. The operation by which he comes into Christ constitutes a creation—created in Christ Jesus—and the result is a new creature—created, made, and formed of the dust of the ground of a new

earth under the canopy of a new heaven and a new earth wherein dwelleth righteousness. While the sinner man is the subject matter of the new creation, the creation itself is in Christ Jesus, who is himself the sum and substance of the new creation, and is the first born of every creature. Christ in you the hope of glory. In a blessed experience Christ becomes formed in the subject of gospel address the hope of glory—not a hope, but the hope. While Christ is the hope it is the sinner's hope, the creature's hope. And while the sinner saved by grace realizes that in his flesh, his carnal nature, his sinful self there dwells no good thing, and while he is subject to the wretched effects of the leprosy, which remains in the walls of the earthly house in which he tabernacles in this life, yet he does not yield to despair, for Christ is in him that blessed hope by which he is saved—that all sufficient hope which is both sure and steadfast, and as is his hope so is he. He feels to be possessed of a blessed assurance that Christ is his all and in all, and therefore he can not fail, but must prevail, he must be saved. The most of this confidence, of this present salvation, is the grace of God through faith, "by grace are ye saved." He had felt a disposition in him and like a thorn in his flesh which seemed to taunt him with the vain and flattering things of earth, and he besought the Lord that it might be removed, but the Lord replied, "My grace is sufficient for thee. In weakness is my strength made perfect; so that he could say, when I am weak then am I strong. Evidently it was ac-

cording to the will of the Creator that the creature should be of just such composition and character as it is said to be, subject to vanity, susceptible to the affection of vain, delusive and foolish things, giving heed to seducing spirits and the doctrine of devils: running after witches, yielding to their crafts, and standing opposed to the things that make for peace and rioting in hate and hateful things until you are made to wonder if it is possible that such things may be really attributable to one who has tasted that the Lord is gracious. And you must say, yes, it must be so, for while I, at times can but hope in God, at other times I have had to fight these things and to beat my body, to bruise it, and mortify it, to keep it under lest having preached to others, I myself should be a castaway; and I feel but for the sufficiency of grace I must have utterly failed, but for the grace of God, which is ever with me, keeping me through faith unto the ultimate of salvation, which is an ever present salvation in the gracious preservation which is in Christ Jesus, I should not, in the midst of these sore trials, be able to stand and rejoice in hope of the glory of God.

This creature is crucified unto the world and the world is crucified unto him. Therefore he is dead to the law by the body of Christ, and is alive unto God through faith which is in Christ. The faith by which he lives is the faith of Christ and is in him, and tho Paul is in the flesh and lives a life in the flesh, it is by the faith which is in Christ the Son of God, who loved him and gave himself for him.

These creatures are two fold in their make up. As such they are made so to be. As sons of man they are capable of knowing the imperfection and frailty that is in man and what it is to be a sinner, and to need salvation and from what sinners are saved; and as sons of God they are given to know the perfection and stability of God, and His power to bring into subjection to the obedience of Christ every vain and foolish thought which like the fools eye is so often seen feasting upon enticing vanities at the ends of the earth. But the command reaches them even there saying, look unto me, all ye ends of the earth and be ye saved for I am God and there is none else.

This creature is the subject of gospel address—the one to whom the Lord commands that the gospel should be preached, and Paul says this gospel which was preached to every creature under heaven—These are the living creatures of God who know the joyful sound and believe it and rejoice in it, however there are some that do not believe which is in evidence of the fact that in fact they are subject to the vain things of earth, and for the time being can not enter in and lay hold of the promises and I embrace them, and to give personal application to their own hearts, but are rather disposed to confer them upon the children of God; while at other times they feel to say, surely these precious things are for needy sinners such as they feel themselves to be.

Paul feels now to be the chief of sinners and again he is less than the least of all saints. He finds a thorn in the flesh, a messenger of

Satan to buffet him and humble him—lest he become exalted through the abundance of revelation that was given unto him. Some of our people are afraid to say to even their pastor, "you preached a good sermon, I enjoyed it," for fear he will become puffed up, or get the big head, and kill himself, I admit that what is called the big head is a dangerous disease, but there is no need of apprehending that one of God's called and sent ministers could possibly be thus afflicted; for he knows how to make preachers and to temper them by putting a charm in their flesh that makes a sore that runs all through the night, that makes them sometimes, to become as they feel to be, a stench in their own nostrils, and to abhor the very clothes they have to wear. I sometimes feel that I must have fallen out by the way except the Lord had kept me by his power through faith which is in His Son, who endured the cross despising the shame. What shame? My shame, therefore I am not ashamed of the gospel of Christ. "Ashamed of Jesus, that dear friend upon whom my hopes of heaven depend." No; when I blush—be this my shame, That I no more revere His name."

These creatures are sinners, saved by grace. In their flesh there dwells no good thing while in Christ Jesus they are perfect wanting, or lacking, no good thing.

These creatures are nothing by grace that they are in the flesh, nor are they anything in the flesh what they are by grace in the spirit.

Jacob as a man was a sinner, a supplanter, but as the servant of

God, his name was called Israel. As Israel he was the creature of God one who served him, but as Jacob he was the creature man the sinner, the subject of salvation. As God loved Jacob he was the subject of salvation, the sinner, and as he blessed him and called him by a new name he was the sinner saved—Israel—the friend of God. Thus we find in Jacob all the characteristics of this creature. The Lord commanded the enemies of Jacob to be round about him forever and yet he fought his battles for him and kept him as the apple of his eye. Every day of our lives we are given to prove within our own hearts that the Lord is the saviour of sinners and that we are saved by His grace.

This creature is not what he used to be nor is he what he expects to be. He is not satisfied with what he is, he does not want to be what he used to be, and has no confidence in those who claim to be what he craves to be. He is a riddle to himself and to every one else except those who are just like him.

Since I began to pen these thoughts I see that our dear brother, Elder Hundley has passed away, and has no doubt entered into everlasting fullness, and does not need what I have said. He was about totally deaf and got his comfort from reading but now he must be satisfied with seeing Jesus as he is and being like him. He knew the joyful sound by faith speaking to his heart in a voice small and still.

May peace rest in our memory of him.

P. G. LESTER,

DEMSEY W. CALHOUN

It is through much weakness and with sad hearts that we will attempt to write of the death of our dear father; Dempsey W. Calhoun.

He was born August 4, 1848, and died December 22, 1924, making his stay on earth 76 years four months and eighteen days. Funeral services were conducted by his pastor, Elder A. B. Denson and interment made in the old home burial grounds.

In April 1874 he was married to Jennettie Francis Brake. They lived peaceably together until her death in February 1897.

In 1890 they both united with the Primitive Baptist church at Falls of Tar River, Rocky Mount, N. C., and were baptized by the pastor, Elder P. D. Gold.

To this union were born nine children, five girls and four boys, who were all raised to be grown.

In November 1902, he was married to Ella Womble of Nash county, unto this union were born two boys.

He was always prompt in attending regular meetings at his church and also others when not providentially hindered.

In February 1917, he was ordained as deacon of his church which office he faithfully filled until his death.

After June 1924 he was confined to his bed most of the time being able to attend church only a few times.

He bore his sufferings patiently never complaining or even becoming tired of his bed. He often said he was only waiting for the good Master to take him from this vile, sinful world.

He always greeted his company with a smile and seemed to enjoy having them so much; especially the members of the church. He would say he didn't feel worthy of such good company and didn't know they thought so much of him.

All was done for him that doctors, nurses and loving hands could do but none could stay the icy hand of death.

He was always a kind husband and loving father, speaking kind words at all times and always ready to help the sick and needy.

He leaves to mourn their loss a loving wife, nine children and twenty-eight grand children, together with a host of relatives and friends, two children having preceded him to the grave.

However we mourn but not as those without hope, for we have a sweet hope that he is still alive in Christ.

Sleep on dear father and take thy rest. We all miss and love you but God loves you best.

Written by his unworthy son and daughter.

DORA WORSLEY and
M. D. CALHOUN.

MRS. LOUISA A. WYNN

Death has again entered Singleton church and taken from our midst our dearly beloved sister, Mrs. Louisa A. Wynn. She was so loving and faithful ever manifesting her great love for the household of faith. We shall miss her, but we bow in humble submission to Him who doeth all things well.

She was born in the year 1855 and was the daughter of John and Annie Jenkins.

She was married to Mr. Thomas A. Wynn and to them were born nine children, 6 boys and 3 girls. Five of them preceded her to the grave. On July 10th, 1892 she came before the church at Singleton, gave a reason of her hope in Christ was received and was baptised the next day by Elder L. E. Everett. She always filled her seat at church when able. We feel that she was rich in faith and in her the grace of God did abundantly abound.

She was taken sick January 10 with weak kidneys, weak heart and side pleurisy, but got some better until February 3rd she had a paralytic stroke of the right side and remained unconscious until she passed away on February 19th from this world to regain consciousness where all is joy and peace and love to be forever blest. She leaves a husband and four children, who did for her all that loved ones can do with many brethren, sisters and friends to mourn their loss which we hope is her eternal gain and we hope to meet her on Zions' blissful shore.

A few years ago she, with her family, moved to Norfolk, Va., where he could not attend her meetings regularly but she attended meetings in Norfolk and would write to us at home when she could not come. She was with us in our meeting last November and seemed to rejoice in it so much. She was brought to Singleton church where Elder E. C. Stone preached her funeral after which she was laid to rest to await the resurrection morn.

May the Lord comfort the sorrowing hearts.

Done by act of conference Mar. 7, 1925

ELDER J. N. ROGERSON, Mod.

MRS. SARAH T. ALLIGOOD, Clerk.

HAD TO ENTER HOSPITAL

Dear Mr. Gold:

Elder W. W. Styron asked me to announce through the Landmark that he left home to fill his appointment with the churches but when he got to Mewborn's he had to enter the hospital to have an operation for appendicitis. For this cause he will not be able to meet his appointments.

Brother Styron is profitable for the ministry and we hope he will soon be out and preaching to the people of God who love the truth.

As ever your true friend.

L. H. HARDY.

RESOLUTIONS OF RESPECT

Whereas, God, in His infinite wisdom, has seen fit to remove by death, our esteemed and much beloved brother and deacon, P. M. Walker, who passed away March 18, 1925. Brother Walker loved his church and the doctrine of salvation by grace. Had no confidence in the flesh. He walked out his religion, a man of few words. His answer was yea and nay. Was a deacon thirty years.

Resolved, First, that we bow to God who rules all things after the council of His own will, that it was the purpose of God to take him to a better land than this, where no farewells will be said, no shedding of tears, no separations, all will be peace and happiness.

Resolved Second, That the church at Pleasant Grove has lost one of its most useful members, and that we will miss his council and words of comfort and that we extend to his wife and children our sympathy.

Resolved, Third that a copy of this notice be sent his dear wife, a copy be spread on our church book and a copy be sent to the Landmark.

Done by order of the church while in conference.

B. B. McKINNEY, Mod.
T. A. STANFIELD, Clerk.

ISAAC CORNELIUS CLAYTON

It is with a sad and broken heart I make the attempt to write the death of my dear sweet baby boy. Corne ius was born May 16, 1920 and died September 29, 1924, with blood poison from his teeth which caused his death. Funeral service was held in Eno Primitive Baptist church in Durham county by Elder Chas. Woods, pastor of the church, after which the little body was laid to rest in the church cemetery. I did not know what trouble was until the Lord took my dear baby from me. Only those who have experienced parting with a loved one at his age can know how sad it is. He loved to go around with his papa so much. Pen nor tongue cannot tel how heart-rending it is. But I know the Lord knows best. I am satisfied he is at rest. Sometimes I feel if it had been the Lord's will to take him in infancy we would not have missed him so much. The last few months he lived he was so smart and tender hearted I felt like he would grow up to be a good boy. He leaves father, mother and three sisters to mourn his loss. We miss him everywhere. The choice of the family is gone, his sweet voice we loved is still. His vacant seat can never be filled. My greatest desire is to meet him in heaven above where all is love.

Written by his heart-broken mother.

MRS. C. C. CLAYTON.

MRS. EMMA CARROLL

I have had a very great desire to write a short sketch of my dear mother's death, Mrs. Emma Carroll, the daughter of Henry and Elizabeth Greene. She was born April 4, 1855, and died on March 21, 1925. She was a good and faithful mother. She had lots of trouble during her life. Her husband was taken from her in 1902, leaving her with one small son about ten years of age. They lived alone for about eight years, then she broke up house-keeping, and made her home with me, but stayed with her oldest daughter about half of the time. During the influenza she lost two sons and one daughter in the month of October, 1918. Only the Lord could give her strength to bear her troubles, then I was taken the day the last son died, with the same disease, so she left home and stayed with me until I was able to be up. She bore her troubles with much patience.

I do miss her so much, I just cannot realize she is dead a part of the time. It seems like she will come back home soon, as she called our house home. She had been with me just three weeks the day she was buried. I was so glad she spent her last days with me, where I could be with her. I do hope some day to meet her where there is no more parting. I feel like she is sweetly resting. She called her mother and husband while she was sick. believe she is with them, she was the most patient and pleasant sick person that I ever saw in my life, she did not want to worry anyone to wait on her.

She was a member of the Primitive Baptist church for about thirtythree years. Funeral services were held at the grave by her pastor, Elder Jesse Barnes. She leaves to mourn her loss, two sons and two daughters, Mrs. C. E. Perry, Mrs. J. I. Whitley and Worth Carroll and Earl Carroll.

Written by her devoted daughter,
MRS. J. J. WHITLEY.

DEACON P. M. WALKER

The subject of this notice was born December 17, 1854 and died March 18, 1925, making his stay on earth 70 years three months and one day. He was happily married to Miss Hulda B. McKinney October 13, 1874. Eighteen children were born to this union. Eleven children his wife, 60 grand children and nine great grand children survive, together with many relatives and friends to mourn their loss.

Brother Walked joined the church at Pleasant Grove Saturday before 3rd Sunday in May, 1888 and was baptised the next day by Elder J. A. Burch. Soon after he united with the church, he was ordained a deacon. For thirty years he filled this place.

Brother Walker was a lovely brother. He was sound in the faith and doctrine, and ever adorned the profession he made

with an orderly walk and godly conversation. He was born in Rockingham County and died at the place where he was born, near the church he so much loved. He was a good provider, was a fine tobacco grower and laid aside his savings till he accumulated a nice amount to leave behind.

He believed in plainness, industry and frugality. His answer was yea and nay.

When Brother Walker saw his lost and ruined condition, it was so severe that he could not work for three months. He verily thought that he would go to torment. But the Lord was leading him in paths unknown to him. I have heard him tell his experience many times and thought, if I could tell one so bright as his, surely I would not doubt as I do. When he was delivered, he said he heard the sweetest singing he had ever heard in his life, just above his head, and he knew the song and it was "Dark and Thorny is the Desert," etc. He viewed the church at Pleasant Grove, the church sitting in conference with Elder J. A. Burch as moderator. Such wonderful evidence. He had wonderful views on the scriptures and loved to talk on the same, and of the dealings of the Lord with him, ever ready to give a reason of his hope. I shall miss him much. He seemed to love me so much, and gave me many assurances that I was called of God to stand before the people to preach the everlasting gospel of God. He was paralyzed for about two weeks. He told his people that he saw a peace for them all, and told his dear companion not to grieve after him. He could not speak plain, after being paralyzed, but whistled two verses of "From Every Stormy Wind That Blows." He must have felt some of the sweetness of the mercy seat (Christ).

He was laid to rest in the cemetery at Pleasant Grove, there to remain till the Lord shall bid the sleeping dust arise. A large congregation attended the funeral, which was conducted by Elder J. W. Gilliam and the writer. The floral offerings were beautiful.

Will say to the children, emulate the example your dear father set before you. One son (G. W.) is a member with us, and is a deacon. Very much like his father.

Now may the grace of God be with you all, is my prayer for Christ's sake.

T. A. STANFIELD.

McIver, N. C.

(Lone Pilgrim, please copy.)

RESOLUTIONS OF RESPECT

Whereas on January 30th, 1925 God in His infinite wisdom has seen fit to call from the shores of time one of the loved members of Mingo church, Sister Polly Barefoot. She was born November 22nd, 1865. May 10 1883 she was married to Minson Barefoot. She was baptised second Sunday in October 1911, by Elder W.

M. Monsees. Always filling her seat if not providentially hindered.

Resolved First; That we deeply sympathize with the bereaved ones, her husband has lost a good wife, the church a devout member. We point them to the Lamb of God who taketh away the sins of the world.

Resolved Further; That a copy of these Resolutions be spread on our minutes and a copy be sent to the Landmark for publication and a copy sent to the bereaved husband.

XURE LEE, Mod.
DAVID GODWIN, C. C.

ELD. W. N. THARP

Born in Tipton County, Ind., Dec. 9th, 1849 united with Primitive Baptist church in early youth and began preaching before he was of age.

In October the 5th, 1872 he was married to Mary Ann Newhouse, of near Morriston, Ind.. Had one son, who died at birth and one son now living, Charles W. Tharp, who with his wife Rose, is now living in Jacksonville, Fla.

He was the son of Samuel and Elizabeth Tharp, pioneers of Tipton County, Ind. He leaves one brother, David, now living in Missouri, and one, Harris, in Oregon. He was for many years a member of Shiloh Church, near Morristown, Ind., where he was ordained to the ministry in 1878, but about 1892 moved his membership to Bethlehem church near College Corner, O., moving with his family from Greenfield, Ind., to Liberty.. Later he moved his membership from Bethlehem church to Fairfield church. January the 1st, 1919 he united with Sugar Grove church at Goodwin Corner, Ind., where he retained his membership until his death.. He taught school in early life, but on account of ill health he began working as a contracting carpenter, which he followed for many years. In the last few years he had been in the greenhouse business in Liberty, building up a large business from a small beginning within a short time. This he followed until age and ill health compelled him to retire. He traveled extensively through many states, proclaiming the unsearchable riches of God. He was truly a spiritual-minded man, deeply interested in his church, and disclaiming any merit or trust in works of righteousness which he had done relying wholly and entirely in the free grace and mercy of God. He was a lover of children and found his greatest joy in their companionship. No sacrifice was too great for their pleasure. On the 18th day of July, of this year he was taken with his last sickness and on the 25th started with his son Charles for Jacksonville, Fla., where he was cared for in his son's home until August the 28th, he was removed to St. Luke's Hospital where he stayed until his death which occurred at 9:45 p. m., September the 4th, he died in peace.

CHURCH NOTICES

CHANGE OF MEETING

Mr. John D. Gold,

Wilson, N. C.,

Dear Sir:

You will please publish in four issues of your good paper, Zion's Landmark, that we the Baptist church of Christ as we truly hope of the Primitive faith and order here at Lexington, N. C., being assembled in conference on Saturday night before the 4th Sunday in March, 1925 do hereby agree that we change our meeting time from the 4th Saturday at 7 o'clock and Sunday at 11 A. M., in each month to the 3rd Saturday night at 7 o'clock and Sunday 11 a. m., in each month.

We invite all true and orderly Baptists and especially ministers to visit us at any time and please pray for us when at a throne of His rich grace.

This done and signed by order of the church in conference on Saturday night before the 4th Sunday in March, 1925.

ELDER S. H. REED, Mod.

Mount Olive, N. C.

C. E. GILLMORE, C. C.

R. F. D. No. 6 Box 11.

Lexington, N. C.

ANNOUNCEMENT

This is to certify that on the 25th day of April, 1925, I became willing to withdraw from fouling Elder C. H. Hagan in his rejecting the church at Turner's Swamp until he and the church becomes reconciled and settles their troubles, and I will not in the meantime, preach or officiate with him in any of the gospel ordinances. For the benefit of the church at Turner's Swamp and myself, I desire that this be published in Zion's Landmark. I am in fellowship with them and they have my prayers and sympathy.

ELD. GEORGE ROBBINS.

CHURCH NOTICE

The Primitive Baptist church at Hunting Quarters, the Lord will, will hold her three days yearly meeting on Friday, Saturday, and 2nd Sunday in June.

Our ministering brethren and sisters who are in fellowship with us are invited to come and worship with us, and to behold our order.

We are also glad to see our friends with us.

L. H. HARDY, Pastor.

JOHN D. SMITH, C. C.

STAUNTON RIVER UNION

The Staunton River Union meeting will be held with the Richmond church, Richmond, Va., Friday, Saturday and fifth Sunday in May. All lovers of the truth are invited.

The church is located at 28th street and Simms Ave., South Richmond. Take Forest Hill car south.

G. S. WEIDER, Church Clerk.

UPPER COUNTRY LINE UNION

The next session of the Upper Country Line Union will be held, the Lord willing, with the church at Lynche's Creek, Caswell Co., N. C., on the 5th Sunday and Saturday before in May, 1925. Brethren sisters and friends are cordially invited to come and be with us, especially ministers.

This church building is located one half mile from Corbett, N. C.

W. C. KING, Union Clerk.

EASTERN UNION

The next sitting of the Eastern Union is to be with the church at White Plains where we hope to meet a big number of the brethren and sisters and especially ministers.

A. W. AMBROSE, Clerk.

CONTENTNEA UNION

The next session of the Contentnea Union will be held with the church at Pleasant Hill 5th Saturday and Sunday in May.

Visitors by railroad should write me what train they will arrive on, Friday P. M., or Saturday A. M., and they will be met.

H. L. BRAKE.

Rocky Mount, N. C.

SKEWARKY UNION

The next session of the Skewarky Union will convene with the church at Robersonville, Martin County, N. C., fifth Sunday in May 1925 also Friday and Saturday before. Elder N. H. Harrison was appointed to preach the introductory and Elder J. C. Moore his alternate. We invite all lovers of gospel truth to be with us.

R. A. BAILEY, Union Clerk.

BLACK CREEK UNION

Please publish in the next Landmark the Black Creek Union is to be held at Creech's church Saturday and 5th Sunday in May. Visitors to be met at Micro on Friday afternoon. A general invitation is extended.

J. T. COLLIER.

LINVILLE UNION

You will please publish in the Zion's Landmark that the next session of the Linville Union will be held with the church here at Lexington, N. C., the 5th Saturday and Sunday in May, 1925, and we extend a general invitation to all true and orderly Baptists and especially ministers to come and be with us. All trains will be met on Saturday morning on the Southern railway and Friday evening on the Winston-Salem south bound railway.

BRO. H. S. WILLIAMS, Mod.
Spencer, N. C.

C. E. GILLMORE, Church Clerk.

R. F. D. 6 Box 11.

Lexington, N. C.

SMITHFIELD UNION

The next session of the Smithfield Union will meet with Bethany church, Johnston county, N. C., on Saturday and 5th Sunday in May, 1925. Elder R. E. Johnson is appointed to preach the introductory sermon, Elder G. W. Boswell appointed his alternate. Brethren, sisters, friends and ministers especially are cordially invited to attend. It is convenient to railroad in Pine Level.

Yours respectfully,

J. A. BATTEN, Union Clerk.

Wilson's Mills, N. C.

ANGIER UNION

The next session of the Angier Union will be held, if the Lord willing, with the church at Middle Creek on Saturday and 5th Sunday in May, 1925, and we invite all true lovers of the truth in Christ to be with us in this meeting, and we extend a special invitation to the ministering brethren to be with us. Those coming by railroad will be met at Garner either Friday evening or Saturday morning by notifying Brother J. B. Britt or Elder E. C. Jones, McCullers, N. C. Route 1.

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

A. H. DUPREE, Union Clerk.

Willow Spring, N. C., Route 2.

LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union is appointed to be held with the church at Memorial on the fifth Saturday and Sunday in May. This church is at Stem, N. C., where visitors will be met.

C. T. HALL, Union Clerk.

Woodsdale, N. C.

BLACK RIVER UNION

Please announce that the next session of the Black River Union will convene with the church at Back River meeting house in the town of Dunn, N. C., on the last Sunday and Saturday before in May.

M. V. BLACKMAN, Union Clerk.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLDSCHOOL BAPTIST

VOL. LXIII.

JUNE 1, 1930

No. 14

THE LORD, HE IS THE GOD.

"And Elijah put the wood in order, and cut the bullock in pieces and laid him on the wood, and said fill four barrels with water, and pour it on the burnt sacrifice, and on the wood. And he said do it the second time. And they did it the second time, and he said, Do it the third time. And they did it the third time. And the water ran round about the altar; and he filled the trench also with water.

And it came to pass at the time of his offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac and of Israel, let it be known this day that thou art God of Israel, and that I am thy servant, and that I have done all these things at thy word.

Hear me, O Lord hear me, that this people may know that thou art the Lord God, and that thou hast turned their hearts back again.

Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood and the stones and the dust, and licked up the water that was in the trench.

And when all the people saw it, they fell on their face, and they said, The Lord, he is the God: the Lord, he is the God."—1 Kings 18:32-39.

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

ASSOCIATE EDITORS

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

ELDER S. B. DENNY ----- Wilson, N. C.

ELDER J. T. ROWE ----- Baltimore, Md.

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THE PURPOSE OF ZION'S LANDMARK

“Ask for the old paths where is the good way.”

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

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

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

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

NOTICE!

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

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

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

Each subscriber can tell the time to which he paid for the paper by noticing the date 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

HAS NO SCRIPTURAL SANCTION

Mr. John D. Gold:

There seems to be some Primitive Baptists that believe in what they call absolute or unlimited predestination of all things both good and bad; but the late Sylvester Hassell, who was moderator of the Kehukee Association for about 35 years, never did endorse that doctrine neither has the Kehukee Association ever endorsed it nor does it now.

We herewith enclose an editorial written by the late Sylvester Hassell on that subject, and published Jan., 1903, in Messenger; and republished Nov. 1928 in Advocate and Messenger. The editorial speaks for itself, and you are requested to publish what we have written and the editorial with Eld. Hassell's name just as it appears in same.

A. B. Denson, Moderator,
B. S. Cowin, Clerk of the
Kehukee Association.

The Gospel Messenger and "The Absolute Predestination of All Things."

"While Elders Respass, Mitchell, Henderson, and myself, Editors of the Gospel Messenger, have felt and said, with both tongue and pen, that the difference between the most of Primitive Baptists who reject and the most of those who receive the doctrine of "the absolute predestination of all things" is a difference more in expression than in reality,

yet we ourselves have never favored or endorsed the phrase—"the absolute predestination of all things," and I will now state in a brief way our reasons:—

1st. Because the phrase is not in the Scripture.

2nd. Because it is not in any church Articles of Faith, and does not occur in uninspired literature before the year 1831.

3rd. Because it totally ignores God—it does not say who did the predestination.

4th. Because it does not make the slightest distinction between holiness and sin, but lumps them all in together, and apparently charges both of them to the predestinator; although holiness and sin are infinitely different, according to the testimony of the Holy Spirit in the heart of every child of God.

5th. Because in the London and other Confessions of Faith which refer to all things either causatively or permissively to the sovereignty of God, the distinction between God's relation to holiness and sin is, to guard against misunderstanding, carefully given in the same sentence, by the declaration that God is not the author or approver of sin, and that He does not offer any violence to the will of the creature, nor take away the liberty or contingency of second causes; and in other places of such Confession it is repeatedly declared, just as the Scriptures declare, that God permits, leaves, and gives over His

creatures to sin without compelling them to do so.

6th. Because, although the first statement of this doctrine in 1832 and its last statement in 1902 were unusually and commendably moderate, many of its advocates have in the past and do now run it into the most unscriptural, God-dishonoring, and man-ruining extremes.

7th. Because the phrase is highly offensive to the most of our people and needs everlasting explanation and qualification to the great majority of Primitive Baptists, who understand it to confound God and Satan, holiness and sin, therefore it should be abandoned by those who love God and holiness and their brethren more than they love a phrase devised or defended by any man or any set of men. The noble self-denying Apostle Paul says, "If meat make my brother to offend (or stumbles him or causes him to sin), I will eat no flesh while the world standeth, lest I make my brother to offend." (I. Cor. 8:13). Paul was the most pointed writer on predestination in the Scriptures, and yet he never used the phrase—"the absolute predestination of all things," or "God's predestination in all things."

Predestination, like election, creation, redemption, regeneration, and resurrection, is a divine and infinite depth which no finite mind can fathom. It is God's business, and not ours; and the more we discuss it and try to explore and explain it, the more mysterious it grows, and the more confused and divided and embittered against one another we become. It does not occupy one two-thousandth part of the Scriptures, and yet some of us seem disposed to make almost

everything of it, and want to be talking and writing and arguing about it always. Moses, the wise leader and lawgiver of Israel, says, "Secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." (Deut. 29:29). And the most reverent children of God are content to be wise in and seek not to be wise above what is written, but leave the great mysteries of Divine Revelation as the Holy Spirit has left them in the inspired Scriptures, and remembering that love is the fulfilling of the law, and is far more important than eloquence or knowledge or even faith and hope, they long to love their holy and merciful Father in heaven with all the powers of their souls, and to love their brethren as they love themselves, and to bear and forbear with them as they feel that they, in their own imperfections, need to be borne and foreborne with.

Brethren, let us think, and write of what we know more about, of what we are more agreed upon, of what the Lord has done for us in our Christian experience, and of what He would have us to do in love towards Him and towards our fellow-men, especially towards the household of faith, the members of the mystical body of Christ with whom, if we are what we profess to be, we are to live in perfect love and peace during the never-ending ages of eternity."

Sylvester Hassell.

EXPERIENCE.

About 1892 I became troubled about my condition, did not know what was the trouble with me but

about two years I was relieved of my burden, after then the Lord appeared to me and said you go to the old Baptist church and be baptized. It is the right church and the true church. In a few days one of my friends came to see me and asked me how I was. I told her I was troubled to death, I feel like I shall die, and she said I am glad to hear that. I said to her I would not wish a dog to be in my condition.

Dear brethren and sisters after having all this trouble I will try to write some of my experience as to what the Lord has done for me as I have had a mind to do for some time. I have tried to get rid of it but I cannot. I feel like if I do try I will rest better satisfied for I have tried to get rid of it so I feel like I am bound to write you a few lines to ease my hind. I have tried to live as close to the Lord as I could. I was young and I thought I was getting along all right. I lay down like tonight and I had a vision. I thought I was sitting in my back door and I saw a black cloud rising in the east and it covered the whole element and just before it reached the sun Christ came out of the sun and appeared at my back door. He looked at me and said, I have come to judge the people. I looked and the people were coming in every direction and when they met he said you all come to me and I will tell you where you will have to go and they did so and he sent them all to heaven except one and that one he told her she would have to go to torment. You know I felt bad for it was my time next to ask and I felt condemned, but I ventured and asked Him and He told me I could go to heaven. No one knows how I felt but some one that has been through

the same. I did not feel worthy of such a happy place and when I rose the next morning I was burdened to death. I found myself to be a condemned sinner. Lord, I was miserable, could not eat nor sleep. I could rest no time at all, it appeared to me death was at the door and I was bound to die and if I died in the condition I was in, that torment was my doom. I would get up in the morning and go to the door and open it and watch the sun rise and something would say to me, you will never live to see her set. How miserable then I was. I would have to watch her set and something would say to me you will never live to see her rise again, and it was that way for about six months. I would get their meals ready and get William, my husband and the two little children seated at the table, and ask their father to feed them for I could not bear to eat a bit. My appetite was finally gone. I could not eat or sleep. Oh, how miserable I was, a poor wretched sinner. It was the only thing that did me any good, was begging God to have mercy on me a poor vile sinner. It appeared to lighten my burden a few moments and at that time I truly did not know what my trouble was for I knew nothing about Primitive Baptists. I felt like I was bound to die but still I did not have a pain in my body, but at the Lord's own appointed time I was relieved of my troubles. I rose one morning, my burden was gone. I threw open the door and everything looked like it was praising God in the highest even the pines and the grass and fields, it looked like a new world. I could not help praising my Savior for I felt good and happy. I am a poor helpless undone sinner,

but I am thankful to know the Lord knows what I am, but I had not heard a sermon in eight years, for I had no way of going to church at that time, and I knew nothing of Primitive Baptist doctrine. I had never heard one preach. My health was poor. One night I had just gone to bed. I was not asleep for I had just lay down and the Lord appeared to me the prettiest man I ever saw, and he was bare-footed and had on a long red robe and he looked me in the face and said, You go to the old Baptist church for that is the right church and the true church, and be baptized. I felt like I could not stay away from my brethren and he appeared to me three different times and spoke the same words every time, and when he appeared the last time I was willing to obey. My health was bad and the doctor could not help me any. At last to my surprise one Saturday morning my husband came to the door and asked me if I didn't want to go to church that day. I said, Lord, that I do but I am not able. He said, don't have any excuse. I looked at the clock and said I cannot get ready on time. He said you will be in time, so he helped me to get ready and I went and when I got there they were going in the house and they sang a little and Brother Lancaster took his Bible and opened it, read and took his text and went to preaching and I asked the lady that sat by me who had told him about the condition I had been in so long, and she said, no one. Lord, how I felt. Then Brother Gardner got up and took his text and went to preaching and it appeared to me he preached to me and no one else. He told me what I had been troubled

about better than I could myself. I had never seen any one join, but when I found myself I was sitting in front of the pulpit. Both of the brothers came to me and talked with me a few moments and they all received me and I was baptized on Sunday by Eld. John Gardner. Nearly all the neighbors told me it would kill me if I was baptized, my health was so bad, but I told them I had as well die with a chill as the fever. I went and was baptized and came back home and went to mending right away and did not take any more medicine.

The half has not been told for I can not tell it for I am not worthy, for I do feel so unworthy to be among such good people, for if I am one at all I am the least of all. Oh if I could feel like they look to me it appears to me I would be satisfied, but I feel so unworthy to be in their company. God bless them. I pray, Oh I want to be with them. Let us therefore ever follow after the things which make for peace and things wherewith one may edify another. Oh, may we do nothing but to love one another for he that loveth another hath fulfilled the law, for of him and through him and to him are all things to whom be glory forever. Let every soul be subject unto the higher power, for there is no power but of God. I want to live with them and I want to die with them and I want to be buried with them, for I love them and cannot help it. I have been through something. There has been one year of my life I could not go to preaching since I have been a member on account of poor health and I felt like I had gone and deceived the brethren, but I know I could not deceive God so I

was in lots of trouble and on old Christmas eve I knelt by my bed side and prayed to him if it could be His will to show me before the day breaks next morning if I had deceived the brethren and sisters. I know I could not deceive God and that night I had a vision. I was standing on the porch and all at once there rose a tree not far from the edge of the yard the most beautiful tree I have ever seen. I spoke and said, Lord have mercy, what can that be and a voice spoke and said, this is the tree of life. I spoke and said, Lord it is beautiful and a voice spoke and said you and Gurnie have a promise of life in this tree. I spoke and said, Lord have mercy on me. Oh that did strengthen my little hope. It is good to have the presence of the Lord with you. The little hope I have is all I have to lean upon, but I would not be without it for the world. I was sitting by myself in the room one day rocking my daughter's little baby and I was studying my condition. I was left alone in this unfriendly world. My husband was dead and gone, my children all married and gone and I felt so lonely and sad. I was shedding tears and something like a dove passed the window and spoke to me clear and plain and said, comfort ye, comfort ye, I will be with you till the end. It made my poor soul leap for joy to think I have a friend so dear to me, but I am so often made to shed tears of joy. I do feel so unworthy and so unfit to take a seat with God's people, but I feel like if I could not take a seat with them I could not live. I want to live with them and die with them. God bless them, I pray. I love them and I can't help it. I do not feel like I am

my own keeper and and it impossible for me to live as near the Lord as I wish to. I want to trust in Jesus through faith and that not of myself, it is a gift of God, not of works lest any man should boast. Life is weary, but a little hope is sweet for God's truth never gets old but stands as a guide to the weary traveler of Zion till they pass through the portals of death into the sunlight of eternal day. Let us love the Lord in duty. Let us also love one another for His sake. No good that I may ever do can purge my heart within, only with thy cleansing blood. I know he can cleanse my heart from sin. That is the only life that will endure is one that's kind and good and pure.

Lou Frances Howell.

CELEBRATING HIS 74TH BIRTHDAY.

Dear Mr. Gold:

As Eld. J. T. Satterwhite is a contributor to your paper, and your readers know him that way, if not personally, I believe they, and you, will be interested in knowing of our last meeting held at La Grange Primitive Baptist Church, May 11. He is our pastor and has been seventeen years. As this day was his birthday the membership decided to hold an all-day service, honoring his seventy-fourth birthday. Church friends, and others from far and near—some more than a hundred miles away—met with the church to show their love and esteem for him. All enjoyed the day which could be considered quite a success religiously and socially.

Two services were held, Eld. Satterwhite having charge before noon, then a basket dinner was served, after which Elder. J. W. Harmon

from Opelika, Ala., conducted the service. A spirit of true friendship and sweet fellowship was manifested during both services, though no one joined. The noon hour was a happy one for all.

At the close of the day, Eld. Satterwhite was presented with \$100., a gift from church and friends. This amount is indeed small when compared to the high esteem in which he was held by the church and those who attended the birthday celebration. Too much in praise can not be said of this man of God who has lived such a consecrated life—a full life of faithful service to his home, friends, churches and Maker. About three-fourths of his seventy-four years have been spent in preaching the gospel—always bearing the marks of a true minister. Many have been his afflictions and hardships, but he has borne them without complaint, looking to Him who will some day deliver him from them all. He is in very feeble health now, but his many friends everywhere are wishing for him many more years before he passes on. However, when that time shall come they feel assured he will be able to say. "I have fought a good fight, I have kept the faith, etc.," Then when the Great Day shall come, he will be among the number to whom it will be said, "Well done thou good and faithful servant. Enter thou into the joys of thy Lord."

Mrs. F. J. Pike,
100 Hill St., LaGrange, Ga.

A MEMBER 21 YEARS.

P. D. Gold Pub. Co.
Gentlemen:

I am sending you a new subscription to Zion's Landmark for

Sister Lalia Dowling. She is a dear sister in belief and in the Lord I hope. She is very dear and close to me and how we esteem her in our church! She is a loving sister to everybody.

I have been a member of the Old Baptists for 21 years. I have been fed from the Master's table and have enjoyed many good moments which I can feast in my poor soul.

My husband is a dear old Primitive Baptist preacher and I feel like the dear Lord sent him to preach for he was an uneducated boy, poor in this world's goods and I feel like the Lord has blessed him wonderfully to preach the unsearchable riches of our blessed Saviour. I don't have the privilege of going to church with him as much as I would like to for he is gone twice a month. He goes so far that I can't go with him. He has been preaching for 18 years and has served 3 churches most all the time and is serving 3 now.

I am an unworthy believer of the Gospel of Jesus Christ and saved by grace if saved at all.

The wife of Eld. W. A. Simmons
McClenny, Fla.
Route 1, Box 70.

LIKES THE LANDMARK

P. D. Gold Publishing Co.,
Dear Elder Brothers:

I have been receiving Zion's Landmark for more than a year, and it has been very comforting to me. I look forward to its coming as I would look for preaching time. However I have changed my address. So please change the paper. The old address was 116 Marion St. My present address is,

Mrs. Ella Smith,
Daytona Beach, Fla.

Zion's Landmark

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

Editor

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

Associate Editors

Elder M. L. Gilbert—Dade City,
Fla.

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

Elder J. T. Rowe, 704 Deepdene
Road, Baltimore, Md.

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No. 14

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WILSON, N. C., JUNE 1, 1930

WHAT IS HARD DOCTRINE?

From time to time, in conversation, from pulpits and through both secular and so-called religious papers, strong criticisms are made of those, whose simple faith and beliefs enable them to contend earnestly for the plain, simple yet glorious gospel truths, for which prophets of old, Christ in his ministry, and his apostles and followers have ever contended as set forth in the scriptures.

It remains a fact, that all the ridicule and sarcasm that men may vent, never changes the truth into error, nor has it in the past, in the present, nor, will it, in future years change the law of the Spirit of Life, in Christ Jesus, one iota; nor prevent the spiritual law of life from

making free, the children of God, from the law of sin and death.

Jesus suffered persecution from the self-righteous world. We read, "If ye suffer with Him, ye shall also reign with him," and that the sufferings of this world are not worthy to be compared with the glories to be revealed, in the life of the children of God here and hereafter.

Jesus said "He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him." John 6:56. Those who only had a carnal conception of his words did not believe them.

We read, "As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. This is the bread which cometh down from heaven; not as your fathers did eat manna, and are dead; he that eateth of this bread shall live forever." John 6:57-58.

Jesus taught these things in the Jewish synagogue in Capernaum, and many of his disciples said, "This is a hard saying; who can hear it?"

They had heard it with the natural ear; but did not understand its spiritual meaning. Did Jesus hear their murmurings? Probably not with the natural ear; but we read, "When Jesus in himself knew that His disciples murmured at His words, He said unto them, Doth this offend you?"

If men were offended at the teachings of our Lord, it is no marvel that carnally minded men murmur now when men contend earnestly for the same spiritual truths for which Christ and His Apostles contended in their day.

In that day, the disciples and fol-

lowers of Jesus were blest with the personal touch and simple teaching of the greatest teacher of all time, the man Christ Jesus, who spake as never man spake, and yet many were offended at His words.

To this unbelieving people Jesus said, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life." "I am the living bread which came down from heaven; If any man eat of this bread, he shall live forever, and the bread that I will give is my flesh, which I will give for the life of the world." John 6-51.

The flesh is vain and ever ready to take offense when it is set at naught, except when it is crucified with Christ, with all its affections and lusts. Men who talk, preach or write in such a way as to show to the unbelieving world, that they have no confidence in the flesh, in so far as it relates to a spiritual work or service; save as the fleshly minded man may be moved to service by the Spirit of the Lord, such teaching, ever has been and ever will be unpopular, and even despised by those who feel to be sufficient of themselves to render such service unto God as will bring God under obligation to bless them for service and not in service.

The average modern religionist of the day emphasizes personal endeavor to the end that God will bless according to the effort. The scriptures make it very clear that a spiritual work cannot be performed save as men and women are moved to work through and by the operation of the Holy Spirit.

Jesus, the only sinless man of all time, said, "I can of mine own self do nothing, and says further "For

as the Father hath life in himself; so hath He given to the Son to have life in Himself," thus proving, beyond dispute, that; every good as well as every perfect gift cometh down from the Father of lights with whom there is no variableness, neither shadow of turning.

Persecution, being buffeted, beaten with stripes, prison bonds, ridicule and all the ignominious, ill treatment, that befell Christ and His Apostles, Disciples, and on those who have believed on Him through their word, has never diminished the love of God for His people nor has it hindered Him in bringing to a saving knowledge of the Lord Jesus Christ, all those who have felt, now feel, or that may yet feel the great need of the mercy of the Lord; for, like as a father pitieth his children so doth the Lord pity those who come, broken in spirit, as humble beggars at a throne of grace, asking, not for justice or reward; but asking, for mercy and pardon.

Jesus said many things that worldly minded men think is hard doctrine. Let us review some of His hard sayings, as the world looks at such things.

(1) "Of myself I can do nothing."

(2) "They that are in the flesh do mind the things of the flesh."

(3) "To be carnally minded is death."

(4) "The carnal mind is enmity against God, not subject to the law of God, neither indeed can be."

(5) "They that are in the flesh cannot please God."

(6) "If Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness."

(7) "All your righteousness is of me saith the Lord."

Surely the seven witnesses, Christ's own words, are sufficient to show beyond dispute that man, in his carnality, cannot worship God, acceptably.

As we have given seven quotations showing the impossibility of man, void of the spirit, worshipping or serving the Lord, let us here record seven of the many quotations showing the temporal and eternal security of all the people of God, who are, as shown in the scriptures, an innumerable host, of every land, nation, kindred and tongue, who have been redeemed by the blood of the Lamb, and who shall come from the four quarters of the earth, from the seas and from their graves, to meet and greet the Lord, together with those who shall live and abide unto the day of his second coming, and with whom they shall be caught up in the air, forever to be with the Lord.

(1) "I am the good shepherd, the good shepherd giveth His life for the sheep."

(2) "I know my sheep and am known of mine."

(3) "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 pluck them out of my Father's hand."

(4) "I and my Father are one."

(5) "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die."

(6) "I thank Thee O, Father, Lord of Heaven and Earth, that Thou hast hid these things from the wise and prudent; but hath revealed them unto babes."

(7) "In My Father's House are

many mansions, if it were not so I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also."

Is it any wonder that those who believe as Jesus believed and taught are called old foggy and out date, and are accused of believing all manner of things not taught among us, since the worldly are spoken of as ever learning and never coming to the knowledge of the truth.

The Angel of the Lord, proclaimed salvation through Christ, "For unto us a child is born, a son is given, His name shall be called wonderful, councillor, the everlasting Father and the Prince of Peace, and of His government and peace there shall be no end to order it and establish it, with Judgment and with Justice, even forever."

"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."

In hope,
O. J. DENNY.

TO OPEN THEIR EYES.

Acts 26:18. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Paul was brought before King Agrippa, and told by him that he was permitted to speak for himself and the verse quoted is a part of what he told the king. He told of his first knowledge of Jesus Christ. Although he had been a strict religionist for a

long time he had not known Jesus, or believed in Him as the Son of God. Neither did he desire to know Him. He was an enemy to Jesus, and doing all he could against him. But Jesus knew Saul of Tarsus, and he was a chosen vessel unto him to bear his name among the Gentiles, as he told Ananias in Damascus. Paul afterwards taught that God loved his people even when they were dead in trespasses and sins, which evidently was true in his case, and the Lord having a people among the Gentiles, will bring them to his fold, as he said other sheep I have that are not of this fold, them also I must bring and there shall be one fold and one shepherd. John 10:16. We note that Paul is sent to open the eyes of the Gentiles, not to call them from death to life. The power to raise the dead is in God, alone. Jesus said, as the Father raiseth up the dead and quickeneth them even so the Son also quickeneth whom He will. Now Jesus came to Saul just before he entered Damascus, and quickened him, and told him that he had appeared to make him a minister, both of the things he had seen and of that which he would afterwards show him. So we see that ministers of the gospel of Christ are made by him, and he shows them the things to which they are to testify. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. Matthew 24:14. The preached gospel does not quicken dead sinners, but opens their eyes to a clear understanding of the truth as it is in Jesus. Peter went to the house of Cornelius, but Jesus had been there and told him to send for Peter, and

when he got there he preached Jesus to those gathered together and the Holy Ghost fell on them, and their eyes were opened to see the duty of Baptism. The Lord sent Phillip to preach to the Eunuch who wanted to know the truth as it is taught in the scriptures, and Philip preached Jesus to him and his eyes were opened to see as he had never seen before, and Paul and others preached the doctrine of grace to Jews and Gentiles and their eyes were opened to see that Salvation is of the Lord, and that all the praise is due to him. So every truth taught by the apostles and ministers of the gospel, to that extent opens the eyes of those formally unestablished in Bible truth. We send a child to school, he has life, but does not know its mother tongue, but every lesson the teacher gets that child to understand to that extent he has turned the child from darkness to light, as in nature so in grace it is only the living that is or can be taught, and as all error is of satan, when the child of God is turned away from error he is turned from the power of Satan unto God, and as following error and the practice of that which is false or not taught in the word of God is sin, when they see the right way and walk therein they receive forgiveness of sins and also inheritance among them that are sanctified (or set apart) by their faith in Christ to the true service of His holy name. So we see that preaching the gospel did not quicken sinners in the days of the apostles but was intended by the Lord to comfort and instruct those who were already born of God. It pleased God by the foolishness of preaching to save them that believe. Not the unbeliever,

but the believer is saved by preaching the truth to him, not from sin and hell, but from the worship of false gods. Then how careful those who preach to others should be to obey Paul's solemn charge to Timothy to study to show themselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth, give to each his portion in due season, not both saint and sinner as is sometimes said, but each child of God, young or old, and in every line of service that they may be instructed according to the word of God. How good and profitable it is for the preacher to show to each their proper place in the kingdom and each one abiding in his calling.

JOSHUA T. ROWE.

"THE COMMON SALVATION"

Jude addresses the sanctified, preserved and called of God in the relationship of "beloved," saying, "When I gave all diligence to write unto you of the common salvation," he felt it needful to exhort, having a common interest in all the Lord's people, both Jew and Gentile, that they should earnestly contend for the faith, or that system of doctrine once delivered to them; and, in secondary sense, that inward faith in the heart unto righteousness, and confession by mouth unto salvation. Possibly, he may have been given a prophetic eye to see how some in the church, in this age, would traduce the faith by teaching that the saints obtain "the common salvation" by obedience and good works. But there is nothing in that term, or the context to warrant such teaching. Would it not be amazingly strange that finite men should get wise above what is written, vessels

of the Lord's grace and mercy, even "the work of his hand," who "are the clay and He is the potter," will so far forget their experience and deny that salvation, and even the things that accompany it, are solely of the Lord? Unquestionably, it is in this time state, where the chosen need and receive salvation; "for by grace are ye saved through faith," saith Paul. In heaven the "beloved" will never need faith or salvation, as they are to be forever with Jesus in glory and like Him, reaping the joys and harvest of grace in its fullness.

The conscious blessings of "well done, good and faithful servant," are often realized in Christian pilgrimage no one will deny, but the results are obtained by the volition of their own free will or option, is what I question. It is claimed by some that the elect, in regeneration are given ability to keep all the Lord's commands, and that their blessings are conditioned upon keeping them, which, if true, would dispense with prayer for grace to help in time of need.

This modern doctrine, "believers conditional salvation," which has crept into our ranks in the last sixty years, has caused more confusion and disruption than any innovation, since Andrew Fuller introduced the unscriptural mission-spirit in 1792.

Now and for many years, certain leaders in the church are wont to take matters that pertain to life and godliness out of the covenant of grace, and place them back under the law, in the sense that those who are "born again" are able to render true worship and acceptable service to God without the leading and power of the Holy Spirit. Even some are claiming to be "free-

willers"—free to obey or not obey, to serve or not serve. Webster defines, "free," to mean, "not being under restraint, necessity, physical or moral." Where will such find a scriptural injunction granting believers "liberty" to obey or disobey? What obligation would a servant owe his master if he should be granted the right to work or play? Such a privilege might be called a "liberty-actor"—one without restraint or necessity.

Mr. "Free-willer" says, "I believe God desires willing service." Then asks, "Do you think He wants unwilling service?" No; but God says "his people shall be a willing people in the day of his power," and "without me ye can do nothing." Free agency is worth nothing when without will or power. Men drink freely when thirsty, and eat freely when hungry; but when neither thirsty nor hungry, would they do so? How can men be free-agents when they do things that are necessary? Is there no necessity or restraint in obedience? Is not an agent acting for another? Or is he free to act from "assumed liberty?" Some many mean that they obtain a salvation not of the Lord or by grace, by doing more than their duty, or were under obligation to do. Did not the Lord say ("When ye shall have done all things which are commanded you, say, We are unprofitable servants?" Not say you have gained a salvation by doing your duty, and are now profitable to the Lord and self. But the doing of more than duty or obligation may be to the credit of "conditional-believers-salvation." But it may have not been thought of by the Saviour at that time that his people in the latter days would do a

surplus service and work. I do not recall that I ever heard these say they had done more than their duty; but the little and poor in spirit will say, they have come short, doing things they should not do, and leaving undone things they should have done.

It seems that the pet text of our brethren who would transfer the "common salvation" into an uncommon salvation by free obedience and good works, is found in Phil. 2:13. But the ones, who believe that they are saved by grace, which is the common salvation, have found that the result and power therein experienced were from God working in them both to will and to do.

Also the "common faith," referred to by Paul, is the same faith of all who are made to believe in God by "the working of His mighty power." Without controversy the "common salvation" is the salvation by which the heirs of God are saved in every age from all sins from their birth till their death, receiving a complete deliverance from every foe and soul damning danger, and a full salvation to every spiritual good, both for time and eternity.

Truly men have received providential deliverance and special salvation in many ways, but none of these were soul blessings. When Peter saw Christ walking on the water he asked leave to go to Him, and while going, he saw the wind boisterous, he was afraid; and he beginning to sink, cried, saying, Lord save me," and when Jesus had saved him from drowning, he said unto him, "O, thou of little faith, wherefore didst thou doubt?" If Peter had a free will at this time, it was severely acted upon. At another time the Lord had told Peter

and the other apostles that without Him they could do nothing. But Peter had to be converted from his free agency and creature ability by a bitter personal experience. I have heard a few of our preachers say, who had more zeal than knowledge, that Peter had the power to keep from denying his Lord, and could have done so. With Paul may I say? "Let God be true, but every man a liar," who would dispute the Master's word. For when Peter said, "I am ready to go with thee, both to prison and death, Jesus replied saying, "The cock shall not crow this day, before that thou shalt thrice deny that thou knowest me." When the hour of trial came Peter had neither free-will nor creature power to keep from denying the Lord. So, I am as ready to believe what Peter said as any conditionalist, who says believers can do and keep all the Lord commands them to do, from the power of that life given them in the new birth. Now let me say, I do not question but what God enables his people to keep his commands; but it is only, when the word of God comes from God to them; but that the life of the regenerated was the enabling power, is what I do not believe. The Lord being with the Hebrew children in the furnace, made one-seventh hotter than necessary to destroy life, was why they did not perish; and so, likewise with Daniel in the den of fierce lions.

The followers of Alexander Campbell will tell all that have lived long enough to be accountable for their sins, that if they will hear, believe and obey the preached word that they will be eternally saved, with one proviso—must keep obeying until death. These folks might

be termed "free-actors," for they hinge eternal life and salvation upon their ability to do the necessary works, while Paul would tell them that salvation is by grace, and not by works, even righteous works. But they will not believe him. Some of our brethren believe in salvation by grace, and think that brethren should use the form of sound speech cannot see but a shade of difference in the "doctrines" of those who hold that eternal salvation is conditional, and those who advocate that time salvation is conditional. But I love and cannot non fellowship these brethren, who advocate "believers-conditional - time - salvation," from tradition; for when you have a heart to heart talk with them, every one says that is "born again," that without the Lord they can do nothing spiritually, and that it is the Holy Spirit that leads and guides into all truth. All who love God and His people should be willing to labor in love to convert these dear children from their unscriptural teaching; yea, may I say, save them from error in doctrine, and with all our natural ability labor to save all we can from temporal and moral wrongs, and transgressions; but I know it is impossible for me or any other man to cleanse any from sin, or fit them for immortal life by anything I can do or say. Christ Jesus was made to be sin for his people, and on the cross He fulfilled the law on their behalf, and every condition relative to life, salvation, godliness and righteousness, leaving none to be substituted by the sinner, believer, or any for Himself to be done, in order to complete salvation of all his people. Repentance, faith, hope, love, obedience, good works, and victory, are not condi-

tions of salvation, but the effects thereof. Many religionists think that God deals now with the people only through the written word. Do any among us believe that the many commands and injunctions in the scriptures are obligations for his children to do and obey? Where is the gospel servant that was led to preach from the power of the commission to the apostles, "Go ye into all the world and preach the gospel to every creature?" If there had been no special or direct call to preach there would be but few, if any today, that would be move with Paul to say, "Woe is unto me, if I preach not the gospel."

Any precept or command taught in the scriptures must get into the heart by the power of the Spirit to be effective. There is a cause for every effect. Evidently, when the word of God comes from God to a man there will be a response; for the creature is made willing in the day of his power. Many of the Lord's commands are so displeasing to the carnal mind that they are resisted with all the energy of its strength, as did Jonah. He was made to cry "out of the belly of hell" when God brought up his life from corruption; and he being willing to avow, what all his children must do at God's time, "Salvation is of the Lord."

M. L. GILBERT.

ELDER J. C. HOOKS.

Dear Brother Denny:

It has been my desire and intention for sometime to write something of the life and death of our beloved pastor who has passed on from this life to one that is far better. As we all know Brother Hooks was one of the most gifted men of this age that any one can recall. The Lord had a purpose in calling him. For he had served his time on earth, and it was spent in the greatest service that human being could render to this world. For the Lord had

called and qualified him to preach the unsearchable riches of Christ and his kingdom, which was of such a great comfort to so many many weary fainting children of the true and living God. And not only the one's that believed as he did loved him and what he preached, but the world could see that he was a man of God. We all know that he had been taught of the Lord and had been blessed to see and understand great things which many of us could not understand. And even though he is dead, there lives in my memory some of the many beautiful texts that he preached so comfortingly from. One of them was, "Arise my love, my fair one, and come away, for lo the winter is past, the rain is over and gone. The flowers appear on the earth. The time for singing of birds has come, and the turtle dove is heard in our land." This may not be the exact words, but this is pretty much the way it reads. Any way it is a beautiful scripture and it applies only to the child of God. I heard him preach so beautifully from one beautiful Sunday morning in Fremont. They also sang a song with these words. I can recall one other song that he so often gave out, "Thou dear redeemer, dying lamb, we love to hear of thee; no music is like thy charming name, nor half so sweet can be. Oh, let me ever hear thy voice, in mercy to me speak, etc." Another one of his texts was, "Comfort ye, comfort ye, my people saith your God, speak ye comfortably to Jerusalem, cry unto her that her warfare is ended, and that her iniquity is pardoned, and she shall receive at the Lord's hand double for all of her sins." I can almost hear him read these beautiful words they mean so much to me. For there are times with me when I feel as he said he did at times, and that was, that it was his promise, and I have the sweet hope that this is my precious promise. And in his preaching he often mentioned Sampson's prayer which fitted my case and many has been the times with me that I felt the need of this prayer. "Lord remember me this once." Just now I recall a beautiful dream that I had once before he died, I was at Aycock's Church with Brother Hooks and a few others, I can't recall any one of them, but while standing up near the stove we all were looking up toward heaven and saw Jesus caught up and go away up into heaven, and it was made known to us that just as he has gone away up into heaven so in like manner shall he return again. He is coming to this earth again to gather together in one body his chosen elect and what more could any one need than to be cheered with the sweet hope that when done with this life that we will be through suffering, sorrow, and sin. As we all know, Job was a man of sorrows, and acquainted with grief, so is every true child of God. Brother Hooks often mentioned

Job and Jonah in his preaching which are to my mind two blessed characters even though they did undergo afflictions and chastisement. He also spoke often of Daniel in the lions den and the three children in the fiery furnace. I love to think of these characters. Knowing that surely the Lord was with them or else Daniel would have been devoured, but the Lord was able to lock his jaws and Daniel was safe. And the Lord was also with the children in the fiery furnace, else they would have been burned to death. And the Lord is with His people today just as He was then. They are protected and upheld by the very same God that locked the lion's jaws. When I can feel the presence of my God with me I don't fear anything, all is well with me, not even satan. But when he withdraws his presence from me, nothing goes well with me. It is such a wonderful thing to be reconciled to whatever befalls us, to be in a state to praise and adore instead of to murmur and complain, but so often we are in this state. I hope that I am thankful for the many, many blessings that have been bestowed upon me all the days of my life. I feel that I can say of a truth that there has been so many instances in my life where the power of the Lord has manifested in my life not because I have been so good and deserved such blessings, but because it seemed good in his sight. He came not to save the righteous but sinners and even though I am not worthy of such a prize, the Lord saw fit I hope to open my eyes that I might see, and my heart that I might understand many of his great and marvelous works to the children of men. Therefore I am blessed to go on my way rejoicing in one that has all power both in heaven and in earth. "Blessed are they that know the joyful sound, for they shall walk O Lord in the light of thy countenance." What a glorious privilege. It is beyond explanation. Sometimes I feel it is too much for me to enjoy. But I am thankful, I hope, that the Lord saw fit to manifest his goodness to me early in life. I joined the church at nineteen and was baptized one beautiful Sunday morning in June, and this was and has been to me the greatest day of my life. Brother Hooks baptized me and sister Stella Saul at the same time. She joined on Saturday at Aycock's and I joined at the water. She said as we were coming out of the water that she hoped she would always be as happy. Brother Hooks told her that she wouldn't be though.

"The weapon of our warfare is not carnal, but mighty through God to the pulling down of the stronghold." There has been through all ages of time a question as to there being a supreme God that rules here on earth. There is such a beautiful and wonderful manifestation of God's

power in so many instances that it seems that all human could see, and yet without the revelation of these things it is impossible to believe them. The scriptures say that He opens and none can shut, shuts and none can open. Hence no man by searching can find out God. The sun, moon and stars are one of the most beautiful and sure proofs of some power above man's power. Who is able to command them to shine and who is able to cause darkness and day? Who can command the rain and snow to come forth or bid it to cease to come? Who created the beast of the fields and the fowls of the air? Who can calm the mighty ocean and winds? Who can give life to anything? All this is impossible with man. How much more able is man to give spiritual life? And still there are people that claim that if a person just will do all these things they will have eternal life. I am glad that the Lord in His eternal arrangement didn't have anything for me to do in order to inherit eternal life. But rather rejoice in the fact that I am trusting in an all-wise supreme being who is able to thwart every purpose of satan, and to uphold my weak and feeble knees, speak peace and joy and rest to my troubled soul, and at last save me.

As many of us know Brother Hooks had many friends, and there were so many sad and broken hearts when the news came that he was dead. The day he was buried was a very rainy day, but in spite of this there were many attended the funeral and many didn't go that would have if not providentially hindered. The churches that he cared for were especially hurt and felt that they were ruined. But they won't be, because the God that prepared him to preach is still able to prepare another. Still no one can exactly fill his place in one sense of the word, and still his churches are wonderfully blessed with gifted preachers, and they are greatly loved and esteemed.

Will stop now, for the half has never yet been told.

ANNIE HOOKS.

MRS. C. J. HUGHES.

The sweet soul of our loved one, Mrs. C. J. Hughes, was taken from these mortal shores Jan. 27, 1930, at the age of 33 years, to the bosom of her Saviour whom she trusted and loved so much.

Mrs. Hughes was the youngest daughter of Eld. J. F. Spangler of Draper, N. C. She first married W. R. Lawrence, who preceded her to the grave in May 1920.

She leaves husband, seven children, father, mother, four brothers and three sisters to mourn their loss.

She was a member of Primitive Baptist Church of Spray, N. C.

While she was confined to her bed for

about three years with T. B., she was reconciled to the Providence of God.

Oh how I love her memory, today as I write these lines amidst tears, she being the first one I told of receiving a sweet hope in Jesus. Our communications together of God and His grace shall ever remain with me.

Services were conducted by Elders J. A. Ward and W. R. Dodd, Jan. 28, 1930, at Dan River Primitive Baptist church, after which her body was laid to rest in Dan River cemetery to wait the call of her Saviour whom we feel will fashion her body like unto His glorious body.

Written by her brother,

D. V. SPANGLER.

UPPER COUNTRY LINE ASSOCIATION.

The Upper Country Line Primitive Baptist Association to her correspondence, Greeting: The next session of our Association will convene, the Lord willing, with the Church at Lick Fork meeting-house, which is located about two miles southeast of Ruffin, N. C. Those coming from either North or South would come over number 70 highway to Ruffin, and from there over top-soil road to meeting house. Those coming from East or West would come over number 65 highway to Lawsonville, a point some eight miles north-east of Reidsville, and there leave the hard surface for the meeting-house, a distance of about two miles. If you plan to come by train, and you have no acquaintance in either Reidsville or Ruffin, write C. L. Saunders, Church Clerk, Reidsville, N. C., and he will arrange for you and give you direction, provided you write in time for a reply. The time when our Association meets is as follows: Saturday 26th, 4th Sunday, the 27th, and Monday, the 28th day of July, 1930. The position of this Association with reference to doctrine, order, and disorder, has been well defined, and all who are in good standing at home and in fellowship with us are cordially invited to attend our Association. Come to see us.

J. W. GILLIAM, Jr.,

Association Clerk.

ELDER HANKS CHANGES HIS ADDRESS

Elder Lee Hanks writes that he has changed his address from No. 2 Edwin Place to 1800 North Decatur Road, Atlanta, Ga.

THE CONTENTNEA UNION.

The next session of the Contentnea Union will be held with the church at Pleasant Hill, Edgecombe Co., N. C. the fifth Saturday and Sunday in June, 1930.

Elder J. E. Mewborn was appointed to preach the introductory sermon and Elder A. M. Crisp as alternate.

Pleasant Hill Church is about 5 miles East of Rocky Mount.

A special invitation is extended our ministering brethren.

J. E. MEWBORN,
Union Clerk.

UNION MEETING AT SANDY GROVE

The next session of the Angier Union is appointed to be held with the church at Sandy Grove, Johnston County, Saturday and fifth Sunday in June, 1930. Elder L. H. Stephenson has been chosen to preach the introductory sermon and Elder T. F. Adams is alternate.

Sandy Grove Church is located about three miles east of Angier and on the Angier-Smithfield Highway. All lovers of Truth are invited to meet with us especially the ministering brethren.

W. F. YOUNG,
Union Clerk.

Angier, N. C.

LOWER COUNTRY LINE UNION.

Mr. John D. Gold,

Wilson, N. C.

Dear Sir:

You will please publish in the Landmark that the next session of the Lower Country Line Union was appointed to be held (the Lord willing) with the church at Eno, Durham County, N. C., Saturday and fifth Sunday in June, 1930.

All lovers of the truth and good order are cordially invited to attend. We hope that some of our preaching brethren will have a mind to visit us at this time.

A. P. CLAYTON,
Union Clerk.

Roxboro, N. C.

THE EASTERN UNION

The Eastern Union is to be held with the church at Tiny Oak, to commence Saturday before the fifth Sunday in June, A cordial invitation is extended to all who will come, especially ministers.

A. W. AMBROSE, Clerk.

THE SKEWARKEY UNION.

The next session of the Skewarkey Union is appointed to be held with the church at Williams meeting house, Edgecombe County, about 8 miles east of Rocky Mount, N. C., on Friday, Saturday and fifth Sunday in June 1930.

An invitation is extended to brethren, sisters and friends, and a special invitation to ministers.

R. A. BAILEY, Union Clerk

MILL BRANCH UNION

The Mill Branch Union is to be held with the church at Bethel. All lovers of truth are invited.

M. MEARES.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

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NO. 15

THERE WAS A GREAT RAIN.

And Elijah said unto them, Take the prophets of Baal ;let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.

And Elijah said unto Ahab, get thee up and eat and drink; for there is a sound of abundance of rain.

So Ahab went up to eat and drink. And Elijah went to the top of Carmel ;and he cast himself down upon the earth, and put his face between his knees.

And said to his servant, Go up now, look toward the sea. And he went up, and looked and said, There is nothing. And he said go again seven times.

And it came to pass at the seventh time, that he said, Behold there ariseth a little cloud out of the sea, like a man's hand. And he said, go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not.

And it came to pass in the meanwhile, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode and went to Jezreel.

And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.—1 Kings 18:40-46.

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

ASSOCIATE EDITORS

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ELDER J. T. ROWE ----- Baltimore, Md.

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THE PURPOSE OF ZION'S LANDMARK

“Ask for the old paths where is the good way.”

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

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

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

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

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All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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P. D. GOLD PUBLISHING CO.,

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Devoted to the Cause of Jesus Christ

CIRCULAR LETTER.

To the Churches of the
Nolachuckey Association:
Beloved Brethren:

We desire to stir up your pure minds upon the important doctrine of the total depravity of man. I feel impressed to offer some of my views to the churches; some of my thoughts on this subject of total depravity. The truth of this subject is much scorned today by the religious Arminian world. Jesus' name is the most popular name used among this God-forgetting world, yet they hate his doctrine. They hate the doctrine that he and his disciples taught. They hate, yes, today, the same doctrine that Jesus and the Apostles, and God's people in all ages of the world have taught. Let us examine and see what doctrine and practice distinguished Christ's churches along that line. Let us see if we as Primitive Baptists stand in line with the Apostles and Prophets. As Paul said to the church, and built upon the foundation, to the Apostles and prophets, Jesus Christ himself being the chief cornerstone on whom all the building fitly framed together groweth into a holy temple in the Lord. Ephesians 2:20-21 teaches the doctrine and practices of the true church, and all along the line we must keep with the Apostles and Prophets. We should not remove the ancient landmarks which our fathers have set for us. We love to hear God's servants teach and

preach total depravity; eternal, personal and unconditional election; final preservation; and kindred points of doctrine. Let us get close to the subject we have in view, and I will endeavor in my weakness to offer a few thoughts in order to investigate the subject and set my mind at ease.

Now then brethren, we must leave off carnal reasons, for the world by wisdom carnally knows not God. The question concerns man. The whole human family, in a state of nature, is totally depraved. Now let us come to what God said about it. God said, "let us make man in our own image, after our likeness and let him have dominion over the fish in the sea, and over all the fowls of the air, and over the cattle and all the earth and every creeping thing upon the earth. So God created man in his own image, in the image of God created he him." Gen. 1:26-27.

We learn from the same book that God gave to man, a law. We see by transgressing God's law, man fell and became a sinner. So in a transgression of the law, the head became depraved or corrupted. Adam, our federal head, became corrupted or depraved. Well, then, if our first parents became corrupted or depraved their posterity is depraved also. One scripture says that beasts and creeping things bring forth after their kind. The same book says that the herb

brings seed after its kind. It then follows as a result that if the fountain head is corrupted, the stream is also corrupted. We see in a natural stream of water that it will not rise above its head. We think we have proved that our head, Adam, became corrupted or depraved. God drove them (Adam and Eve) from the garden, and placed a cherubim with a flaming sword which turned every way to keep the way of the tree of Life. Gen. 2:8; Psalms 104:4; Heb. 1:7.

We see in the last paragraph in the last chapter of Genesis that the Cherubim and the flaming sword were placed there to keep the way of the tree of Life, lest he put forth his hand and take also of the tree of life, and live forever. There had been no conception that we have any account of before the transgression, but after the transgression the first parents became totally corrupted or depraved. Eve conceived and brought forth children, so if the fountain be corrupt the whole stream of posterity is corrupt also. Hear what David said: "Behold I was shapen in iniquity, and in sin did my mother conceive me." Psalm 51:5; Job. 14:4. And again David said: "the wicked are estranged from thy mother's womb, they go astray as soon as they be born speaking lies." Psalms 58:3. The above embraces the whole human family in a state of nature, or in an unregenerated state. Paul says there is no understanding; there is none that seeketh after God; they are all gone out of the way; there is none that doeth good, no, not one. Oh, says one, can't they do some good if they will? Paul says, "their throats are

open sepulchres whose mouths are full of cursing and bitterness. With their tongues they have used deceit; the poison of asps is under their lips, their feet are swift to shed blood and the way of peace they have not known; there is no fear of God before their eyes." One scripture says, "Who can bring a clean thing out of an unclean thing? Not one."

And again the good book says, the natural man receiveth not the things of the spirit of God, because they are foolish to him, neither can he know them, for they are spiritually discerned. Again Paul says: "The carnal mind is enmity against God, not subject to his laws neither indeed can be." One of the prophets says that the tongue is deceitful above all things, and desperately wicked and who can know it? Man in a state of nature is totally depraved. Let us see it all in wisdom's way and ascertain to a certainty the total depravity of man in the state of nature. His carnal mind is enmity against God, not subject to his laws, his mouth is full of cursing, his tongue has used deceit, the poison of asps is under his lips, his throat is an open sepulcher, his tongue is deceitful above all things, and desperately wicked and who can know it? His feet are swift to shed blood, he has not known the way of peace, he has not the fear of God before his eyes. One scripture says that there is no soundness in man, he is so contaminated with sin that he is full of wounds and bruises and putrifying sores from the sole of his foot even to the crown of his head. Yea, there is no soundness in man. Then surely, man in the state of nature is totally

depraved. There are a great many going about using the language of the serpent in substance. "Man is not as dead as you might suppose." The serpent said to Mother Eve, "You shall not surely die." They are going about saying that we are instrumental in the hands of God to regenerate dead sinners. Some say that they are not dead, but only took the wrong at the years of accountability.

David says, "I was shapen in iniquity, and in sin did my mother conceive me." David was no worse than all the rest of the human family in nature. Surely then it clearly teaches that the fountain at its source is corrupt, and that David by nature was as much depraved at the time of conception, before his birth as he was after. Well, says one, if man is as dead as you Old Baptists say he is, why don't you quit preaching, quit doing anything good for God will save his people anyway? Paul says 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. Well, says one, don't the sinner have to repent and believe in order to gain eternal life? The scriptures teach that eternal life must be given to the dead sinner, and then repentance and faith are the fruits of the spirit. Says one, is eternal life on condition to be performed by the creature? The Bible teaches that eternal life is unconditional on the part of the creature.

Now dear brethren farewell. May God bless and save his feeble people.

Elder Anderson McMillon
Cocke County, Tenn. Sept. 1895.

The foregoing circular letter was written by the great grandfather of Elder Walter McMillon who is a son of Elder Samuel McMillon. Elder Walter McMillon writes that he fully endorses the above and we publish it at his request. We commend the article for a careful reading.

Yours in hope,
O. J. Denny.

LOVE FOR THE TRUTH'S SAKE.

Dear Elder O. J. Denny:

I would so much love to see you personally and assure you of the love I have for you for the truth's sake. I would also have loved so well to have seen Elder P. G. Lester, whom I esteemed a brother indeed, and a well tried servant of the cross of Christ. And to have assured him of the high respect and love I had for him before he passed away. Brother Denny, it is with much fear and with a sense of my own weakness that I make the attempt to write upon the scripture left on record in Isaiah 8th chapter and 15th verse, "And many among them shall stumble and fall and be weakened and be snared and be taken." I am not going to promise my readers I will give them the true import or meaning of this scripture; but in my weak way of understanding will promise, by the help of the Lord, to tell what this scripture means to me. I can say with Elihu to Job, "I also will shew mine opinion." Elihu also says, "Great men are not always wise." All wisdom of the natural schools has never taught or aided one to preach one word of gospel or to know or understand anything about the way of the spirit. Well says one, did not

Paul command Timothy to "study to shew thyself approved unto God, a workman that needeth not to be ashamed"? But who gave Timothy a mind and will to do this studying? Timothy manifested or worked out what God worked in, therefore, manifested the fruits of the rich indwelling of the holy spirit of God. Jesus himself says, "I thank thee O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes." Then do we see any room here for improvement by the wisdom of this world? The wisdom of this world will only serve to tickle the ear and please the natural man. Paul don't say give this command to Timothy; but covers the whole matter by saying "I neither received it of man neither was I taught it but by the revelation of Jesus Christ." Then outside of this revelation, which is not of man, my writing and preaching does my brethren, in the spirit, no good. I am a full believer in a natural education and would be glad if I and others had more of it; but let us not mix these natural things with the work and power of God. It must be through and by the spirit, which the wisdom of the schools can't learn or know anything about.

The scripture under consideration was spoken of and concerning Jerusalem and her inhabitants. God's own chosen people. I want to say here by way of introductory to what I may say in this article, it is nothing more nor less than in accordance with the articles of faith of Primitive or Old School Baptists; that reads as follows, "That all the elect of God were chosen in Jesus

Christ before the foundation of the world." As things now present themselves to me, I mean; this faith and doctrine to be the base of what I may write here; feeling that if one wants to be called a Primitive Baptist he should advocate their faith and doctrine. To bend or twist the truth, or our articles of faith, because these things don't suit some others, is, of itself, an error and breeds, after its kind. Sound Primitive Baptists can't afford peace at any cost. Peace is beautiful, when in the bonds of love and truth and is that by which God is glorified and Zion honored. Many in Israel stumbled at the command of God in the wilderness and fell and were snared and they brought up an evil report at the good land of Canaan. Christ came unto his own and they received him not. Many went back and followed Christ no more. Paul said, "For they stumbled at that stumbling stone, "As it is written, Behold I lay in Zion a stumbling stone and rock of offense." Therefore many were taken and snared and as the poet said, "Many to final destruction shall run." There has ever been war between the true church and the false; but when the war and confusion gets into the house, among our own people, then we have trouble as it is with us today. We might say the truth is at peace with itself and error or false doctrine is at peace with itself. Therefore, the war is between error and truth. When the true church begins to be disobedient and forsakes the true old articles of faith and doctrine once delivered to the saints for the applause of men and to spare the big man in his departure,

or error. It is then, we begin to hear the bleating of the sheep and the lowing of the oxen is heard. This is the sign of a goodly Babylonish garment, somewhere in the house. This house becomes divided and can't stand before the enemy; but must be consumed. Then comes the falling away and snaring and confusion and to be taken, as it is today with us. I am aware of the fact; this is a day of much confusion and stumbling in the camps of spiritual Israel, and as we see it, there is a cause for it all. Let us try, by asking the wisdom of God, to enable us to look close with the searchlight of divine truth, to see if we cannot find the cause. Christ said "Many false prophets shall arise and shall deceive many." Also of your own selves shall men arise, speaking perverse things to draw away disciples after them." So, we say, that gets the confusion and stumbling, in the house, among God's people. It seems to me there is one main cause of the present trouble among us. A stumbling and falling away from the old ancient Landmark, and faith of the dear immaculate Lamb of God, and the Prophets and Apostles. And that is the Doctrine of salvation by grace for poor lost sinners and the faith of the eternal vital unity in the life sense of God's people; who were chosen in Christ, their head, from all eternity. I hope I am not a fault finder among my brethren or want to force all to preach and write in my own prescribed way. If one thinks he has received such, by revelation, and it is not as I see it, it is his and not mine and I can give him a friendly farewell and let him tell it, in his

own way, and manner; knowing I am not responsible for the other watchman's alarm. It is my duty I am concerned about. Knowing "if the trumpet give an uncertain sound" Israel can't prepare herself for the battle. If my brother won't fall out with me, because I cannot see as far as he can, or see through his glasses, I will not fall out with him, because he can see farther than I can, or require him to see through my glasses. Not that I would preach or write what I believe to be the truth and then apologize for it, to get the fancy notions of man to receive it. I know some good brethren think they don't believe what the term "eternal vital unity" implies, therefore, I don't wish to offend or speak harshly. Webster defines vital to be pertaining to life. Then: where do we find this eternal life but in the Father? Therefore, given in the Son, the head of the church, of which Jesus says, "I give unto them eternal life." He owns them, by saying "I am the good shepherd and know my sheep and am known of mine." Then, this eternal life is the child that was with the father. Then, let us see about the unity between God and his people. One definition of unity is "the state of being one." Then this unity is in the head and took place in eternity before the morning of time. So we, dear child of God who may not fully understand me, may say the term eternal vital union is not a Bible word. It may not be just verbatim in words, but no Bible read person will say its equivalent is not in the scriptures from Genesis to Revelations. Therefore the doc-

trine of eternal vital union is not an ism or a tradition, but it is in accordance with the scriptures of eternal truth, and advocated by Primitive Baptists in all ages of the world. One of the Apostles says, God is love, then there must have been an object or something to love. Tell me how old love is and I will tell how old God's people are. Jude says, "To them that are sanctified by God the Father and preserved in Jesus Christ." This looks like eternal vital unity with the head. It seems there must have been something to be preserved before it could be preserved. These preserved never have or will be lost because they (the church) are in Christ her head a safe place. In Proverbs it is said, "Before the mountains were settled, before the hills were I brought forth. While as yet he had not made the earth." Here is the developing or bringing forth of the whole generation of Jesus Christ and that before the morning of time. That is going back about far enough isn't it. David explained these chosen people in the life sense saying "Thine eyes did see my substance, yet being imperfect and in the book all my members were written which in continuance were fashioned when as yet there was none of them. Here we have the whole chosen family of God in an unmanifested or life sense in her head. But not in a manifested sense as they were to be in Adam. If in the Lamb's book, all God's members were written; then there must have been a oneness in Christ her head. Paul says, "Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual bless-

ings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world." Are we going to believe what Paul says about it. What has man, with the wisdom of this world, got to say about it? As for me, I will take what the eminent apostle Paul says about this matter. It has been said this eternal unity with Christ and his people makes every one of them a god. It is very strange indeed that any one could conceive such an idea. Words have meaning and we must respect them as such. Because the feet and hands are of the body, therefore members of the one body, does it make the hands and feet the head or does the hand or foot, because it is of the body presume to be the head or lead or direct for the body. Or did we ever see a head without a body? If the head (which is love) existed in eternity, the body must also have existed. Christ says, I am the head. Then which is the oldest, the body or head? If we admit Adam and Eve is figurative of Christ and his bride, with all their progeny, without any dissecting, it seems then all of the progeny would be God's people and be a universal atonement for all of Adam's race (which I don't believe) in place of a particular or special atonement for the chosen of God. Or if we say they must be born again and there is nothing eternal about this natural progeny of Adam before the manifestation of this new birth, then: no one of this progeny of Adam could either go to heaven or to hell; but those who had this manifestation of the new birth. Or if we say they must be born again and there is nothing eternal about this natural progeny of Adam before the manifestation of this new birth, then: no one of this progeny of Adam could either go to heaven or to hell; but those who had this manifestation of the new birth. Or if we say they must be born again and there is nothing eternal about this natural progeny of Adam before the manifestation of this new birth, then: no one of this progeny of Adam could either go to heaven or to hell; but those who had this manifestation of the new birth. Or if we say they must be born again and there is nothing eternal about this natural progeny of Adam before the manifestation of this new birth, then: no one of this progeny of Adam could either go to heaven or to hell; but those who had this manifestation of the new birth.

aforenamed progeny; but Adam multiplied or the natural man, they would perish with all created or natural things and be no more. But nay, I have not so learned it by the teaching of the scriptures. And thanks eternal it is said "We have a more sure word of prophecy whereunto we should take heed." I love it as expressed in the following scriptures, Job 10:11; 2nd Cor. 1:4; 2nd Peter 1:13-14; Luke 1:41; Psalms 22:10; Psalms 139:13; Phil. 1:24; and Col. 2:8, 9, 10. I do not believe in a resurrection of a lot of spirits; but I do believe in the resurrection of the bodies of God's chosen people. I do not believe here, in a manifested state in Adam. God's people in eternity or in an unmanifested state, ever existed in flesh, blood and bones as they do, but, that eternal life that is with the Father is the child. Therefore it had eternal standing in Christ and a time standing in Adam. It is not in the advocating of the truth or this old ancient doctrine and faith of the old fathers in Israel that is and has caused confusion and stumbling; but, it is in the forsaking or departure from it. It was not Elijah that troubled Israel, but Elijah says to Ahab, "I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of the Lord and thou hast followed Baalim."

Paul says in speaking of Christ, "He becomes the author of eternal salvation." Who would think, for a moment, of a time when there would be eternal salvation and no recipient of this salvation; or would there be an eternal God of love and no recipient of that love? "Let us

stand firm upon the doctrine of Christ and the apostles. This old doctrine has stood the test of time against the assaults made on it by learned theologians of the day; and has been faithfully advocated by such God called and God sent servants as Elders W. M. Goadsby of England and Elder Gilbert Beebe of the United States, and many others. The good old poets, Watts, Hart, Kent, Cooper, Newton and many others sang and wrote of this doctrine. I love it as written by one of these poets,

"In union with the Lamb,
From condemnation free,
The saints from everlasting were,
And shall forever be."

I truly hope no one, for fear of becoming unpopular or impractical will try to get around these evidences of eternal love and union between God and his people. This doctrine and faith is so elucidated through the old and new Testament scriptures we cannot afford to doubt this choice being made in eternity in the life sense and manifested to the heirs of God in time. This has been the dividing ground between the children of light and darkness in all ages. It was once said of this faith and doctrine it was "a hard saying who can hear it." And they went back and followed him no more. Here was the "stumbling." And the modern stumblers are yet stumbling at Christ, the chief corner stone, and are today just as far from owning Christ and the apostles doctrine as they were when Christ was here. The natural man wants to be popular and like other nations working

a little of man's power, into the divine arrangements of God, to suit the fancy notions of the carnal mind. I can't say more than Paul says "For ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble are called." It was this doctrine of eternal vital unity and salvation by grace that was the dividing grounds between Novation and Cornelius in the year of 251. We see Cornelius was in full sympathy with the growing tendency toward a lax discipline and corruption in the church and was, consequently, opposed by Novation and a number of his brethren. Accordingly, Novation and those in favor of his ideas, regarding the practice of the church, withdrew and formed themselves into a church maintaining no fellowship with the Catholic party, as they were beginning to style themselves. So we plainly see in all the divisions from this early date of 251 all the stumbling and falling and snaring has been and is going off, kicking over this doctrine of salvation by grace and rights and titles of the true church.

In 1832, at which time a division took place between the old school and the new school Baptists, the new school Baptists went off stumbling as did Cornelius' party in 251 over this same doctrine of salvation by grace and eternal vital unity between Christ and his people, it being the same stumbling stone they have in all ages stumbled over. Thus preferring numbers and popular ideas of men, rather than the teachings of the scripture.

When we shun to declare the whole council of God and call it a

hard saying and ought not to be allowed to be preached; thus condemning free speech and the plain teaching of the scripture, then comes wars and confusion as it is today with us. Let us never fear we will lose out by contending earnestly for the true faith. We know, of a fact it has been and forever will be spoken against. Let us take courage looking to Jesus, who has said "look unto me." And let the world vent her spite. And let us ever be found on the watch tower contending for the true faith of Christ and his apostles. The preacher never should think the church of God belongs to him; but the preacher belongs to the church. And sometimes we see articles rather tainted with strife and abuse, therefore, with a wrong spirit. If we should think our brother to be in an error, or carnal, we should, once, stop and examine ourselves to see whether we are in the true spirit or not. It appears when the grace of God is shining brightly in one's face it brings him to view his own unworthiness and to a state of humbleness and to his brethren's feet. It is the big children that give big trouble. I never thought it fit to allow controversy in our papers, or too much fault finding over frivolous matters and abuse among brethren. If we all would tell our hurts and grievance, personally, to one another, in place of publishing them or getting in the pulpit and exposing one another, thus confusing the churches, I feel we would have more peace in our churches and would see better days. If my brother personally comes and tells me where I have departed from the truth and to my hurt and to the cause, it says to me, he is my very

best friend, both a friend to me and to the cause. It goes without saying that it draws me closer to him; but to go at this matter in a public, rough way drives a brother farther away and makes an enemy out of him and it simply adds fuel to the fire. I often use my own views and construction on passages of scripture, but with no intention of controversy or abuse. Therefore, when we mourn over these things we should try, as much as in us is, to learn obedience by the things we suffer. Experience is a wonderful school, when taught by grace. Some deny the resurrection of the bodies of the children of God, but I have not so learned it by the teachings of the scripture. I have thought the bodies of the children of God are consummated in the resurrection. While the unjust shall "awake to shame and everlasting contempt." But to God's people it is said "We look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body." This is my hope when I cease suffering here.

Many of the dear people of God I will never see in this life; but I have a hope of meeting them all in that great beyond, where parting and sorrow is no more, and in a glorious immortality. I have received many letters from the brethren in different parts that are a great source of comfort to me in my old declining days. I would love to write to them personally; I want all to know who have so generously written to me that their good letters are highly regarded.

Your brother I hope in bonds of love,

Elder W. L. Edwards,
Castlewood, Va.

SAVED BY GRACE

And Jesus answered and said unto him (Peter) Blessed art thou Simon Bar-jona for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee that thou art Peter and upon this rock I will build my church and the gates of hell shall not prevail against it. Matthew 16:17-18.

These are the blessed words of Jesus to Peter. Jesus did build His church without the aid or advice of man. This church is the pillar and ground of the truth. This church was not built by our Lord to save sinners but for a home for sinners that are saved. And all those that are everlastingly saved by grace will be given an eye of faith to see this blessed old church, and when the love of God is shed abroad in their hearts by the Holy Ghost which is given unto them they will love the church and desire a home. And O what a blessed home it is to a poor lost, ruined and miserable sinner.

There is much rest and peace found in the fellowship of the church. It is not on the outside and no one need look for it there. It is found in the church, which is the body of Christ for He (Christ) is head over all things to the church which is His body. I hope I am thankful this day that I was given to see the blessed old church at the Falls of Tar River over thirty years ago and when it pleased God to shed abroad His love in my heart then I loved the church and when I was made willing to come home to my friends I tried to tell them how great things the Lord had done for me, but before I was through talking one of

the old deacons rose on his feet and with tears in his eyes and said, brethren I'm satisfied, I move he be received. It met with a second and the pastor (Eld. Gold) put the question and I was given a welcome home with the dear people of God that were so dear to me then and are yet very dear to me.

And while the greater part of the membership then has passed away, the Lord has given us others that are just as dear to me and I love just as good as I loved the members then.

At the time I united with the church I found them all in peace and ate the bread and drank the wine with them the day I was baptized, the second Sunday in June 1897, a day long to be remembered by me. And I am proud to say that we are all in peace now and have been for many years. And while there has been and may be now, much confusion among brethren in different sections it is a great comfort to me to know there are a few churches in this section that are in peace and are blessed with good deacons and pastors.

It is a good life to live in peace and to let brotherly love continue. I have found during these thirty-three years as a member of the church that their love and fellowship for me is worth more than all this world. I think I can see how well they could get along without me, but how could I get along without them?

And for the peace and love they manifest to me it makes it just as sweet a home for me now as it was when I was first received.

I found four able and well qualified deacons in the church. All of them have long since departed to

be with Christ which is far better, but God is still blessing us for we have four now who in my judgment are qualified and are filling the office well.

The church was at that time blessed with a sound, able, and very faithful and much beloved pastor in the person of Eld. P. D. Gold. He is also gone to be with Christ. The doctrine which he preached was food to the soul for both sheep and lambs and confusing to none, and made him a great gift to the church. And while the church called me as their pastor at the next meeting after his death, I have never felt nor do I now feel that I could take his place. However I want to and believe I am preaching the same doctrine that he preached though not so ably as he did, but so far has not appeared to confuse the brethren.

I want to continue to preach the doctrine of salvation by grace, to preach the word, to admonish my brethren to live in peace, to tell them that the grace of God has taught them to live soberly and righteously and Godly in this world.

To love one another, to pray for one another, and to bear each other's burdens and so fulfill the law of Christ. Behold how good and how pleasant it is for brethren to dwell together in unity. Jesus said, As the Father hath loved me, so have I loved you. Continue ye in my love.

Now I want to admonish the dear people of God everywhere who may read this, to live in peace, to follow God as dear children and walk in love. And when you follow God, and walk in love you certainly are not following the world, neither are you walking in confusion.

The same peace and love that I found in the church and the same doctrine that was preached then, the same rules of decorum, and the same discipline. All these things I want to leave in the church. And when the time comes when I hope I can say, for I am now ready to be offered, I have fought a good fight, I have kept the faith, I've finished my course. Henceforth there is laid up for me a crown of righteousness which the righteous judge shall give me at that day and not to me only but to all them that love His appearing, for when we shall see Him we shall be like Him for we shall see Him as He is. Blessed hope.

A. B. DENSON,

Rocky Mount, N. C.

**PRESENT YOUR BODIES A
LIVING SACRIFICE.**

(Romans XII:1 and 2)

Let us first notice by what Paul exhorts the brethren to good works. He does not present them with pictures of paradise nor does he dwell on the horrors of hell. It is not by promised blessings which they will receive nor does he hold up before them the curse that fell upon Adam. It is by the **MERCIES OF GOD**. Not by things which may be given to them in the future. No, it is by what has been freely bestowed upon them. And just what are these mercies of God which the Apostle calls to mind?

It was solely by the mercy of God that they were ever embraced in the Covenant, whereby God gave Christ these very people and whereby Christ covenanted to redeem them from their sins (John VI:37). Before ever we came into

this world, God foresaw our ruined condition, knew what we would be and provided for our redemption. Not because of our righteousness, or obedience, or prayers, no none of these things contributed in the slightest to our being embraced in that covenant, but simply because of God's Election (choice) and the love of Jesus our names were written in the Lamb's Book of Life. (Romans XI:11-33.)

And then what a Mercy of God that in due time we, who were dead in trespasses and sins should be quickened. (Eph. II-1.) We, who were in darkness, children of wrath even as others, what a mercy that we should be delivered from the pit. Let us remember,—“He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.” (Psalm XL:2). This was the work of God, and as it was wholly undeserved and unearned on our part, it was by the **MERCY OF GOD**.

And it is not only by His Mercy that we have Spiritual life, but also that it is kept alive from day to day; that we are given the spiritual manna for that life to feed upon; and that we are led oftentimes into green pastures and beside the still waters. What a mercy that we can and discern spiritual things and can hear and understand the soft sweet music of the Gospel calling us to rest from our labors.

Again, what a mercy of God that the candle stick has not long ago been removed from our midst. When we look upon the past and realize our unfaithfulness to the Church and our failure to “Love one another” surely we are made to

wonder why God has been mindful of us at all.

And so Paul touches the memory of the child of God and says look back and behold the Mercies of God which have been manifested to you and by these I beseech you to present your bodies a living sacrifice. What greater reason could he put forth than this.

Brethren is there something for the Child of God to do in this life? There surely is. Present your bodies a Living sacrifice. An active one, not a dead one. One that is alive, sensitive and active in the service of God. Remember it is a Living sacrifice God requires, not a dead one. This is not to be a sacrifice for our sins. Jesus is the only sacrifice that ever put away sin. "Without the shedding of blood there is no remission of sin." But our sins having been put away by the one offering which was made on Calvary, and the MAN having been born again, and freely given eternal life by Jesus (John X:28) it becomes our duty and privilege to offer our bodies a living sacrifice. How is this to be done? By being not conformed to this world, Paul says in the second verse, and then follow the different things that go to make our bodies a living sacrifice. It is not always easy to prefer one another. It is not easy to at all times abhor that which is evil and cleave to that which is good. Paul says in another place, "For the good that I would I do not: but the evil which I would not, that I do." Romans VII:19). And then in the 24th verse: "O wretched man that I am! who shall deliver me from the body of this death." It is a sacrifice, yes, a living sacrifice

for there is a continual warfare inside the child of God. To avenge not himself, to give place to wrath, to feed a hungering enemy, to recompense no man evil for evil means to crucify the flesh, and that is a sacrifice, yes, a Living sacrifice.

May the Lord turn our eyes upon all His goodness and mercy to us, and then may He move our hearts to present those unworthy bodies of ours a living sacrifice, holy (not wholly but HOLY) acceptable unto God, which is our reasonable service.

Morte H. Craig.

St. Joseph, Mo.

AN APPRECIATION.

Mr. John D. Gold,

Dear Friend:

I am so nervous I can hardly write to do any good. I have to get some one to write for me when I can, consequently I have neglected writing too long. I want to return my heartfelt thanks to the many brethren, sisters and friends that visited me while in the hospital, and also while I have been here with my brother, T. A. Jones, and also for the many good letters and cards I have received from them. I certainly do appreciate them. I would be glad to visit them and write to them too, if I could. I hope you all will excuse me as I am quite feeble, though I am up most of the time.

I have not been to church very much for months, so I get very sad and blue at times. Please write to me again if you feel like it and come to see me if you can.

Yours, in a sweet hope of heaven

J. R. JONES.

Rockford, N. C.

Zion's Landmark

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

Editor

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

Associate Editors

Elder M. L. Gilbert—Dade City, Fla.

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

Elder J. T. Rowe, 704 Deepdene Road, Baltimore, Md.

VOL. LXIII.

No. 15

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WILSON, N. C., JUNE 15, 1930

**WHAT OF THE INCREASE?
TO WHOM SHALL WE LOOK?**

Amongst our people and those in sympathy with us, as well as among those who are not in sympathy with the Primitive or Old School Baptists, there have been and are many who freely predict a falling off in numbers until the old church will cease to exist as a visible Church on earth.

The Kingdom of God, unlike the kingdoms of earth, has never been enumerated, nor has its bounds been charted on any map, since it is an invisible Kingdom and cometh without observation.

This being true, what do we know about the size, the numbers or greatness or smallness of the numbers, who are the chosen of God, and separated from the world, being

circumcised in heart; though they may be unknown to any organized Church on earth.

The devoted, recognized, followers of Christ in His day and in all ages have been few in number compared to the multitude.

Notwithstanding numbers, if one is all alone, saved with Christ and in Christ, then they are more wonderfully accompanied and sustained than they would be with all the world about them without Christ.

When we attempt to popularize the worship of God by adopting the doctrines and commandments of men, by adding to or taking from the plain simple yet glorious truths of the Bible in order to attract large numbers and please the multitude, we may gain in numbers, and be considered great in the eyes of the world; but a million Christless church members are not worth an iota to the true worship of God.

"I am the vine, ye are the branches, My Father is the husbandman." This language of the Lord shows the life connection between the living head, God the Father, the living vine, Christ the Lord and the living members or branches, the Church of God.

The branch is the outgrowth of the vine and has no life outside of the vine, thus we are shown how it is that we are in Christ, and all our righteousness is of Him saith the Lord.

Paul said, "I have planted, Apolus watered; but God gave the increase. So neither is he that planteth anything, neither he that watereth; but God that giveth the increase. 1st Cor. 3:6-7.

If Paul and Apollos could not increase the numbers; but had to wait on God and Christ the Lord,

may we not wait with patience, remembering that known unto God are all His works from the beginning and that He will not forsake His own.

Paul shows all are one in Christ the head in the following:

"Let no man beguile you of your reward, in a voluntary humility and worshipping of Angels, intruding into things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, (Christ) from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God, wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances?" "Touch not, taste not, handle not, which all are to perish with the using; after the doctrines and commandments of men." Col. 2:18-23.

The true Church of God is here shown to be dead with Christ to the rudiments of the world, therefore there is no life for them in the worldly formalities of religious worship.

How much greater their reward in being knit together with Christ in God and thus they are alive unto God through Christ the living head, therefore, their increase is with the increase of God.

In our vanity, and with the fleshly mind we look for outward manifestations of an increase in the Kingdom; but we must wait on the Lord for the spiritual manifestations of His Kingdom, for we read, "Christ who is from the beginning, the first born from the dead, that in all things He might have the pre-eminence, For it pleased God that in him (in Christ) all fulness dwell;

and having made peace through the blood of the cross, in the body of His flesh, through death, to present you holy and unblameable in His sight: As ye therefore received Christ Jesus the Lord so walk ye in Him; For in Him dwelleth all the fulness of the Godhead bodily, and ye are complete in Him." Col. 1st. and 2nd chapters.

To the Church at Philippi, Paul said, Let your moderation be known to all men. The Lord is at hand, My God shall supply all your need, (not all your wants or wishes) but "shall supply all you need according to His riches in glory by Christ Jesus."

Since it is clearly shown that the increase is of God, what remains for the people of God to do? Paul said to Timothy, study to show thyself a workman rightly dividing the word of truth, giving to each his portion." If we study the scriptures we find many salutations, admonitions and exhortations to the children of God and we should respect the different gifts for all are to profit with all.

To the Philippians Paul said, "Finally brethren, whatsoever things are just, pure, lovely, and of good report; if there be any virtue, and if there be any praise, think on these things. Phil. 4th Ch.

What shall we do? Earnestly try to do as the apostle admonished his brethren to do, remembering that we cannot lengthen the cords nor strengthen the stakes of Zion, except as the Lord directs and bringeth the increase.

The Prophet Isaiah, considering the Gentiles, said, "Sing O barren, thou didst not bear; break forth into singing; and cry aloud, enlarge the place of thy tent, and let them

stretch forth the curtains of thy habitation; spare not, lengthen thy cords and strengthen thy stakes, for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the gentiles and make the desolate cities to be inhabited." Isaiah 54:1-3.

The call of the Prophet to the needy, was, "Ho every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea come buy wine and milk without money and without price."

To this people, poor in spirit; but rich in faith the prophet said, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn; This is the heritage of the servants of the Lord, and their righteousness is of me saith the Lord." Isaiah 54:17.

All boasting is excluded. Our salvation is of the Lord. The best that we can do is to wait upon the Lord for spiritual favor and earnestly endeavor to lay aside every weight and the sin that doth so easily beset us, ever looking unto God and to Christ for every help in time of need.

Yours in hope,
O. J. DENNY.

A GOOD MEETING

My Dear Mr. Gold:

The Spring Session of the Bear Creek Association closed yesterday. This meeting was held at Deese Chapel Church in North Wadesboro N. C., was well attended and peace and harmony prevailed and our people comforted and edified and built up in the Christian faith. Besides our home ministers we had with

us Elders D. A. Obriant and G. W. Hill of Greensboro, and Elders H. S. Williams and D. P. Broadway and brother A. F. Nance from Abbott's Creek Association, all preaching the pure gospel of the Son of God. There were two members received by experience. Praise the Lord for such a meeting.

J. W. JONES.

READING LANDMARK SINCE A CHILD.

Mr. John D. Gold,
Dear Friend:

Enclosed you will find check for two dollars to pay my subscription on the Landmark another year. I enjoy reading it. I have been reading it ever since I was a child. Now I am sixty nine.

May the Lord bless you in your work in the future, as I feel he has in the past.

I will close,

Your little sister,

KATE HOOPER.

Ruffin, N. C.

LOST HIS DEAR COMPANION

A letter from our sainted friend, Elder N. H. Harrison, of Pinetown, N. C., states that he has lost his devoted wife, who has been his comfort from early manhood, and I am sure the hearts of every one who has heard him preach and learned to love him will go out to him in his deep bereavement.

For more than a half century Elder Harrison has been serving the Lord, and for his years he is truly a remarkable man. May the God of all mercies, who has kept him thus far ever abide with him and sustain and support him in his declining years, and fill his aching heart with the peace that only the Saviour can give, "For my peace I leave with thee, my peace I give unto thee, not as the world giveth, give I unto thee."

JOHN D. GOLD.

TO ADD TO OUR INDIGENT FUND

We desire to return thanks to Brother D. L. House, Greenville, N. C., for a gift of \$2.00 to add to our fund to send the Landmark to those who are unable to pay. We deeply appreciate this. We have a number of widows and very old people who write they desire the Landmark but are unable to pay for it. We match every dollar that is sent in with one of ours, and so in that way the price to the subscriber from this fund is only one dollar per year. However we desire it understood that we cannot send the paper for one dollar, as the price of \$2.00 allows very little profit, if every one paid for the paper. If each subscriber would send us a new one, and thus aid in increasing the circulation of the paper the increased volume of business would enable us to make some profit on the publication.—J. D. Gold.

RESOLUTION OF REISDVILLE CHURCH**In Memory of Elder L. H. Hardy**

Whereas God has removed from time our former esteemed member, and Pastor for many years, Elder L. H. Hardy, Be it resolved that we extend to his family and friends our sincere sympathy.

In the death of Elder Hardy, his wife lost a faithful and devoted husband, his children a kind and loving father, his church and people an able and active minister and his community a good and useful citizen.

Resolved that a copy of these resolutions be filed with our Church Records and that a copy be given to Zion's Landmark for publication.

Approved by the Church in conference, this May the 18th., 1930.

O. J. Denny, Moderator.

E. R. Harris, Clerk,

Mrs. Kate Dameron Mitchell,
Assistant Clerk.

LINVILLE UNION

The next session of the Linville Union is appointed to be held with the church at Suggs Creek, Montgomery Co., North Carolina, on Saturday and Fifth Sunday in June 1930.

We invite, brethren, sisters and friends to meet with us. A special invitation is extended to our ministers.

W. L. TEAGUE.

LOWER COUNTRY LINE ASSOCIATION

The next session of the Lower Country Line Association will be held at Roxboro, N. C., on July 19th, 20th, and 21st, 1930 in the High School Building about ½ mile west of the Court House on Highway No. 144. Plenty of nice camping ground. All lovers of truth that are in peace and order at home are invited to be with us.

F. D. LONG, Church Clerk.

THE SKEWARKEY UNION

The next session of the Skewarkey Union is to be held with Williams Meeting House Edgecombe County, eleven miles north of Tarboro on Friday, Saturday and Fifth Sunday in June. There is a hard surface road to within four miles of the church. All persons coming by rail will please notify C. H. Spivey and he will meet them at Tarboro.

C. H. SPIVEY, Church Clerk.
Tarboro, N. C.

STAUNTON RIVER UNION

Please publish in the next issue (June 15th.) of your paper, that the next session of the Staunton River Union Meeting, will be held with the Danville Primitive Baptist Church, Danville, Virginia (5th Sunday and Saturday in June 1930.)

An invitation to attend is extended to all lovers of the Gospel Truth.

Yours very truly,
W. L. HORSLEY, Church Clerk.

UPPER COUNTRY LINE UNION.

The next session of the Upper Country Line Union will be held, the Lord willing, with the church at Monticello, Guilford County, N. C., on the fifth Sunday and Saturday before in June, 1930.

Eld. B. F. McKinney was chosen to preach the introductory sermon with the writer as alternate.

The public is cordially invited to attend especially ministers.

W. C. King, Union Clerk.

LOWER COUNTRY LINE ASSOCIATION

The next session of the Lower Country Line Primitive Baptist Association, will convene with the Church at Roxboro, in Person County, N. C., on Saturday before third Sunday in July, 1930 and continue three days. A cordial invitation is extended to our brethren and friends, who are in fellowship with us, and have no desire to depart from the "ancient landmarks which our Fathers have set." Those coming by railroad from Virginia, will be met Saturday morning on arrival, and taken to place of meeting.

J. H. GOOCH, Association Clerk
Stem, N. C.

EASTERN LITTLE RIVER UNION

The Eastern Little River Union will be held with Hancock's Creek church, Johnston County, N. C., on Saturday and 5th Sunday in June 1930. Elder E. F. Pearce is appointed to preach the introductory sermon, and Elder T. F. Adams his alternate. Brethren, sisters, friends and ministers especially are cordially invited to attend. It's on No. 22 highway, 3 miles northeast of Benson, N. C.

JOSEPH A. BATTEN,
Union Clerk.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXIII.

JULY 1, 1930

No. 16

GOD SUSTAINS ELIJAH

And Ahab told Jezebel all Elijah had done and withal how he had slain all the prophets with the sword.

Then Jezebel sent a message unto Elijah, so let the gods do to me and more also, if I make not thy life as the life of one of them by tomorrow about this time.

And when he saw that, he arose and went for his life and came to Beer-sheba which belongeth to Judea and left his servants there.

But he himself went a day's journey into the wilderness and came and sat down under a juniper tree; and he requested for himself that he might die; and said, enough; now, oh Lord, take away my life; for 'tis not better than my fathers.

And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him arise and eat.

And he looked, and, behold, there was a cake baken on the coals and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the Lord came again a second time; and touched him, and said, arise and eat; because the journey is too great for thee.

And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb, the mount of God.

—1 Kings 19:1-9.

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

ASSOCIATE EDITORS

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

ELDER S. B. DENNY ----- Wilson, N. C.

ELDER J. T. ROWE ----- Baltimore, Md.

\$2.00 PER YEAR

TO ELDERS \$1.00 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 ^{for} only both the old and new postoffice. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

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

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

Each subscriber can tell the time to which he paid for the paper by noticing the date 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

YEARNINGS

The veil of our flesh so oft inter-
vening,
The things of our God but obscure-
ly we see;
As through a glass darkly we gaze
on His glories,
But soon face to face with Emman-
uel we'll be.

Like one that's outside of the palace
I wander,
Yet, at times, through the lattice
the King I have seen,
The King in His beauty—O such
ravishing glimpses,
That my heart ever since taken cap-
tive has been.

As one veiled aside after him I am
pining,
Such a dreary waste desert is all
unto me,
When Jesus, most lovely, my hope
my salvation
Is absent, and I His dear face can-
not see.

The glimpses which, even to me,
have been given
Of the lovely Redeemer—such com-
passion I've seen,
My heart's drawn toward Him, I'm
yearning and hoping
To live 'neath His smiles, and have
no veil between.

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

A LITTLE TOOL

A little tool am I;
Just one within His hand,
Just His to choose,
And His to use;
Shaped out at His command.

If He should lay me down
Perhaps I might be sad!
And wonder why
He put me by,
And never more be glad.

Yet I would surely know
Whatever He might do,
However choose
His tool to use
His love was strong and true.

Just looking in His face
Although my heart might break
I could but know
He loved me so,
There could be no mistake.

HE KNOWETH THE WAY I TAKE.

"He knoweth the way that I
take: when he hath tried me, I
shall come forth as gold."—Job.
23:10.

Though the Lord put a child of
God in the furnace of afflictions
many times yet he shall come forth
to the praise of the graciousness of
Our Heavenly Father.

I have of late had many musings
over the way in which, in the Lord's
dealings with me, I have had to

take. My pathway has not been that which I have devised, and I have learned somewhat that when I have been in the melting pot of Jehovah's dealings with me that I am not all gold but there has come to the surface a scum and dross that belongs to me an Adamic creature.

When a few days past my fifteenth birthday it pleased God to call me by his grace to reveal his Son in me, and he laid in me the foundation of that good work, which he has continued to perform, and which I believe he will perform until the day of Jesus Christ. This quickening, this awakening, this calling of my soul from darkness to light, and from the power of Satan unto God, unto the fellowship of Jesus Christ, the only begotten Son of God, was in the first vital experimental steps thereof most dreadful, for I was awakened to the knowledge that I was a miserable, guilty sinner. I was plunged into an ocean of trouble. My iniquities abounded and prevailed against me. I was immersed in condemnation and filled with apprehensions of the damnation of hell.

I could see no escape for a vile sinner such as I felt myself to be. I was a transgressor under the sentence of God's law, which is holy, just and good.

Here, at Mount Sinai I dwelt awhile and my soul wandered in darkness and tempest, and the voice of words, Heb. 12:19-21, so that I trembled with the anguish of my guilt. "Tribulation and anguish upon every soul that doeth evil." So I felt it, and in my heart I said, "If God speaks to me so I shall die in

my sins and perish eternally. "The Lord our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount." Deut. 1:6. So it was with me.

It is the Lord who determines how long his people shall dwell at Mount Sinai. Some but a little while, others a long while, just that long they are taught, each one there, until God shall say to that humbled, wretched quaking sinner, "Ye have dwelt long enough in this Mount." The Holy Spirit led me and brought me to Mount Zion, where he commandeth the blessing even life forevermore. Psalm 133:3, and then the blessed Comforter, the Holy Ghost, shewed to me the things of Christ, gave me a sight of Christ crucified, then I had glimpses of Jehovah's mercy flowing unto wretched, vile sinners through the shedding of the precious blood many times since, how

"Sweet the moments, rich in blessing,

Which before the cross I spend;
Life and health and peace possessing,

From the sinner's dying Friend.

of Christ, the dear Lamb of God. My heart was melted and the Spirit of grace of supplications was poured into my soul and I cried for mercy. I mourned over my sins, I was broken and contrite at the feet of the crucified One, and in due time there was conveyed to my distressed heart the blessed assurance that Christ died for a poor sinner like me, and all my sins were forgiven and washed away in Jesus precious blood. Then, and O, so Here I'll sit forever viewing,

Mercy's streams in streams of
blood;
Precious drops my soul bedewing
Plead and claim my peace with
God."

Since the time of my soul's first blessed intimacy with the beloved Savior what unnumbered tokens of his loving kindness have been my portion, and in my heart I am often saying, "He is precious." 1 Peter 2:4. "Thou hast known my soul in adversities." Psalms 31:7. When all refuge failed me, when every creature stood aloof from my distress, when no one could know me, be intimate with me, no one cared for my soul, when it appeared that there were none in all the world that could or would know me. But in my distress the Lord was nigh, and to him I showed my trouble and poured into his bosom all my grief.

Some of our fellows are ready to know us in fair weather, in the sunshine, amidst the flowers and singing of birds, but when in desolations, in the depths, in storms, in reproaches for Christ's sake, who will know us then and stand by us. There is One who does, who sticketh closer than a brother. Prov. 18:24. "I did know thee in the wilderness in the land of great drought." Hosea 13:5. Deut 8:15. "Notwithstanding the Lord stood with me, and strengthened me." 2 Tim. 4:16-17. Then, in such places, "He near my soul has always stood, his loving kindness, O, how good!"

The past year has been to me a year of burdens. The Lord put upon me, put into my life that which was not of my choosing. Ah, little did I think twelve months ago that I was entering into troubles that

few are made to know. The pressure, the strain that I was under for some months was such that I was worried indeed. I spent the days, the hours, well nigh all the time of those months in fretfulness, in murmurings, in self pity, quarrelling with the Lord, who was showing me hard things. And then I would find myself for a few moments repenting of my rebellion against his providences, and I would fall at the feet of the Lord and sue for his mercy, compassion, his upholding, his counsel, but Ah! so soon my perverseness, my unreconciliation would return and I would spend my hours with grief, sighs and tears, self pitying tears. O, how I bemoaned myself, and murmured, I indeed, I thought well to be angry with the Lord because of his providences. Ah, Brother Jonah, I used to be ashamed of you, Jonah 3:9, and I am still and loathe your behavior, but I see and feel most unmistakably that left to myself I am just as foolish and perverse and I am made to loathe and hate my sinful life.

The particulars of these dispensations of the Lord, the things he put upon me to suffer and do I need not tell, but there came a time when the Lord put an end to my quarreling with him, my hard thoughts were gone, my fretfulness because of the tribulations of my path, was hushed, and I think I shall not soon forget how my God brought me into submission, yea, even to acquiescence to his dispensations, and in my chastened soul I was saying, "Thy will be done." Do with me and unto me as seemeth good in thy sight.

One morning, very early, before

arising from my bed I lay brooding over my lot, bemoaning myself, and rebellious over what I felt the Lord was moving me to do. Suddenly I forgot all about these matters and I fell into pleasing soothing musings upon the loving kindness of the Lord to me, a vile transgressor, in all the way that I had come since I first knew the Lord or rather was known of him in the wondrous experience of his everlasting love in my heart. Then it was as though the Lord did draw forth my soul unto him, to make me ashamed, to blush over my cowardly behavior, my foolish peevishness, quarrelsome thoughts and speeches, and this he spake to my heart, "Have I not loved thee with an everlasting love? I was startled, for this voice came into **my heart kindly**, treatingly. Had the word been as a hammer, heavy blows of his hand, sharp rebukes for my rebelliousness, then to me it seemed it would have been what I might have expected, but for the Lord to come with such gentleness was what I did not expect, and I was humbled, ashamed, and blushed before the Lord. My heart smote me under the consciousness of my perverseness, and the hard thoughts that I had been having for about three months, of the Lord. Then question after question very lovingly poured in and my heart had to answer, "I hope I am loved of thee."

"Have I not chosen thee in Christ Jesus before the foundation of the world? Have I not blessed thee in him with all spiritual blessings in heavenly places? Have I not redeemed thee by my precious blood? Art thou not mine, espoused to me, holden to me in bonds of eternal wedlock? Have I not forgiven

thee all thy trespasses? Have I not called thee by my grace? Have not streams of mercy never ceasing been thy portion? Am I not bringing thee home to myself in glory? Art thou not mine? Have I not the right to do with thee as seemeth good in my sight, to use thee in my kingdom as it pleaseth me? I was overcome, I burst into tears, I surrendered, I fell down at his feet, I sued for mercy, I craved his forgiveness for all my sinfulness, all my unkindness, all my hard speeches, and I said, "Thy will be done." Do unto and with me as thou wilt. Only stand by me, give me thy grace to endure all things and to glorify thee in my body and spirit which are thine." I was solaced with the sweet love of Christ. I mused upon his deeds of love, his sufferings and blood, and the blessedness was mine in believing that "He loved me and gave himself for me." Oh, what ineffable compassion has been bestowed upon me, such exceeding riches of grace in his kindness to me through Christ Jesus.

One thing I have found, beloved in the Lord, in all the trials, the burdens, the afflictions of my soul, that they have been working for my good, for under the pressure of them I have been so weak in myself I am not equal to endure the things that have daily been my portion, and I have been driven and drawn to seek the face of the Lord for grace to help in times of my need. And what relief, what consolations I have found at the mercy seat. Here in faith and hope in the blood sealed mercies of the everlasting covenant I am comforted, my cup is sweetened, and I am saying,

"Only reserved for Christ who died Surrendered to the Crucified."

Though I have penned this, so well I know that abundance of grace from the Lord must be ministered to me every moment or I shall go astray, wandering in dismal unbelief, departing from the living God. Heb. 3:12. Oh, for grace to cleave to the Lord with full purpose of heart.

Frederick W. Keene,
Raleigh, N. C.

THE CHURCH IN CHRIST.

Mr. John D. Gold,

Dear brother in Christ:

I will enclose a letter from brother John M. Gibson and if it meets your approval and you have space in the Landmark you are at liberty to publish it. It seems very deep to me and yet it seems to have a familiar sound that makes me feel that it is the truth as it stands recorded in the Good Book. I have never been able to bring out and explain the deep doctrine subjects in the scriptures like my brethren. I often think about when I was a boy around twelve or thirteen years old, my father hired a stone mason to lay a wall on our farm. This man would put the large stones in the wall first. They were called the binder stones. He told me to put in the very small ones for chinking and this is about all I have done among our deep gifted preachers, if I am not mistaken in my mind and feelings. Many years ago I was made willing to be anything or nothing if it would help the cause of my dear Redeemer and I hope that feeling will remain with me to my journey's end. I feel that I am

near the end of an unprofitable life from every standpoint.

Yours, I hope in Christian love,

D. M. Vail

28 Willard St.

Binghamton, N. Y.

P. S.—I am still very much interested in Zion's Landmark and do what I can to place it before the people wherever I go. It is good substantial reading for Heaven and grace taught people.—D. M. V.

The Letter.

Dear brother Vail:

I have felt so broken of late that it seemed I could not reply to your letter of last March. While you only wrote a few lines, you laid the whole foundation and building of the church in Christ and if this doctrine was adhered to at all times it would eliminate much of the trouble that has sprung up in the churches. To my mind, the most dangerous enemies of the church are the various forms of doctrine by which man's free agency is brought in. Every motion to set up creative works is one to establish self in Christ's stead; where self is not fully crucified, Christ cannot reign in the fulness of His glory and satan is ever dressing new tactics in pleasing robes, to the carnal sense of man, to rob, and despoil Christ of His glory in the redemption of His Church. But blessed be God forever, not one of His shall perish by the way, or enlarge satan's kingdom in eternity. I often feel so cold and lifeless I go mourning all the night, so dreadful and long, and yet again when the morning of His peaceful presence breaks forth, my soul is wafted on the wings of triumphant faith, to a

perfect peace and trust in the goodness and wondrous mercy of my ever blessed Saviour: in moments of such divine ecstacy I am lifted above every trial, hardship and disappointment of the weary life and rejoice with a joy unspeakable and full of glory, that God, in the providence of His grace could cause such a poor sinful, ignorant worm of the dust to ascribe all praise and glory to His ever blessed and holy name. Separated as I am from all personal intercourse with God's humble poor I will at times beseech my blessed Lord to open a way for me to be more pleasantly located, where I might have the personal fellowship, and communion of those I so dearly love, and where prosperity and welfare are ever as my heart at a throne of grace. O brother Vail, what a precious Jesus we have, to whom we can go with our many burdens to find consolation and strength to triumph over them all, cast all in faith upon His promises which cannot fail us. Though He leads us through the deep waters of affliction He has said in His blessed word "they shall not overflow thee," we shall never be swallowed up with the floods of false doctrines that dethrone God and exalt man. "Though you pass through fire it shall not kindle upon thee." All the fires of persecution, whatever their nature, shall not destroy that little hope God ever keeps alive, by giving grace to stand, knowing that the glorious Captain of our salvation passed through their all, and came forth, a conqueror over death, hell and the grave animates through grace to a blessed hope that we too, shall conquer through Him. This brings

me to a contemplation of the glorious work of redemption as wrought by Christ in His incarnation to which I aspire for a gift of words to portray. There seems before me a wondrous light no human tongue can speak or mortal words convey; when I attempt writing on this theme I am lost in admiration and wonder, I can see Christ the mediator, most glorious in his person, work and incarnation, working out the salvation of His people, being born into the world, the immaculate Son of God, enduring all through the privation of a complete denial of self and sinless obedience to God as the Almighty Father; dying at the hands of His enemies, sealed in the grave by them, but trusting the hands of death arising a triumphant conqueror forever and eternally, to be worshipped and adored by a creature created by God and springing from nothing excites in my soul an admiration I pray God, in His ever blessed grace, to give me language to tell. All His other works of creation, however they surpass our loftiest conceptions, yet fade in their greatness as compared with the redemption of man. They have their place, in the mighty power of God, but can never truly apprehend only as we see their pointing to, and springing from the fulfilling of the plans of the Eternal Trinity in God's great scheme of redemption. O Brother Vail, pray for me, such a poor weak instrument of God's blessed grace. O that God, the fountain of all spiritual light, life and hope would grant me in His mercy to write you a comprehensive exposition of the unspeakable glory of God shining forth in it all, but at present it is too

much for me and I must leave it unsaid.

Expositions of it I have read but to me they seem in some way to fall short of bringing out the fulness thereof. And unless God gives me more light, I feel I must remain silent; to tarnish His refulgent glory in trying to portray in words His incomprehensible glory I cannot, perhaps it is not His will that I should ever write on such a theme for I know it is entering on a vast ocean of boundless thought, the depth of which can never be sounded by mortal man, for it is hidden away in the depth of the divine essence of the Holy Trinity, yet its glory, as revealed, in the Incarnate Christ, can be apprehended if never spoken, we glean this fulness from His blessed word, understood only in the light of the Holy Spirit's teaching; and thru the Holy Spirit, the Spirit of all grace and supplication we shall be given in God's way and time, everything to supply our needs for this mortal life. It was the Captain of our salvation, the Lord of Hosts is His name, who purposed this in the everlasting councils of eternity, and in due time fulfilled it by His almighty power, therefore His provision for His elect is as certain as God Himself. Enable us, then, Almighty Jesus to look to Thee for Thy promised grace. O grant us constant supplies of thy spirit, that we may profit by our infirmities to an exercise and strengthening of faith in Thee. O Blessed Lord, keep us humble that we may pray more in faith, and pour forth from a contrite heart more of praise to Thee. Thine arm is not shortened, nor can Thy compassion fail. Stand by us,

O our God, and hold us up according to thy word, make us strong in thy strength, that we may trust more implicitly to thy love and power; be thou our portion and strength forever that we may rest quietly in thy hand without murmuring or repining, believing that thou art all our salvation, let us live and die in the faith of thine elect, Amen.

Hoping to be remembered by you, and thanking you for the fellowship and love of remembrance, I bid you farewell until such time when I hope and trust to be with you again by letter. Most unworthily I feel to be yours to serve in the glory of our blessed Master.

John M. Gibson.

P. S.—My address is not changed although at present from home. My address is Box 782, Horse, Montana.

ENJOYS THE WRITINGS

Mr. John Gold and Editors:

Inclosed find money to renew my subscription to the Landmark for another year to May 1931.

I enjoy the editors writing very much, and feel that they are very instructing, and too that each of them I feel is living in their every day life, what they in writing and preaching proclaim to others to do.

I enlisted with the dear old church 37 years ago last November. I hope I saw with an eye of faith the love of dear Jesus there and felt when with our people I was with those that loved dear Jesus. who has forgiven all of our sins, and that they would hover such a little poor weak child as I under their wings of love. I knew I loved them and desired their love; and I

hope I'm in the same feeling today. The true old church and its doctrine is what I desire to love and adore so long as I live in this world. At times I feel Lord wilt thou let me fall; but his promise is sure, he has promised us to never leave nor forsake his people.

As time is fast gliding on and I'm near the journey of my destiny; surely I hope he will lead me by his hand of protection and let flow a fragrant perfume of his love and kindness in my poor heart. He has been so kind all the days of my life. I desire to adore and praise his holy name, and pray that he will gently lead me all the way.

God in his mercy gave us his dear Son, the Saviour of sinners.

This sweet hope in Jesus is so precious, how we should cherish it. It's worth more than the gold of Opher and the cattle of a thousand hills, for it will take us to that beautiful heaven above. There we'll sing in the presence of God and his angels in the great dazzling light of his countenance. Then we will be satisfied; and there will be no trials, nor sorrow, in that blissful heaven above.

Written in love and prayer for Zion.

Mr. Gold, please send my Landmark in the same name, Mrs. Lula Overton, as I get it O. K. in this name.

Mrs. Lula Hurst O. Hyman,
Tarboro, N. C. Route 3.

A PRECIOUS LETTER.

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

I am enclosing a letter from sister Belle Benton of Greensboro, N.

C. that seems very precious to me since I've been sick. This dear sister has been helpless for several years, not able to move herself, yet is one of the little ones. She loves for the members to come to see her and unconsciously cheers and brightens those who are well and know nothing of pain or sickness.

After being with her but a few minutes, I felt how much better to be in her condition and resigned to God's will, than to be well and wild with the ways of the world.

I think of her often, especially of late and it helps me to continue on my way.

Yours in love,

H. L. BRAKE.

The Letter

Dear Brother:

I will try to dictate a few lines in answer to your nice letter of a few days ago. I appreciated it and enjoyed it more than words can tell. It helped me so much and I feel so thankful to know my friends are thinking of me and that they really care enough to make my life brighter. Yet, I feel so unworthy of their love and sympathy. It seems to me that God showers his blessings on me more and more every day.

I appreciated the check you sent me so much. I shall have my Landmark renewed soon. I enjoy reading it very much; I don't get to hear preaching very often so of course I certainly do enjoy it when I do go.

May God bless you for your kindness and thoughtfulness of us.

I often think of the Thanksgiving you all were here. Mother and I enjoyed it so much even though your visit was so short. We enjoy-

ed the singing so much. I hope, if it be God's will, that you can come again real soon.

Mother is worn out and has everything to see after since papa is gone. We miss him more and more every day, but I feel sure our loss is his gain. This is a very poor letter and I hope you will excuse it.

With love and best wishes,
 Yours in hope,
 Belle Benton,
 Greensboro, N. C.

ADVERSITY

It appears from the Bible that nations and kingdoms, families and individuals are sure to have periods of adversity. And of course have times of prosperity, for, "God has set one over against the other, to the end that men shall find nothing after him." Eccl. 7:14. I knew by experience that adversity in soul, or in common things, is a trial, but more people fall in a state of prosperity than in adversity.

Saul says, "I have learned that whatever state I am in, therewith to be content; I have learned both how to abound and how to suffer need."

Adversity, then, would mean to be poor and needy, and this is a state that no human can aspire to, and one in which we feel sure we will never change. We are so apt to faint, and give up, when adversity comes. A true saying, "prosperity gains many friends, but adversity tries them."

"If thou faint in the day of adversity, thy strength is small." Prov. 24:10.

This thought can be plainly seen by reading all of Prov. 24. I believe right here I shall insist upon

all who may be interested in such a subject to read all of Prov. 24.

Right now is a day of the plainest adversity I have ever seen, and I did not know what the word "adversity meant until now. I think I am now in the humblest state or condition I have ever been in before. And I can say like David in Psalms 142:4. "I looked on my right hand, and beheld, but there was no man that would know me; refuge failed me; no man cared for my soul." I close directly, for I know it will not be received only by those in similar condition; and it is only one way of "broadcasting" and it can't be received only by an instrument prepared to receive it. If there is a corresponding spirit, that eye, if this should reach the public, will catch it, once more. Last Sunday night in the midnight darkness, I pondered our state well, and Heb. 13:3 came vividly to me—"Remember them that are in bonds, as bound with them: and them which suffer adversity, as being yourselves also in the body." "O for such love let rocks and hills their lasting silence break."

J. T. SATTERWHITE.

SALLIE A. TRAVIS

Sallie A. Travis, age 72 years, fell asleep suddenly on the morning of March 15th., 1930. "A sleep from which none ever wakes to weep."

We, the church at Moon's Creek desire to bow in humble submission to our heavenly Father's will. "He giveth and He taketh away, blessed be His holy name." Sister Travis had been a member of this church since the year 1886. She was ever ready to give God all the glory. We sadly miss her pleasant face, but in Spirit we rejoice that sin can have no more dominion over her, believing that our loss is her gain.

We desire these expressions of respect to be recorded in our church book and a copy sent to Zion's Landmark for publication.

Belle Neal, Church Clerk.

Zion's Landmark

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

Editor

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

Associate Editors

Elder M. L. Gilbert—Dade City,
Fla.

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

Elder J. T. Rowe, 704 Deepdene
Road, Baltimore, Md.

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THE WORLD KNEW HIM NOT.

John 1:10. He was in the world, and the world was made by Him, and the world knew Him not. In the preceding verse John calls Him the word, and says that he was with God, and that He was God. Also that all things were made by Him and without Him was not anything made that was made. Think of a being with creative power, making the heavens and the earth out of nothing. The sun, moon and stars are also the work of his hands. The word tells us that God is a Spirit, and we understand that as a spirit He was and is in all the universe, and is absent from no person or thing. The animal creation could not breathe without Him, the vegetable kingdom could not bud and bear fruit without him, the rain and

the snow could not come without Him. He sendeth the rain upon the just and the unjust and the snow cometh down from heaven, and He rules the inhabitants of the earth, and His eye is in every place beholding the good and the evil. Do we realize that God sees us all the time? Whether we do good or bad in the light or in the dark He sees us, for the light and the darkness are both alike to Him. He is a wonderful being, that we can never understand. He is everywhere all the time and nothing is hid from His all-seeing eyes. But John is telling of his coming in a special way and for a special purpose the word was made flesh and dwelt among us. We are flesh and all flesh is as grass and therefore withers away, and all its glory passes away, and this embraces man who in his best estate is altogether vanity and man has fallen from his best estate. He has transgressed the holy law of God and in this way become a sinner, for sin is the transgression of the law. And now his heart is deceitfully wicked above all things, but God who is a spirit, did choose out of the race of man a people for himself, and that before the foundation of the world. And he did choose them in his Son Jesus Christ, who was ever with the Father, and His delight was with the sons of men. And though they have sinned and become vile and black it is not the will of this gloriously mysterious God that one of His should be lost, and so he laid help upon one mighty to save, even upon Jesus who in the fullness of time, that is the appointed time, came into the world, taking not on him the nature of angels, but the seed of Abraham. The word God is made flesh, that

he might by experience know man's infirmities and be easily touched when he cries unto him. He made the world and has power over it. He made man and he has power over him. Therefore when he says to man's heart, Seek ye my face, his heart says, thy face Lord will I seek. The world did not know the God who made it, and who dwelt in it. He came unto his own and his own received him not. The Jews were his own but they neither knew him nor received him. They said, we will not have the man Christ Jesus to reign over us. As a nation they rejected him, but some believed in and received him. Why did some receive him, love him, and worship him? Because they were born not of blood, nor the will of the flesh, nor of man but of God. The dead sinner must be made alive and none but God can do it. You hath he quickened who were dead. Eph. The mission of Jesus in the world was to save sinners, (Paul to Timothy) not to try to save, or to offer salvation, but to save, and he shall not fail, but safely bring home to his Father all that he gave him. He gave himself the just for the unjust that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. No man can say that Jesus is the Lord but by the Holy Ghost. So the world that lieth in wickedness does not know him today. He is known only as he reveals himself, and he reveals himself to his own and not unto the world. John 14:22. May the Lord give us to love him and serve him. Also to love one another for his sake, and to serve each other, for in as much as ye have done it to the least of these my brethren ye have done it unto me.

JOSHUA T. ROWE

RESOLUTIONS OF RESPECT OF W. G. TURNER

(By Black River Church)

WHEREAS, on the 7th day of April, 1930, it pleased our Heavenly Father to remove from us our beloved brother and pastor, Elder W. G. Turner, who was born on the 20th day of April in the year of our Lord 1855 in Johnston County, making his stay here on earth 74 years, 11 months, 18 days. Brother Turner was a frequent visitor to all the surrounding churches. He loved the fellowship of his brethren where ever they were in peace with one another. His greatest impression seemed to be on teaching the Church how to live, and admonishing them to their duties. He was greatly loved by all who knew him; his life was above reproach at home and in his ministerial work, he will be greatly missed in his community and by his brethren. As a husband, he was humble and loving to his companion and as a father, he tried to keep the law given in the Scriptures concerning the way to raise them up. He was honest and upright in all his dealings with his fellow-man. Could give a great deal more of his way of living, but space won't permit.

He united with the Church at New Hope Meeting House in the Little River Association on Saturday before the 4th Sunday in June 1888, and just one year after that date, he began to exercise in public. After a number of years, he moved his membership over into the Seven Mile Association with the Church at Primitive Zion. He was pastor for that Church for a number of years, and while serving there, the Church at Black River, called him as pastor and he served the Church faithfully as long as he lived. Sometime during his pastoral work at Black River, he decided to move his membership there and he presented a letter for membership and was gladly received, remaining there until his death. Brother Turner, at the time of his departure, had the care of two Churches as pastor. The other one, being Mount Zion, Benson, N. C. He was chosen Moderator of the Seven Mile Association sometime prior to his death and was still serving in that capacity when death called. He was highly appraised by all who knew him. He lived a life here that was above reproach. As a father and husband, he was just a model man, loved and highly esteemed by all who knew him. We feel that our loss will be his eternal gain.

Now, therefore, be it Resolved: (1st.) That we the Church at Black River desire to bow in humble submission to the dispensation of our God's providence, feeling that our loss is his eternal gain and hoping that it may be in the providence of our God, that we may be so lead that when the hour of our departure comes, that we may join with him and all those who have gone on before to ascribe greatness and praise to Israel's God.

(2nd.) That a copy of these Resolutions be spread upon our minutes; one sent to the Landmark; one to the Primitive Baptist for publication and one to the bereaved family.

May God bless and keep us all in the ways of truth.

L. P. Jernigan

W. P. Griffin

J. H. Norris,

Committee.

G. O. Godwin, Church Clerk

ELDER WILLIAM G. TURNER.

In the passing from time to eternity on April 7th, 1930 of our beloved father, Elder William G. Turner, his family has lost a husband and father, his church one of its most ardent advocates of the faith once delivered to the saints and his community; a friend that will be long remembered after his mortal remains have settled back to the dust from whence they came.

We, his children, desire to honor the name of our father who taught us to honor thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee in the land which the Lord thy God giveth thee. We can perform no duty more noble and respectful than to shew by our walk in life the indestructible remains of such admonition which is to exemplify not only our earthly father but our Heavenly Father in whose mansions of glory we believe now rests the spirit of our father.

Father was born April 20th, 1855 in Johnston County, North Carolina. He was but a child during the throes of the Civil War and related to us how he went without shoes and necessary raiment one whole winter during this great struggle.

His parents being of only moderate means he was unable to take advantage of the limited educational facilities available at that time. He entered school at the age of eighteen, having learned only his letters. At the end of about two years he had been promoted to the advanced classes, which showed his remarkable progress in school. About this time his health failed and upon the advice of his physician he abandoned further educational work and entered the carpenter trade as a profession, which he continued until some years before his death. He was married June 15th., 1879 to Cornelia E. Williams who survives him to mourn with us our great loss.

Father united with the Primitive Baptist Church at New Hope Meeting House Saturday before the fourth Sunday in June 1888 and began his ministry late in 1889.

In 1907 he was elected to the State Senate from his district comprising Johnston, Harnett and Sampson Counties and served with honor his country.

The last years of his life were spent on

his farm near Dunn, N. C. He was pastor of two or three churches and most of his time was spent in filling his place in the different churches and visiting the sick and afflicted in his community.

His life was consecrated to the cause of the church of God and his country. Therefore, we feel that he could say with the apostle—I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them that love his appearing. We believe he could say with the poet who so beautifully expressed it in these words,

"I long to see my Father's face,
And sing his praises, too;
Adieu, companions, dearest friends,
Vain world, once more, adieu."

The large number of friends who gathered around his grave attested the high esteem in which he was held in his community.

(Written by His Children).

RESOLUTIONS OF RESPECT

Whereas God in his infinite wisdom, love and mercy has visited us and has claimed by death our beloved Brother, Elder Samuel McMillon, on the eleventh day of April A. D. 1930.

And whereas we keenly feel that in his death the Church at Salisbury has lost a highly esteemed Brother, and a precious gift as a minister of the Gospel of Jesus Christ; and an humble defender of the doctrine and true principles of the Church. Also the several Churches which compose the Abbotts Creek Association have lost an able, faithful, humble servant, moderator and advisor—one who stood faithfully on the walls of Zion, always giving warnings and advice when necessary for the peace and welfare of the Churches and the great cause he loved so well.

Elder McMillon delighted in serving his Master, going far and near to declare that doctrine that is sweeter than life and stronger than death. His last visit to Salisbury Church was on the fifth Sunday in March A. D. 1930, and on this last visit he was blessed to preach the Gospel in the power and demonstration of the Holy Spirit of God to the satisfaction of the faithful in Christ.

We feel that the memory of this servant of God will live long in the hearts and minds of the Lord's people who knew him.

And whereas Elder McMillon came to us by letter in the year of 1913, and has served us continually as pastor half time since he was chosen in 1916.

And whereas his wife has lost a faithful, loving husband, and his children a loving father. We hope they will remember his good advice and admonition.

Therefore be it resolved:

1st. That we bow in humble submission to the will of God who kept our precious Brother in life, and did not forsake him in death.

2nd. That we humbly beg the Lord to keep us and enable us to fight the good fight of faith as our precious Brother did, and finally land us safely on the sunny banks of sweet deliverance with him where troubles, trials, conflicts, sickness, sorrows and death will have no more power over us.

3rd—That a copy of these resolutions be sent to the bereaved family and one to Zion's Landmark for publication and have same recorded in our Church book.

Done by order of the Church while in conference on Saturday before the first Sunday in May, 1930.

Elder D. P. Broadway, Mod.
C. B. Owen, Clerk.

WILLIAM ISAAC CANADY

With a sad and broken heart I make the attempt to write the death of my dear father, who departed this life, August 25, 1929, following an illness of several months. All was done for father that loving hands could do, but nothing can stay the hand of death, but all his toils and grief are over and he is freed from pain.

Father never united with any church, but he believed in the doctrine of salvation by grace. He had a good hope, loved the Primitive Baptist, and would attend their meetings regular, and his home was a home with them. He delighted to be with them and hear them preach.

No one knows how we miss him, and how lonesome it is without him. Home will never seem the same. It is so hard to part from the ones you love so well, but we feel satisfied about him, that he has gone to rest in the arms of Jesus. Why should we grieve after the loved one that we believe are resting in the arms of Jesus. Oh! how could we wish him back in this world of sin and sorrow, when the Lord saw it best to take him home to rest where we hope to meet him on that happy shore, where parting will be known no more.

I know there has never lived a more truthful and faithful husband and father than he was. He was always bright and had a comforting word for every one when in trouble. He was loved by all who knew him. But since it has been God's will to take him away we must be submissive, ever looking unto him for all things, and may each of us follow his example and if it is God's will meet him in the Great Beyond.

Father was a quiet, unassuming lover of peace, always attending the church with much care. He was truthful and honest in all his dealings. He has left behind him the savor of a good name.

He left a broken hearted wife, and ten children, three daughters and seven sons, and a host of relatives and friends to mourn our loss; but we feel our loss is his eternal gain.

The funeral service was conducted at Wolf Island Church, by Elder O. J. Denny and Elder D. V. Spangler, and he was laid to rest in the Wolf Island Cemetery.

Precious Father, he has left us,
Left us, yes forever more;
But we hope to meet our loved one,
On that bright and happy shore.

Lonely the house, and sad the hours
Since our dear father has gone;
But Oh! a brighter home than ours,
In Heaven is now his home.

A precious one from us has gone
A voice we loved is stilled;
A place is vacant in our home,
Which never can be filled.

God in his wisdom, has recalled,
The boon his love, has given,
And though the body slumbers here,
The soul is safe in Heaven.

Farewell, dear Father, thou has gone,
Yes gone to thy heavenly home,
There we hope to meet thee,
Where parting is not known.

Gone from a world of trouble
Reached a fairer shore,
Dear one we miss thee,
But we should weep no more.

Though gone from us dear one
To reign with angels above,
To rest forever with Jesus,
And sing redeeming love.

We loved him, yes we loved him,
But angels loved him best,
And they have sweetly called him
To yonder shining shore.

His loving daughter,
Edna.

A COLORED MAN

Nelson Lloyd, a negro that lived with Mr. Harris' father and with us about 20 years or more, died the 12th day of January, 1929. I don't know his age but it was in his eighties. He was a worthy negro and lived a Christian life. He was not a member of any church but he enjoyed going to preaching. It was interesting to hear him talk. He was bright in the Scriptures. He used to come around to see us after we came from Greensboro, N. C. I always remembered him with something. Money or something good to eat, if I had it. He was smart to work as long as he was able. He used to do little things for us as long as he could, I told him one

day he was too old to work. He said he felt better satisfied at work. I gave him something just the same, whether he worked or not. I believe in being charitable to the old and afflicted. Some people send their money across the waters. It is all right if they have a mind to do so. We have the poor and needy everywhere.

Nelson was smart and saved up a little money for sickness and burial expenses. He did not want to be burdensome to any body. He gave his money to Orange Cotten, his friend, to take care of him in sickness and death if he was the longest liver, and when Nelson got sick Orange sent for him and took care of his as long as he lived and buried him in a decent way. Nelson was sick only a week and died easy. I believe he is gone to rest for he left a good report. He used to sell things for Mr. Harris while on the farm. He carried fruits and other things to town to sell and he always would keep Mrs. Harris' money to itself and not mix it with his, to be sure to have it right. He believed in doing everything all right. He believed in the Primitive Baptist doctrine. I believe he is in Heaven today if we judge the tree by the fruit it bears. He bore a good name and walked it out.

Mrs. L. Y. Harris,

Tarboro, N. C.

OUR DARLING

In the year nineteen hundred and twenty-nine,

On the twenty-ninth day of November
Is the day we lost our darling Iris,
And a day we will always remember.

Two years, eight months and fourteen days
Is the time she spent with us,
Is the time we were made happy with her
baby ways,
Now she is with Jesus at rest.

We laid her beneath beautiful flowers,
Beautiful flowers she loved so well,
Oh, it was hard to leave her there
So hard to say darling Iris farewell.

We loved her Oh! how we loved her
But Jesus loved her more
Now He has called her home to Him
On that bright and shining shore.

Now she is safe in the arms of Jesus
Safe on His gentle breast,
Where she will never weep no more
And is at perfect rest.

We could not wish her back again
But say dear Iris with Jesus remain,
We will try and gain that peaceful shore
Where those we meet will part no more.

But a precious one from us has gone
A voice we loved is still,
A place is vacant in our home
That never can be filled.

Around her little grave we linger,
Until the setting sun is low,
Feeling all our hopes are perished
With the flower we cherished so.

She will sleep but not forever
In the lone and silent grave,
Blessed be the Lord that taketh
Blessed be the Lord that gave.

She was too pure for this cold earth
Too beautiful to stay,
And so God's holy angel bore
Our darling Iris away.

"I take these little lambs," said He,
"And lay them in my breast,
Protection they shall find in me,
In me be ever blest.

Though lost, she is lost to earth alone,
Above she can be found,
Amidst the stars, and near the throne,
Which babies, like her surround.

Look upward and my baby I see
Fixed in her blest abode,
What parent would not childless be
To give a child to God.

But you left behind a broken heart
That loved you so sincere,
That never did, and never will
Forget you Irish dear.

Nothing but memories, as I journey on
Longing for a smile from a dear one gone,
None knows the depth of my deep regret,
But I remember when others forget.

In memory of our darling
Wilma Iris Williford
By her father and mother
Roy and Alice Williford.

SISTER LUETTIE AKINS

Sister Akins was the wife of W. H. Akins. I was requested by Bro. Akins (her sorrowing husband) to preach her funeral. They both being members of Camp Cheek Church and are highly esteemed and much loved. I have had the honor (though feel unworthy) of being their pastor for 22 years.

Sister Akins was born in 1859 and died May 4, 1930.

The funeral was conducted at the grave in the family grave yard near Rougemont, N. C., by the writer of this obituary in the presence of a large gathering of sorrowing relatives and friends. She leaves 6 children and 21 grandchildren, together with her bereaved husband. The church lost one of its best and loved members, but we desire to humbly submit to God's will and pray his blessings on loved ones left behind. May they be blessed to sweetly submit and say, "God gave her, and took her home to Himself, blessed be His name.

Humbly submitted by their pastor,
J. A. HERNDON

ELDER ISAAC JONES.

Elder Isaac Jones died at his home, at Maple Hill, N. C., May the 4th. His funeral was attended by the following Elders, Gurganus, Pollard, Edwards, Brown and Roberts, all of whom paid sweet tribute to his memory, after which his body was tenderly laid to rest near the church where he had served a number of years, at Maple Hill, N. C. Deceased was a noted Primitive Baptist minister, in his own state and in many others, where he had traveled and preached. He made friends wherever he was known, because of his affable disposition, and firmness of the doctrine he had advocated and preached more than sixty years. His worth can never be expressed, both in his home, and wherever he was known. He was 84 years of age, on the 17th of last February, and is survived by his present wife, who before her marriage was Miss Sallie Bennett, of Reidsville, N. C. He was twice married before, by whom were left 11 children to mourn the loss of a devoted husband and father.

Now, may He who has ever promised to be a husband to the widow, and a Father to the fatherless, be with and sustain them through this sad dispensation of His will.

Mr. Gold, I am sending the enclosed. You can put in your valued paper if you think it worthwhile, if not return to me. I'd be glad if you too would add something to this, if you feel to do so. Pray for me, if you can have a mind.

Mrs. Isaac Jones.

IN MEMORIAM

In memory and respect of our aged Brethren, Elder L. H. Hardy and Isaac Jones who have passed away.

Elder L. H. Hardy served our church for seventeen years until he left these upper counties. Brother Hardy was a faithful pastor. The weather was never too rough to prevent his going to his appointments if possible to get there. He was an able minister, well established in the gospel truth. He was a good disciplinarian. We felt that he was a safe guide in our church order. He was a great instructor and teacher of the writer in church business, in his younger days as well as in older age. He was well versed in church matters and in knowledge of business, and his death caused a feeling of great loss to us.

When the Country Line Association divided for convenience in 1906 because it was so large, Brother L. H. Hardy drew up the articles of faith which were adopted by the Upper Country Line Association. When it was organized in 1907 before they were presented to the association they were approved by our oldest minister, Elder F. L. Cakley who had been in the ministry for more than fifty years. He said he had no objection to them.

We feel that our loss also has been great in the death of our brother, Elder Isaac

Jones, who visited our churches and Country Line Associations for fifty years. He was an able, gifted and acceptable minister and preached to the comfort of many of our people. Since Brother L. H. Hardy left us we have been blessed to have our Brother Elder B. F. McKinney to serve us as pastor who preaches the same doctrine that Elders Hardy, Jones and Cakley preached those many years in the past.

Resolved, first: That we bow in humble submission to an all wise God who doeth all things well.

Resolved, Second: A copy of these resolutions appear in Zion's Landmark and also in the Lone Pilgrim.

Done by order of the church at Prospect Hill, on Saturday before the fourth Sunday in May, 1930.

Elder B. F. McKinney, Mod.
W. D. Blalock, Clerk.

Mc. G. TAYLOR

It becomes our sad duty to comply with the request of writing an obituary notice of our dear Brother Mc. G. Taylor. He was the second son of the late Eli Taylor and his beloved wife Virginia Taylor. He was born July 16, 1876, died March 1st, 1930. On January 6th, 1904 he married Bettie Jones. To this union were born three children. Two boys, one girl and his wife died July, 1918. On Dec. 16, 1919 he was married to Chloe Bennette. To this union there were no children.

He united with the Primitive Baptist Church at Bear Grass on Saturday before the third Sunday in Nov., 1920, baptized the following Sunday by Elder B. S. Cowan always filling his seat unless providentially hindered. He had been in declining health for several years having had several strokes of paralysis, but his death came as a complete shock. While sitting at the supper table he had a stroke and passed away within a few hours.

Elders J. N. Rogerson and B. S. Cowan conducted the funeral services and he was laid to rest in the family burying ground where his body awaits the resurrection of the blessed. May the Lord be merciful to the bereaved family and help them to say as one of old, the Lord giveth and the Lord taketh away. Blessed be the name of the Lord.

Done by order of Conference Saturday before the third Sunday in March, 1930.

J. N. Rogerson, Moderator,
W. S. Peel,
A. B. Ayers,

Committee

**IN MEMORY OF MRS. WICKHAM
Alleghany Springs, Va.**

Mary A. (Poff) Wickham, daughter of William J. and Mary A. Poff was born in Floyd County, Dec. 9th., 1880 and departed this world March 9, 1930, being 49 years and 3 months old.

She was married to C. O. Wickham Feb,

5, 1902, with whom she lived happily until her death. She professed religion of the Primitive Baptist church and was baptized early in her married life, in which she lived a consistent member until her death.

The death of Mrs. Wickham was attributed to complication of diseases following influenza. She suffered two weeks at home and three days at Jefferson hospital. She had all medical, surgical and nursing attention given her, that could be rendered by physicians and loved ones. She never murmured or complained once of her affliction, but always smiled and showed appreciation for all we could do for her comfort. So very ill she was, but never too sick to ask about the welfare of others, and say smiling, "I wish I could do something for them." A true mother she was, not only to her own children but her good influence over the young boys and girls of her community. "None knew her but to love her."

I shall never forget the night just a few days before she passed from this world of storm and tempest to an unbroken calm, how she held my hand and talked so beautifully of going home to live with Jesus. This assurance we had by looking on her sweet, peaceful face the last time here. Gone but not forgotten we say: she will live in our hearts every day, we can only say, "Thy Will be done."

She leaves to mourn her death a devoted husband, two daughters, eight sons, one grand-daughter, eight brothers, and a host of other relatives and friends.

Though she will be greatly missed in the home by all, yet it is comforting to know that her suffering is over.

May this "crossing over" of mother be but the means of drawing each member of the family into closer relationship with mother's God and make Heaven seem nearer than ever before.

The funeral services were conducted at "Laurel Creek," by Elders H. V. Cole, S. L. Moraa, and Harlie Cummins, and interment was made there, at Kyle Coles. "Asleep In Jesus."

The esteem in which she was held was partly attested by the extra large crowd attending her funeral, and the beautiful floral tributes placed upon her grave.

We pray that God's richest blessings to rest upon each member of the family. May His grace sustain them in their lonely hours.

Day by day we saw her as a

Star, slowly sinking away,
And yet in our hearts we so often prayed,
That she might longer stay.

Shine on dear mother, thou art at rest,

And shall forever be,
You could not stay on earth with us,
But we can come to thee.

Lonely the house, and sad the hour
Since you, the star of our home has
gone,

But oh! a higher home than ours
In heaven is now thine own.

"Thus star by star declines,
Till all are passed away,
As morning high and higher shines
To a pure and perfect day!
Nor sink those stars in empty night,
They hide themselves in Heaven's pure
light."

Her nurse, who loved her,
Hattie Lewey,
Shawsville, Virginia.

WILLIAM HENRY ADAMS

Brother Adams was born October 26th., 1841 and departed this life September 30, 1928, making his stay on earth 87 years, 11 months, and 4 days.

He was never married but is survived by three sisters, Mrs. Nancy I. Denning of Fuquay Springs, N. C., Mrs. Ella Wilson, and Mrs. Emily Young, of Lillington, N. C. He was a brother of the late Eld. J. E. Adams of Angier, N. C., who departed this life a few years ago. Bro. Adams united with the Primitive Baptist Church at Angier May 3, 1914 and was baptized by Eld. J. Frank Farmer, of Wilson, N. C., who was his pastor. Bro. Adams was a good man. He bore good fruit. A tree is to be known by the fruit it bears. To know him was to love him for Christ's sake. He was held in high esteem by his brethren and friends.

He was laid to rest in the cemetery at Angier, N. C., and his funeral was conducted by Eld. O. S. Young, his pastor.

Done by order of the church in conference.

Eld. O. S. Young, Mod.

M. E. Fish, Church Clerk.

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

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VOL. LXIII.

JULY 15, 1930

No. 17

GOD IS PATIENT WITH ELIJAH.

And he said I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I even I only am left; and they seek my life to take it away.

And he said, go forth and stand upon the mount before the Lord. And behold, the Lord passed by, and a strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind the earthquake; but the Lord was not in the earthquake: And after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice.

And it was, when Elijah heard it he wrapped his face in his mantle and went out, and stood in the entering in of the cave. And behold, there came a voice unto him, and said, What doest thou here Elijah?

And he said, I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I even I only am left; and they seek my life to take it away.—1 Kings, 19:10-15.

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

ASSOCIATE EDITORS

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

ELDER S. B. DENNY ----- Wilson, N. C.

ELDER J. T. ROWE ----- Baltimore, Md.

**\$2.00 PER YEAR
TO ELDERS \$1.00 PER YEAR**

THE PURPOSE OF ZION'S LANDMARK

“Ask for the old paths where is the good way.”

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

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

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

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

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If the money sent has not been 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 after his name.

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO.,

Wilson, N. C.

Zion's Landmark

Devoted to the Cause of Jesus Christ

IN RIGHTEOUSNESS SHALT THOU BE ESTABLISHED.

Dear Brother Denny:

Remembering former days, when some of my letters found their way into the columns of the Landmark, and your recent invitation to write again, I have a mind to submit for the consideration of your readers some thoughts on the latter portion of the 54th chapter of Isaiah. The 11th to the 18th verses, inclusive, read as follows: "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee. Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake. Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is

the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." To my mind, the prophet in the eleventh verse has reference to the Church under the Law. As such, she is, indeed, "afflicted, tossed with tempest, and not comforted." The demand of the Law strips her of everything and she is made to realize her nakedness before a just and holy God. Her affliction with sin and her utter inability to perform a single act that will commend her unto God makes her feel cut off, and without hope in the world. In that condition she is tossed about with tempests; all of the Lord's billows are encompassing her and comfort is nowhere to be found. When she is made to give up in despair, the Lord speaks to her, saying, "Behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires." When Jacob journeyed alone to Padan-aram and night overtook him, he lighted upon a certain spot—there God gave him a vision of the only way by which sinners could ascend into heaven. The ladder which reached from heaven to earth signified the coming of the only begotten and blessed Son of God into this sin-cursed world to open the channel through which mercy should run. Jacob later regarded that place, or experience, as none other than the very gate of heaven, and he took the stones of that place and made for himself a

pillow and lay down and slept. God's revelation to and his communion with him was a foundation upon which he could truly rest. The stones in our text can well signify the experiences of the Lord's people—the times when he brings them by a way they knew not and makes known his goodness and mercy to them. 'Tis a heaven below, the Redeemer to know, and when he shows his smiling face to a poor sinner, the occasion is never forgotten. Stones endure, perhaps, as nothing else the elements of the ages, and the subject of grace, once he is shown the way of life as it is in Christ Jesus, will cling to that hope as long as life shall last. Such an experience is an Ebenezer to which the child of God will often return in meditation and wish that it was with him as in the days that are past. Such leadings forth are of the Lord, therefore, it is said, "I will lay thy stones in fair colors." How good to realize as we journey along through life that an all-wise and omnipotent God is at the helm. He also says he will "lay thy foundations with sapphires." Sapphires are of different colors: blue, green, yellow, etc., and can truthfully denote the attributes of our Lord as set forth in the Scriptures. Blue is significant of truth; green of life, and yellow of pure gold tried in the fire. Paul told the Ephesian brethren, who by nature were afar off from God, but who being brought nigh by the blood of Christ, and therefore were no more strangers and foreigners, but fellow citizens with the saints, and of the household of God, that they were "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner

stone." The doctrine of faith and hope as set forth by the prophets and apostles; of love and mercy of God as embodied in his Son, Jesus Christ, together with the leading forth of the soul by the Holy Spirit into these things, comprises the very foundation upon which the Christian's hope rests for peace with God in time and for eternity. Continuing, the text says, "And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones." An agate is a stone in which a great variety of colors appear, and the windows in the Church are those characters who discern and see and understand the doctrine of God our Saviour and the order of his house, with the various gifts who minister of the things of God to the flock. Carbuncles are blood-red; therefore, the gates being of carbuncles signify that none shall enter into the celestial city except by the blood of a crucified Saviour. "And all thy borders of pleasant stones, "How wonderful when the Church can see and feel that she is a garden enclosed! It is declared that God shall be a wall of fire round about Zion, and when experiencing that sense of security which exists only in the Lord, and enjoying that peace which surpasses all understanding, how pleasant are our borders. These were precious stones and they set forth precious things. Then, it is declared, "And all thy children shall be taught of the Lord; and great shall be the peace of thy children." This is good Old Baptist doctrine and it seems to set at naught all the works and machinery of the so-called religious world in its efforts to bring souls to Christ. It is also evidence of the

Old School Baptist Church being the true Church. Men have prophesied for centuries that the Church built upon the faith of the Old School Baptist would soon crumble away and become extinct for lack of nourishment afforded through such mediums as the Sunday School, Theological Seminaries, etc., for educating and bringing in the young, as well as maintaining the ministry. Notwithstanding there are no such nurseries or institutions to aid the Lord in His work in our ranks, the Church has stood for all ages and will withstand all the assaults in the ages that are to come, for the head of the church has declared that it is built upon the rock of revelation and that the gates of hell shall not prevail against it. The Lord spake by the mouth of the prophet Jeremiah, saying, "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand and bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember

their sin no more." He takes away the first, or Legal Covenant, that he might establish the second, or Covenant of Grace, under which covenant he writes his law in the inward parts and in their hearts, and thus he teaches them. What is the result of this teaching of the Lord? "And great shall be the peace of thy children." Words cannot be found to adequately express that peace which comes by and through our Lord Jesus Christ. Again, let us ask, What are some of the results that follow this teaching of the Lord: "In righteousness shalt thou be established." This can only refer to the righteousness. That which the creature once thought to be righteousness has now become as filthy rags. The one taught of the Lord, then, is established in the fact that "Salvation is of the Lord," and he cannot be easily shaken. "Thou shalt be far from oppression; for thou shalt not fear: and from terror, for it shall not come near thee." Can it be possible that this is spoken to the same character that was before said to be "afflicted, tossed with tempest, and not comforted?" Yes, it is the same character, but under entirely different conditions. The character has now been taught of the Lord and enabled to behold the Lamb of God that taketh away the sin of the world. He is now established in the way of righteousness; he is no longer oppressed by the Law, for Christ has made him free from the law of sin and death, neither does he fear or stand in terror of the Law, because the truth has made him free and he is free, indeed. There is none that is able to lay anything to the charge of God: elect now, for Christ has died, yea,

rather is risen again and is now set down at the right hand of the Majesty on high, for ever to make intercession for his people. Justice has been satisfied. This does not mean, however, that the children of God shall live in this world of sin and sorrow free from distress. Rather the opposite is true. In the world ye shall have tribulation, said the Master, and our text goes on to say "Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake." As long as the world shall stand, men and devils will combine in their assaults to overthrow the faith of the elect family of God and to destroy them from off the face of the earth, but vile infernals, they can't prevail, for the text says they "shall fall." The next verse declares that the Lord has created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work, and that he has created the waster to destroy. The work of the smith that bloweth the coals is necessary. The materials that go into the building of God must be tried, though as by fire, to shapen or fit them for his use. He knows what is necessary for each individual, and he must teach and instruct them in the things which are needful. This he does, nor does he leave it to others to do. He has made the waster to destroy, nor does this apply only to our enemies that are without, but to those that are within, which, after all, are our worst enemies. There is much dross, or flesh, about the most of us which has to be consumed, before we are made to walk softly and humbly before him. Truly, his judg-

ments are unsearchable, and his ways past finding out. In the last verse, we are told, in effect, that nothing shall be able to separate us from the love of God which is in Christ Jesus our Lord, for he says, "No weapon that is formed against thee shall prosper: and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." Could the servants of God desire a richer or greater heritage than this? The God of heaven and earth, and all that in them is, is for them and with them, and, if God be for them, who can be against them? How consoling to those who are tried as was Job, to be assured that "no weapon that is formed against them shall prosper," and that "every tongue that shall rise against them in judgment, they shall condemn." The children of God, truly, have meat to eat that the world knows not of, and without exception, "their righteousness is of me, saith the Lord." May the God of all grace and comfort give each one to experience and understand these things for himself, that he may be rooted and grounded in the truth and established in the doctrine of him who is our Saviour, and not easily shaken and blown about by the winds of doctrine of men, is the prayer of one who hopes he realizes that all his righteousness is of the Lord.

In the bonds of Christian love and fellowship, I hope,

R. LESTER DODSON.

Rutherford, N. J.

A GOOD LETTER.

Mr. J. D. Gold:

Dear Sir:

I am enclosing a letter from Elder J. T. Rowe of Baltimore, Md., which I think would be good matter for the readers of the Landmark. And with his consent I am asking you to publish it.

I feel sure that many will read this letter and remember well some of the preachers he refers to, and it may be that some who may read Eld. Rowe's letter will remember very sweetly the time and place when one of those preachers fed their soul and possibly for the first time they ever heard the gospel preached to their understanding. The gospel when preached, does not impart life to the dead sinner but if one hears it preached to their comfort and understanding it's good proof that they have life and are living children of God.

So the preacher is sent to feed the flock of God. The preacher cannot apply the preaching to any one, but the Holy Spirit does that and opens up the heart of their understanding so they can say, "Well if that preacher is a child of God I must be one for he has told my feelings better than I can. Here is the Holy Spirit bearing witness with our spirit that we are the children of the most high God. And if children, heirs and joint heirs with Christ.

Gospel preachers are gifted men. They preach Jesus a whole Saviour to His people and what He has done for them. For how can they hear without a preacher and how can they preach except they be sent. Sent of God who gives them the ability to preach His everlasting

gospel to his poor and afflicted people. Jesus said I will leave in the midst of thee an afflicted and poor people and they shall trust in the name of the Lord. Can you trust Him? If you can you are blessed, for it is written blessed is the man that trusts in the Lord and whose hope the Lord is. He is our hope.

Submitted in love,

A. B. DENSON.

Rocky Mount, N. C., R. 4.

The Letter.

Elder A. B. Denson,

Rocky Mount, N. C.

My Dear Brother in the Lord:

I feel like I want you to know that I very much enjoyed your article in the last issue of Zion's Landmark. If the writers and preachers among our people would follow in that line we would have no cause for complaint. The few times it has been my privilege to hear you preach I have been favored to enjoy it, and I believe that you preach the same doctrine and in the same way, and by the same spirit as your late pastor, our much loved and dependable Elder P. D. Gold, and I happen to remember the ministry of eastern N. C. for several years back. I could name quite a list of preachers who were in the same class. Will name a few, Elders John S. Brinson, Archibald Jones, Bryan Whitford, T. B. Lancaster, D. A. Mewborn, Wm. Reynolds, Stephen Biggs, Albert Cartwright, Henry Peal, Levi Rogerson, G. D. Rogerson, M. T. Lawrence, S. Has-sell, and others who have gone to their eternal rest. They preached election, predestination, effectual calling and the perseverance through grace to glory and they

told those who had a hope in Christ that it was their duty to follow Christ in Baptism, and walk in love, observing the ordinances of the church, and that in this love and sweet fellowship for each other they would be blessed, and find it more restful than in the ways of the world, and the churches lived in peace and prospered more than since we have so many man made phrases and extremes, which men who have grown wise above that which is written, call sound doctrine, while many of the things they say were never said by any apostle of Jesus Christ. Sound doctrine does not consist in extreme expressions, but in that we have a thus saith the Lord for it. Able and profitable preaching is not that that is so mysterious but that which is in accord with the experience of the Lord's people. The fact that you look into the water and cannot see the bottom is not always proof that it is deep. The bottom may not be an inch away but you cannot see it because the water is so muddy. May God spare you long and bless you my brother to contend earnestly for the faith which was once delivered to the saints. have a nervous hand but hope you can read this.

Yours in gospel bonds,

JOSHUA T. ROWE,

704 Deepdene Road,

Baltimore, Md.

HAVING GOOD MEETINGS

Mr. John D. Gold,

Wilson, N. C.

Dear Sir and Bro.:

I am sending money order for two dollars (\$2.00) to pay for Zion Landmark one year. Please send

it to G. R. Shepherd, Catherine Lake, N. C., Route 1. We are having some good meetings and for such I desire to praise the Lord. I baptised my nephew yesterday.

May the Lord continue to bless you is my prayer,

Yours truly,

E. F. Pollard,

Jacksonville, N. C.

A LOVELY BAND OF MEMBERS.

Mr. John D. Gold,

Wilson, N. C.

Dear Mr. Gold:

Enclosed find check for (\$2.00) to pay for another year's subscription to Zion's Landmark, as my subscription expired in May. I have been reading the Landmark for a good many years and hope I can keep reading it. We have the Gospel preached to us every Sunday and Saturday before in each month by Elder B. S. Cowin at Robersonville, N. C. I think we have a lovely little band of members there. They are lovely to me, if I know anything about the Grace of God shed abroad in our hearts as it is they are all so much better than I. For if I am one of God's little ones surely I am the very smallest one. But I know it is by the Grace of God I am what I am, and if God is for us who can be against us.

So many times I am filled with doubts and fears that God is not for me and yet I cling to that little hope that I would not change for anything that could be mentioned. Nothing in my hand I bring, simply to thy cross I cling.

Mrs. S. H. Gurganus,

Robersonville, N. C., Route 2.

Zion's Landmark

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

Editor

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

Associate Editors

Elder M. L. Gilbert—Dade City,
Fla.

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

Elder J. T. Rowe, 704 Deepdene
Road, Baltimore, Md.

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No. 17

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WILSON, N. C. JULY 15, 1930

"LET US REASON TOGETHER."

Many times we become unreasonable and dictatorial in our views on social, political and religious views, forgetting, for the moment, that we are unfair if we fail to accord to others the right to think and speak their views, with the same frankness that we practice ourselves.

"Come now, and let us reason together saith the Lord; though your sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool."
—Isaiah 1:18.

This and other kindred quotations show, conclusively, that it is sinners and only sinners that are cleansed by the blood of Jesus, and made white as snow in the blood of

the Lamb. No other name is given under heaven whereby sinners can or must be saved.

It is equally true, if we apply reason to the case, that Jesus came not to call the righteous; but to call sinners to repentance, therefore; it is only sinners that can be saved, for if one is not in bondage to sin, then; Jesus cannot set such an one free from bondage to the law of sin and death.

John saw, as revealed in Revelations, an innumerable host of saints, all giving thanks and praise to God for having redeemed them unto God and made them to reign as Kings and Priests unto God, forever and forever.

We read the next verse, "If ye be willing and obedient, ye shall eat the good of the land; for if ye refuse and rebel ye shall be devoured with the sword; for the mouth of the Lord hath spoken it." This was spoken to Judah, a chosen people, and yet in such a state of rebellion, that the Prophet said to them. "Why should ye be stricken any more? (It does not bring them back) ye revolt more and more; the whole head is sick, and the whole heart is faint." Is there not some good to be found in their service? No. "All their righteousness hath become as filthy rags, and all the goodness of their flesh hath become as the flower of the field; the grass withereth, the flower fadeth and is no more, so is all the goodness of the flesh."

Are we better by nature than they? No. All have sinned and are, under the law, justly condemned. How are we made to know that as sin hath reigned unto death, even so might grace reign through

righteousness unto eternal life by Jesus Christ our Lord?

Paul says. "I was alive without the law once; but when the commandment came, sin revived, and I died. And the commandment came, which was ordained to life, (The keeping of the law promises its blessings) but Paul says (this commandment ordained to life) I found to be unto death, for sin, taking occasion by the commandment, deceived me, and by it slew me." "O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with my mind I serve the law of God; but with the flesh the law of sin."—Rom. 7th. Chapter.

The Lord has promised salvation to his people, though sinful and rebellious; through His atoning blood and righteousness. This is the foundation of our hope. Other foundation can no man lay, save the cleansing power of His blood and righteousness.

Since none are perfect, save as they are made perfect in Him, the head of all things to the Church, as sinners saved by the blood, grace, mercy and ever living intercession for his people, may we not reason together about habits, order, customs and doctrines, which more or less concern us all.

Let us ever be mindful of our low estate, and try to be faithful over the few things committed unto us, not in a scolding or fault finding mood; but in humility striving to maintain the unity of the spirit in the bonds of peace.

As ministers, we are servants and not masters or rulers over the churches.

We will do well to heed Paul's admonition, "Take heed unto yourselves and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with His Own blood.—Acts 20:28.

If we assume, or aspire to oversee all the flock, forgetting the admonition to take heed unto the flock, or over such part of it, as the Holy Ghost hath made you overseers we are liable to become exalted above measure, self important, self willed and selfish; self opinionated, vain, and may prove a burden rather than a comfort to the Church of God.

The Shepherds of Israel became selfish and sought the fleece rather than the flock and God said, by the Prophet, "Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed; and ye feed not the flock. The diseased have ye not strengthened, neither have ye healed them that are sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; What indeed have ye done? What does a law religion always do? "With force and cruelty, have ye ruled them, and they were scattered because there is no shepherd."

"As I live saith the Lord God, surely because my flock became a prey, and my flock became meat to every beast of the field. because there was no shepherd, neither did my shepherds search after the flock; but the shepherds fed themselves and fed not the flock." Ezekiel 34th. chapter.

The Lord pronounced judgment against the shepherds of Israel; but left not the flock to perish, as strangers in a strange land; but, as the Good Shepherd, He, the Lord, brought them all safely to the fold, is yet leading His own and will lead them to the one fold, with its one Shepherd—the Lord Jesus Christ.

In our reasoning we can but agree that the Lord will save His own, with an everlasting salvation.

We often hear our ministers accused of being jealous, and often unjustly so. The Bible says in one connection that jealousy is as cruel as the grave; but all jealousy is not cruel; but an evidence of an abiding love.

Solomon said jealousy is the rage of a man, therefore he will not spare in the day of vengeance. Prov. 6:34. Surely no man who loves his home or church, could be other than jealous, if the sanctity of the home or the order and prudence of the home or church was being endangered by outside intermeddlers.

A pastor, who has been unanimously called to serve a church, has a right to be jealous of others who are disposed to encroach on the rights of pastor or people, bringing confusion to the Church, and he has a right to expect their attention on the services of the church and loyalty of the membership, just as truly as they have a right to expect his faithful attendance and care, as an under shepherd or overseer.

It is not right to call a man to serve a church, if at heart the membership prefers the service, and prefers to aid and encourage almost any outside minister, who may come along; while, at the same time,

their own minister is left without their hearty support.

Paul, addressing his church at Corinth, said. "I would to God ye could bear with me a little in my folly; and indeed bear with me. (Not in word only; but in deed and in truth, not in my presence only and then criticise me in my absence and call me a jealous man.)

For says Paul, "I am jealous over you with a godly jealousy; for I have espoused you to one husband, (The Lord Jesus Christ) that I may present you as a chaste virgin to Christ; For if he that cometh (among you) preaching another Jesus, whom we have not preached, or if ye received another spirit; which ye have not accepted, ye might well bear with him, For such are false apostles, deceitful workers, transforming themselves into apostles of Christ, and no marvel; for Satan himself is transformed into an angel of light." 2 Cor. 11th. Chapter.

Not only should true pastors be jealous, as was Paul, of their charges; but each church should jealously guard their own rights as independent churches, and should no more tolerate an occasional intermeddler in others churches' business, than should a well regulated home permit others in the community to intermeddle in the private affairs of the home.

Many well regulated homes make a good community. All good government rests upon good home government. Just so: many well regulated, orderly, independent churches make up good associations and a good, wholesome, general correspondence.

Churches owe loyalty to them-

selves, and should refrain from becoming busy bodies in other churches' private affairs. We should try to apply the Golden Rule in all our church relations. First, take heed unto ourselves, secondly to feed the flock over the which God hath appointed us as overseers, and thus be found attending to our own business and in doing as we are commanded to do, "Feed the Flock." We are not commanded to engage in the pastime of skinning goats, belittling those who do not agree with us, showing our inconsistency by telling the unconverted world, that "Ye have eyes and see not, ears and hear not, hearts and cannot understand," unless you are born again, born not of the will of the flesh, nor of man; but born from above, born of God, and then proceed to criticise and make sport of those who are to be pitied rather than censured.

Homes may be small and poorly furnished; but where love abounds, they are homes indeed and so with our churches. Membership may be small and they may be poor in this world's goods; but where love is supreme and the spirit of the Good Shepherd is the ruling spirit, pastor and people are blest and become as a city set upon a hill that cannot be hid. Such a church is a blessing to any community and people.

A little thought and care of Church properties and grounds, makes a good impression on all who pass by. We are too negligent, as a people, about such things. If our good sisters were once properly interested in seeing that our church homes, though plain and unpretentious, were made attractive by a little paint and the planting

and care of hardy shrubbery, and a rose bush here and there, many of our church properties, instead of being cold and bare and neglected in appearance, could very easily and with little cost, be made attractive.

May we not earnestly endeavor to abide in our own calling, attend to our own affairs and not be among those who are too busy looking for and talking about the faults in other churches to look after their own households.

This is not written as a heartless criticism; but in the hope that it may cause us to reflect and to do such things only as may be to the comfort and edification of the churches.

Yours in hope,
O. J. DENNY.

HOPE DEFERRED MAKETH THE HEART SICK.

Proverbs 13:12.

But when the desire cometh, it is a tree of life. Hope is a compound word and is made up of expectation and desire. When once good is discovered and want of it felt, strong desire for the possession excited, and the promise of attainment made on good grounds, hope presses forward to realize the blessing. Delay in the gratification pains the mind and continued delay makes the heart sick. But when the thing desired, hoped for, comes it is a tree of life. That is the cause of much joy and happiness in the possession of the thing desired. This I understand to be the literal meaning of the above words.

Now in a gospel or spiritual sense it must be found in the experience

of the Lord's people, the Lord has given them a good hope through grace. 2 Thes. 2:10. A good hope consists not only in hoping for good things, but in having good reasons for hope. We are told that Abraham against hope believed in hope. That is when there were no grounds for hope from a fleshly standpoint, he still had hope because he deemed him faithful who had promised.

He knew that God was able to fulfill his promise, that he was not dependent on the flesh to the very least degree. The prophets often as an assurance of the truth of their words, say, for the mouth of the Lord hath spoken it. The word of the Lord spoken in the hearts of his children is an assurance that all the world can neither give nor take away.

Thy testimonies are wonderful. Therefore doth my soul keep them." Psalms 119:129. Therefore the Lord's people have a good hope not only for that life which is to come but for that which now is. Jesus said, I will not leave you comfortless. I will come to you. So whenever the child of God is in trouble he looks to Jesus for comfort and he always comes in his own time and way. He may seem to tarry as in Abraham's case, his hope was deferred, and his heart was so sick he said, "Lord God, what wilt thou give me, seeing I go childless."—Gen. 15:2. And yet Paul tells us that Abraham staggered not at the promise of God through unbelief. How like the child of God, now who in sorrow looks up to God. When hope of joy in the Holy Ghost is deferred, and with David says. Hath the Lord forgotten to be gracious, is His mercy clean gone for-

ever. Yet like Abraham he hopes on because he deems him faithful that promised. Like Jacob, he wrestles as long as he can, and when he can keep up the struggle no longer, he says, I will not let thee go except thou bless me. Christ is in His people, and they are in Him, and so there can be no separation, faith and hope holds on despite every enemy and all power, for nothing can separate God's children from him. Though he slay me, yet will I trust in him, Job. There is nowhere else to go. I once heard a very dear old brother, who loved peace, say, we had trouble in our church until I got so sick and tired of it, that I said to myself I will tell the church to drop my name from their book, and so get out of it all, And then something said, where are you going? And then I looked all around and there was no where to go. So we see that he though sick at heart had to remain and hope on for the peace and fellowship that his soul loved, to come when the Lord was pleased to send it. It came and how happy he was. When the desire cometh it is a tree of life and it bears twelve manner of fruits. Rev. 22 chapter. Whom do we desire upon earth besides Jesus. The Word tells us that He is the desire of all nations. Yes in every nation, kindred and tongue He is the desire of His humble poor, and having Him they have with Him richly all things to enjoy, for whether in this life or that which is to come, Jesus is necessary to the joy of His people and when they can with joy meditate upon His goodness to the children of men, or see Jesus in His written word, or sing with the Spirit and

with the understanding, or receive the preached gospel as food to the hungry soul, Christ is present. The desire of the heart has come and it is indeed a tree of life. The sickness is cured and like the lame man at the gate, can now not only stand, but walk, and leap and praise God. "As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under His shadow with great delight, and His fruit was sweet to my taste." There is no fruit so perfectly satisfying. The apostle says, it is exceeding abundant above all that we can ask or think, according to the power that worketh in us. Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen. Ephes. 3:20-21.

JOSHUA T. ROWE,

Requested by Sister Effie H. Carrawan.

THIS IS THE WAY, WALK YE IN IT.

"As ye have therefore received Christ Jesus the Lord, so walk ye in him." Having been alone while in Richmond, for the past few days and having time to meditate, as I hope, on the goodness and mercy of our God I have been back to my childhood, where I hope God relieved me of my sins and revealed himself to me as my saviour and made me know that all power in heaven and earth was given into His hands and that all nations were but a drop of the bucket in His sight.

We are instructed, "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." If not deceived I received Him in love and it has been my heart's desire and

prayer to God that I might so live and act that not only my preaching would demonstrate this fact, but that my walk and conversation and dealings with my fellow man would show to the world I had been with the lowly Lamb of God, that taketh away the sin of the world.

Having thus been taught, it is my desire and prayer to God that I may be blessed to go in and out before His people as an humble shepherd, testifying concerning what I hope the Lord has done for me whereof I am glad.

Oh! that God's people every where would examine their own lives and search their own hearts and strive to walk in Him; for we know when we are criticising each other we haven't the mind of Christ.

Let's try to be honest one with another and endeavor to look over each other for good and not for evil, thus eliminating strife, envy, hatred and law suits in the Church of the living God.

May each one of us so live that when we come to the end of life's journey we can say with one of old: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not me only, but unto all them that love His appearing."

The sweetest day of my life was when I was released from the clutches of sin. Therefore I would like to live so as to magnify Him in my body and spirit which is thine and be blessed to die in the triumphs of the Lord Jesus.

S. B. DENNY.

MARTHA ANN HOLLIDA

By the request of the family I will attempt to write a brief sketch of the life and death of Sister Martha Ann Hollida. She was the daughter of Austin and Nancy Parish. She was born July 9, 1854 and died May 23, 1930, making her stay on earth 75 years, 10 months and 14 days. She was married to T. F. Hollida on December 30, 1876. To this union were born nine children, five boys and four girls, all now surviving her except one daughter—Mrs. Ella Moore—who preceded her to the grave some years ago. She united with the Primitive Baptist Church about fifty years ago and lived a faithful and consistent member to the end. She was loved and respected by all who knew her, and she and Brother Hollida provided a home whose doors were ever open to the Primitive Baptists. They lived a good example of Christian love, and devotion to a great old age, he preceding her to the grave only about four months ago. They were devoted to each other and to their children, were good friends to those in need of love, sympathy or financial aid, so far as they were able, and will long be missed by their loved ones, church, and community. She was always a very industrious woman toiling willingly for her household. Well might it be said of her, "She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up, and call her blessed, her husband also, and he praiseth her." Her nerves had been very bad for a number of years and she had a growth over her eyes that impaired her eyesight gradually until she became almost totally blind. She has not been able to see her way for the past few years. She seemed to have no fear of death, especially since the death of her husband. She seemed anxious to go with him and when the end came she peacefully fell asleep in Jesus, we believe, being sick only about thirty hours. She leaves eight children, Joseph, Durand, Tommy, Johnny, and Connie Hollida, Sisters Fanny Etheridge, Ann Eliza Alexander and Mrs. Lydia Phelps—thirty grandchildren and eight great grandchildren, together with a host of relatives and friends to mourn their loss, but we believe their loss is her eternal gain.

Therefore, we bow in humble submission to the Divine Father who doeth all things well. Her funeral was conducted by Elder W. B. Harrington who spoke so beautifully and comforting to the bereaved, after which her remains were laid to rest in the churchyard at Bethlehem beside her husband to await the resurrection morn, when we hope to meet her again free from all her infirmities, there to dwell in the presence of the Lamb forever.

Written by one who knew and loved her
Sadie V. Barnes.

MRS. VIRGINIA L. FINCH

It is with a sad heart I attempt to write the obituary of my dear wife, Mrs. Virginia L. Finch, who died March 28, 1929. She was born July 19, 1866, making her stay on earth 63 years and about 8 months. She was the daughter of Mr. Mack Brantley and Mrs. Minerva Ann Brantley. She was a member of the Primitive Baptist Church at Sandy Grove, Nash County, N. C., for 27 years.

She and the writer of this notice were united in matrimony January 7th, 1888, and to this union there were born eleven children, seven boys and four girls. Our third child died in infancy.

I can say she was a person who loved her brethren and sisters and especially the ministers, when they came to see us. It seemed it was her delight to fix for them and wait upon them and it did not worry her at all.

Her health began to fail about two years before she passed away. She was confined to her bed about a month before she died, but got up again, and was able to attend to her house duties by my assisting her, and on the 28th day of March, the day she died, she cooked dinner that day and ate as hearty as usual, and at 3:40 she passed suddenly away sitting in her rocking chair. Her disease was heart failure, and oh my dear brethren and sisters, this poor writer will never be able to tell how he felt when he came in and saw the lifeless body sitting in the chair and could not speak to me again. "God have mercy upon me," was my cry. But I have all hope that she is with the people of God today. She was laid to rest in Nash County at the old Homestead on the 30th day of March, 1929. Brethren please remember me when it is well with you.

Yours with a little hope,
J. W. FINCH,
Middlesex, N. C.

RESOLUTIONS OF RESPECT

J. W. Joyner, our faithful and efficient treasurer, departed this life at his home in Nash County, N. C., April 14, 1930, age 63 years, 9 months and 14 days. Brother Joyner joined the church at Sappony by the water side on the third Sunday in June 1925 and was baptized the same day and was a faithful member to every duty until his death. Brother Joyner served as Justice of the Peace as long as he would have it. He was married February 19, 1891 and to this union were born six children; three daughters and three sons. The church at Sappony has sustained a great loss as he was one of its pillars; the community, a kind friend and neighbor and the county one of its most noble, and useful and worthy citizens. We deeply mourn our sad bereavement and desire to humbly bow in submission to the will of Him who is too good to be unkind;

that we extend our heartfelt sympathy to his bereaved family and especially to the dear children and devoted wife and helpmate who so tenderly and faithfully cared for him during his suffering. May the dear Lord bless her and her children and may the children always remember their father's example and precepts and walk thereby. May we ever remember his counsel, instruction and example which was for peace, unity and brotherly love. The humble writer of this held the funeral services at the home of the deceased in the presence of a large number of sorrowing friends and relatives after which his remains were buried in the family cemetery.

Be it resolved that these minutes be placed on the church book, a copy be sent to the family of the deceased and a copy be sent to Zion's Landmark. Written by his pastor in a precious hope. By order of the church in conference at Sappony, April 19, 1930.

J. T. WILLIAMS

RESOLUTIONS OF RESPECT

To our sister Eliza Hodges, the wife of Bro. John G. Hodges who preceded her to the grave by many years. She was in her 97th year when the call to her eternal home came and from best information we can learn she has held a membership with the church at Black River for over 50 years and as she was permitted by health to attend her church, she was faithful in doing so. Now be it resolved,

First, that we the Church at Black River bow in humble submission to our God who doeth all things well.

Second, that a copy of these resolutions be sent to Zion's Landmark and one to the Primitive Baptist paper for publication and one spread on our church minutes. May God who is able to keep us give us forgiving hearts to live in peace with one another.

L. P. Jernigan,

W. P. Griffin,

J. H. Norris,

Committee.

G. O. Godwin, Church Clerk.

RESOLUTIONS OF RESPECT

Whereas it has blessed our heavenly father to call from our midst our dearly beloved brother and pastor Elder Isaac Jones, who departed this life on May 4th, 1930, and, whereas we deeply and sadly mourn the loss of Brother Jones, but feel that our loss is his eternal gain,

Therefore be it resolved:

1st, That we bow in humble submission to the will of our heavenly Father, as we feel that He does all things well, being too just to err and too good to be unkind. May we be able to say "Not my will but thine be done."

2nd, That a copy of these resolutions be written on our church book, a copy be sent

to Zion's Landmark for publication, and a copy sent to the family.

Done by order of the church at Cypress Creek Saturday before second Sunday in May, 1930.

Eld. R. W. Gurganus, Mod.

Rudolph Bachelor, Clerk,

Eld. E. F. Pollard, Committee.

RESOLUTIONS OF RESPECT

God in carrying out his divine decree hath removed from our midst our aged sister, Elizabeth J. Green, June 3rd, 1930. Sister Green was our oldest member and had been in feeble health for many years. She believed in the doctrine of salvation by grace, ever proclaiming that redemption was the gift of God through and by the blood of Christ. In submission to the will of God, the Primitive Baptist Church at Smithwick's Creek does enact the following resolutions:

1st., That we desire to express publicly that the church will feel the loss of Sister Green, and we trust that her spirit is with Christ in paradise, and that her body is resting in the tomb to be resurrected by her Lord and Redeemer.

2nd., That the clerk be requested to record a copy of this resolution on the minute book and send a copy to Zion's Landmark and a copy to the Enterprise for publication. Also a copy to the family.

Done by order of conference, Saturday, before the second Sunday in June 1930.

H. F. Hutchins, Mod.

A. D. Griffin, Sr., Clerk.

STEPHEN BOOKER MURPHY

In memory of my dear husband, Stephen Booker Murphy, whom our Heavenly Father called to be with Him, on November 5th, 1929. He was my devoted companion of 48 years.

Were it not for faith to know that God knows best, and "doeth all things well," I would say Oh! God why did you take him from me. But I sorrow not as one that has no faith in his going for that is my greatest comfort now. To believe he is resting in the sweet paradise of God, waiting for me to join him, and my poor wounded heart will know no more sorrow or grief but we can forever be together in that home of peace and happiness.

He was not a member of my church, (the Primitive Baptist) but he loved the members and always gave them and my pastors a hearty welcome in his home. He was converted at Greenfield Baptist church 25 years ago, and was a faithful member and was faithful to help the unfortunate and needy in any way he could.

Jesus called you dear husband,
From this world of sin and woe,
Your going makes us awful sad,
But Jesus needed one more.
Our home is sad without you, Book,
But we know it was the best,

Because you suffered so much here,
 And now you are at rest.
 God in His wisdom has recalled
 The gift His love hath given,
 But we shall meet him soon,
 In the beautiful home in heaven.

His devoted wife,
 Manervia Murphy,
 or Mrs. S. B. Murphy,

Gretna, Va.

ELDER SAMUEL McMILLON

Death claimed Elder Samuel McMillon of High Point, N. C., Friday before the second Sunday in April 1930. Elder McMillon had been in declining health for some years; but had continued his ministry almost to the end. He was stricken on Monday while in Forest City, where he had gone for services and died away from home on Friday following. His funeral services were attended by a very large concourse of his brethren and friends.

MOUNTAIN HOME PRIMITIVE BAPTIST CHURCH

Dear Editor:

Please state in your paper, The Zion's Landmark, other Baptist papers please copy:

The "Mountain Home" Primitive Baptist Church at Asheville, N. C., wishes to extend a cordial invitation to all lovers of the truth who may desire to do so, to come and worship with us. We are of the Old Original Old School Primitive Baptist faith and practice.

We are small in number, only seven members.

Our meeting time is the fourth Sunday in each month and Saturday night before. We especially extend an invitation to all travelling ministers of our faith and order passing this way to stop over with us.

Route 4, Box 38, Phone No. 5348-M, Asheville, N. C.

L. L. Huffman, Church Clerk.
 Asheville, N. C.

MRS. STANLEY WINIFRED SPEIGHT.

This beloved sister in the faith of Christ was born July 10, 1858 and reared in Pitt County, N. C., near Ayden and died December 6, 1929. On September 21, 1876 she was married to Josiah Bennett Speight and to this union were born six children, two sons, L. C. and M. O. Speight, and four daughters, Mrs. J. L. Whitfield, Mrs. Ernest McLawhorn, Mrs. C. C. Sumrell and Mrs. C. L. Tyson, Jr.

She was the daughter of Stanley and Martha Carr Kittrell. She was a kind, devoted mother, a good Christian lady, highly esteemed by her many friends, especially the brethren and sisters of Tyson's church whom she seemed to love so devotedly, and served faithfully as long as she could. We miss her presence but feel

that our loss is her eternal gain.

May God comfort her bereaved family and guide them safely through life's journey to that happy home above, where the wicked cease from troubling and the weary are at rest. Sister Speight was very modest and dignified in her youthful days. I was very fond of her. Her beloved husband, who was patient and faithful to her, preceded her to her grave, also her parents, sometime before she died. She lived with her children but died at her old home. They were faithful and lovely to her. The latter part of September, 1929, she was walking on the porch and fell, broke her right limb between her hip and knee, and bruised her face badly, but wasn't in much pain, she told me. I called in to see her a little while and she seemed very glad to see me. She embraced me in her arms and asked me to sing her a song. I did the best I could with the help of the family.

Sister Speight was received into the sweet fellowship of Meadow Church on Saturday before the fourth Sunday in November, 1889 and was baptised at once in a chair by Elder D. A. Mewborn and was given a letter of dismissal to join at Tyson's for convenience in September 1899. She was a consistent member till death. Her suffering was intense for several years before she died, being bedridden from extreme nervousness. She had my sympathy.

The Lord giveth and the Lord taketh away. Blessed be His Holy Name.

Written at the request of Tyson's Church.

Mrs. Melissa Tyson.

MRS. JOHN S. MEADOR.

The death angel visited our home on the 22nd of May and claimed our dear mother for his own. Of course we should not complain since she often told us she had no fear beyond the grave, and had been spared us a goodly number of years. She was born February 4, 1850, making her stay on earth 80 years, and a few months. She had been a member of the Pig River Baptist church 33 years. Her seat at church was seldom empty until the last few years when her health would not permit her to attend, and the church is not the only place. She never forgot the sick nor any that were in need.

She was Sallie E. Fralin before her marriage in 1870 to John S. Meador. He preceded her to the grave in 1923. She leaves 2 daughters and two sons to mourn their loss. But our loss is her eternal gain.

If you think this is worthy you may print it as a tribute to her memory.

By her daughter,

Mrs. D. H. Prillaman.

MRS. PHEBA ANN LEE.

Dear mother was called from time to eternity on March 6, 1930. The Graciously Giver of all good gifts who so wondrously blessed us with her precious presence, love and prayers to protect and comfort us through these many years; severed all earthly ties in the eighty first year of her faithful service and sacrifice. Mother was born in Sampson County on June 27, 1849. Her parents were Houston and Sallie Frazier. She attended church at Seven Mile and Reedy Prong during the years of service by Elder Allen Whitfield, Jimmie Wilson, Louis Adams and many others. She enjoyed recalling their visits to their home and these memories were clearer and seemed more real to her than the present day affairs. Mother is remembered by all who knew her for her faithful industrious persevering disposition and remarkable intelligence. She possessed unusual interest in history and geography and never got too old nor seemed too tired to desire to search to the depth of any worthy subject. She reviewed history and geography with renewed delight this winter. Sometimes being so interested as to forget bedtime, often calling my attention to scenes and events especially relating to Civil War times. She remembered the actuality of that dreadful period and did most of the corresponding for the parents of soldiers in her neighborhood. There were so many then that could not read or write, some days she would have to write several letters and make the envelopes. She made notes of many things as they came fresh to her mind. Coming along when she did she acquired a spirit of economy and thrift not excelled by many, if any. She was careful to be neatly attired and made her clothes to the very last and prepared the clothes she wanted put on her at the last some few years ago, with a note attached requesting a home made coffin, no show of flowers, all to be solemn and quiet. It is nearly three months since mother ceased to be with us. Tears blind my eyes as I realize I can no more do justice to her memory than I could prove my appreciation for one so deserving while she was with me. Mother was married in 1875 to Louis W. Lee of Johnston County, who departed this life on February 15, 1915. They were parents of J. W. Lee, Rocky Mount, James W. Lee, Fayetteville, Mrs. R. D. Langdon, Benson, L. R. Lee, Dunn and H. M. Lee, Rocky Mount, N. C. We were all blessed to be by them during their last days on earth. Mother endured much pain and affliction since childhood but her resolution never allowed her to give up long at a time. Neuritis finally sapped her vitality and age could stand no more. Mother read and studied the Scripture. The word of God was as

the fountain of her soul, preferring to be alone many times to read and meditate on these precious truths. She united with the Primitive Baptist Church at Reedy Prong about 1873, was baptized by my grandfather, Elder James W. Lee and remained a faithful member for about fifty-seven years. Now mother is sleeping in the yard of the church she held so dear. When she was not present in body she was in spirit in prayer. Since father's death fifteen years ago mother has lived with me. My husband loved and respected her as his own mother and she considered him as her own son, which thought affords me more satisfaction than most anything I have to think of. She was always thoughtful and anxious about her children and often told me of lying awake at night communing with her Saviour, begging God to direct and keep her children from the traps and pitfalls of satan. May her influence and prayers continue with us till we too must go the way of all the earth.

Funeral service was held in the home by Elders Xure Lee and W. G. Turner. Elder L. A. Johnson made very appropriate and consoling remarks to a large crowd of relatives who gathered in the Reedy Prong Church yard to pay their last tribute of respect, where dear mother was laid to rest to await the resurrection morn.

Words cannot express the sorrow
And loneliness we feel,
But 'tis God who has bereft us,
He can all our sorrows heal.

Her daughter,
Clida Lee Langdon.

Benson, N. C.

ABBOTT'S CREEK UNION ASSOCIATION.

The next session of the Abbott's Creek Union Primitive Baptist Association will convene with the church at Toms Creek, in Davidson County, North Carolina, on Saturday before the 4th Sunday in August 1930. A cordial invitation is extended to our brethren and friends. The church is situated one mile north-east from Denton, N. C. Those coming from either North or South would come over highway No. 109 to Denton.

B. I. HARRISON, Church Clerk.

CAUSES HEADACHES

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ZION'S LANDMARK

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No. 18

GOD SETS ONE OVER AGAINST THE OTHER TO PUNISH ISRAEL.

"And the Lord said unto Elijah, go, return on the way to the wilderness of Damascus: and when thou comest anoint Hazael to be king over Syria:

And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room.

And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth the sword of Jehu shall Elisha slay.

Yet I have left seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

So he departed thence and found Elisha the son of Shaphat who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him."

—1 Kings, 19:15-21.

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

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THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

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All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO.,

Wilson, N. C.

Zion's Landmark

Devoted to the Cause of Jesus Christ

"THE LORD'S FLOCK"—"THY BEAUTIFUL FLOCK."

Jer. 13:17-20.

There is such a variety of experiences that the Redeemed of the Lord, in his providences are caused to know, all for their good and to the glory of the Lord our God.

All the flock do not experience in depths and heights alike, for our God, according to the good pleasure of His will, has ordained that some shall know greater sorrows and conflicts, sorer tribulations than others. Concerning Saul of Tarsus the Lord said, "I will show him how great things he must suffer for my name's sake," Acts 9:16. "These are they that came out of great tribulation," Rev. 7:14. "Thou which hath showed me great and sore troubles shall quicken me again, and bring me up again from the depths of the earth." Psalm 71:20. What depths of soul anguish are contained in the 88th Psalm. Let me, dear child of God, trace some of the varied experiences of those who are of God, and we can find them declared under this language of the Holy Ghost, "The Flock of God," I Peter 5:2. They that are Christ's are called sheep, and He their gracious Shepherd gave His life for the flock. "And ye, my flock, the flock of my pasture are men, and I am your God, saith the Lord God." Ezek. 34:31.

It is a wonder of wonders, an eternal wonder that Jehovah, the

High and Holy One that inhabiteth eternity, who is infinite in all His attributes should have eternal delight in chosen creatures who the apostle, in his adoration, in the melody of his heart saith, "Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all-spiritual blessings in heavenly places in Christ: according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved." Ephes. 1:3-6. Christ Jesus, the Good Shepherd saith, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me is greater than all, and no man is able to pluck them out of my Father's hand, I and my Father are one." John 10:27-30. Thus we see, that in everlasting love—Jeremiah 31:3. In the eternal purpose which he purposed in Christ Jesus our Lord. Ephes. 3:11. According to the counsel of His own will, the church, the bride, the Lord's flock were accorded one in Christ their Head and Husband, and in Him

loved, John 17:23-24, and eternally blessed in Him with all spiritual blessings in heavenly places.

Can this be frustrated, brought to naught? Can they be severed from Him; can this be repented of, forfeited! Ah, never! O, no! The immutability of His counsel, and the oath of God are the strong consolation of the Lord's flock. Heb. 6:17-18. "The Lord's portion is His people." Deut. 32:9. His elect whom He hath chosen in Christ Jesus, He hath apportioned unto Himself in everlasting love. They are His Hephzibah, His eternal delight. Isaiah 62:4. Prov. 8:31.

But can I, am I privileged to think I am embraced in this ineffable blessedness! Oh, it is so sacred for a poor vile sinner to have the right to do so.

"The Lord's portion is His people, Jacob is the lot of his inheritance. He found him in a desert land, and in a waste howling wilderness, He led him about, He instructed him, and kept him as the apple of His eye. In the personal experience of each one of the Lord's flock the decreed time comes when the Lord calls them by His grace to reveal His Son in them, to bring them to know that Christ, who owneth them from everlasting, and gave His life ransom for them is their Shepherd, and they are His sheep. "Behold I, even I, will both search my sheep and seek them out." Ezek 34:11. The elect sinned and fell in Adam, and "Ye were as sheep going astray" as wild sheep whom nobody owned, "but are now returned unto the Shepherd and Bishop of your souls." 1 Peter 2:25, and the prophet also tells the story, "All we, like sheep have gone astray, and the Lord hath laid on

him the iniquity of us all." Isaiah 53:6. "You hath He quickened who were dead in trespasses and sins; wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." Epes. 1:1-2. Ah, we were dreadfully, shamefully going astray from the Holy One that inhabiteth eternity, and when the Holy Ghost (according to the everlasting covenant ordered in all things, and sure, 2 Sam. 23:5.) quickened our souls we were alive to this terrible condition, and found ourselves indeed in a desert land, a waste howling, wilderness, away from God, lost and perishing in the howling wilderness of our shameful and now loathed iniquities, a prey of the wild beasts, the fiery serpents and scorpions. Ah, we felt we were the subjects of the displeasure of the Lord, in a land of drought, where there was no water, no righteousness, no mercy, no forgiveness, hungry and thirsty our souls fainted within us. Deut. 8:15. Psalm 107:5. O, it is no trifle, but a dreadful matter for a vile transgressor to be made by the Holy Ghost to feel he is a perishing sinner, a lost sheep in such a terrible wilderness. We felt we were as "scattered sheep," Jer. 50:17; stumbling upon the dark mountains" we became a prey to the beasts of the field, and the desert howled with their roarings, and the storms of the displeasure of the Lord were upon us. But,

"Jesus sought me when a stranger,
Wandering from the fold of God;
He to save my soul from danger,
Interposed His precious blood."

He found us, and made himself known as our Saviour who had shed His precious blood to bring us home to God, and all our pilgrimage journey it is as we are looking to Him by faith, as we are leaning upon our Beloved, Solomon's Song 8:5, that we are found coming up from the wilderness in newness of life. He is so dear to us poor sinners, and we hope we are loved of Him. Oh, we are favored sinners! There is no Shepherd so gracious and faithful as our Lord Jesus Christ that Great Shepherd of the sheep: and during their sojourn in this world, none are so tried as they; their path is beset with evils, with tribulations, and their enemies are manifold. But, as it was of old so it is ever, "He made his own people to go forth like sheep, and guided them in the wilderness like a flock. He led them on safely, so that they feared not; but the sea overwhelmed their enemies; and He brought them to the border of His sanctuary, even to the mountain which His right hand purchased." Psalms 78:52-54.

"Thy flock, thine own peculiar care
Although they seem to roam
 uneyed;
Are led or driven only where,
They best and safest may abide."

The peculiar trials, and sore providences that here and there are our portion appear to our carnal opinion of such things, at times, to indicate that we are uncared for; and that we were of small consequence to the Lord; for if the Lord cared for us why do we so often find the way so rugged to our feet? Why are we so frequently a prey of evils? Why such dark nights? Why

should "the footsteps of the flock" traverse such a waste howling wilderness? Ah! Sometimes it appears as though we had no Shepherd. "David said unto Saul, thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock, and I went out after him, and smote him, and delivered it out of his mouth, and when he arose against me, I caught him by his beard, and smote him and slew him. Thy servant slew both the lion and the bear, and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God." 1 Sam. 17:34-36. Christ our great Shepherd, who in His person is David's Lord, and David's son has done, and ever does for his flock exploits that surpass the transactions that David related to King Saul. Read the 34th of Ezekiel and see there what the Lord does for His sheep. Come with me a few moments. Here lies a sheep, torn and bleeding, dying. Two of its legs are gone, and a piece of an ear bitten off. How came you into this wretchedness, this dreadful plight poor suffering one? There came a devouring lion, and I became the prey of his teeth, and as you see he has bitten off two of my legs, and the piece of an ear, and gone away with them to his den, and I am left here to die, and I fear he will return and utterly devour me.

"Thus saith the Lord, as the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear, so shall the children of Israel be taken out that dwell in Samara in the corner of a bed, and in Damascus, in a couch." Amos 3:12. O, poor sheep sin sick, rent and torn, flock of the slaughter, the

Lord thy Shepherd hath said "They shall never perish, neither shall any man pluck them out of my hand." He will make all thy bed in thy sickness." Psalm 41:3. Ah! I hope so, but two of my legs are gone, and here I am in Damascus in a strange land, and never can travel back to the green pastures of Israel.

Well, poor distressed soul, the Lord will carry thee out in a couch, and He can, and will do for thee even more than any earthly shepherd could do; an earthly shepherd to avenge his tortured dying sheep might pursue the lion, and slay him, take out of his mouth the two legs, and the piece of an ear, and bring them back to his loved, but dying sheep, and have to sit there and see his sheep die; he could not put the two legs upon his sheep again, and restore it to its former health; but Christ can put the torn off legs on us again, and make that piece of an ear to grow again. He will bring out His sheep in a couch, and there is no nurse for a poor, broken, torn and tortured child of God like Jesus Christ, our good, gracious, almighty Shepherd. "I will seek that which was lost, and bring that which was driven away, and bind up that which was broken, and strengthen that which was sick." Ezek. 34:16. O, Jesus will carry the afflicted, sick and weary ones in His bosom. Isaiah 40:11 The consoling thought that He loves a poor sinner like me, was there ever such a couch wherein my distressed, ~~sin~~ afflicted soul can repose! The Lord's flock have troubles. Saith the Savior to the seventy, "Go your ways, behold I send you forth as lamb among wolves." Luke 10:3. And the Apostle Paul said to the elders of the church,

"Take heed therefore to yourselves and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise speaking perverse things, to draw away disciples after them." Acts 20:28.

Such corrupt men declare things contrary to the gospel of Christ, and worry, rend and tear the flock of God.

They are wolves in sheep's clothing, they speak great swelling words of vanity, and allure with much wantonness; they practice sleight and cunning craftiness whereby they lie in wait to deceive, and though they are satan's ministers, yet they profess to be of God, they are transformed as ministers of righteousness.

In the early days of the churches of Christ it was so, and our times are no exception. They mimic the voice of the Shepherd, and attempt to bleat like sheep; they may perhaps contend for election and predestination, or they may in assumed modesty, contend for an infinitesimal amount of predestination; but no matter what they talk about it can be seen they are perverting the gospel of Christ. Some in their liberality talk very meekly, saying, that so long as a man believes in salvation by grace that is the only test of fellowship; and all the while they are insinuating deadly errors among Zion's flock. Perhaps they are attempting to explain away the resurrection of the dead; and also teach the licentious dope doctrine that the enemies of God, the non-

elect at death are annihilated; thus denying the everlasting punishment of the wicked. Others repeat the language "By grace are ye saved," and then prate about matters, as those wizards who bewitched the brethren of the churches of Galatia, attempting to lead or drive the flock back to the covenant of Mt. Sinai in Arabia declaring that though we began in the Spirit we are now to be made perfect by the flesh. Gal. 3-3. That the mercies of your gracious covenant God are conditional. Is the "new covenant" Jer 31:31, Heb. 8:8-13, the "better covenant which was established upon better promises." Heb. 8:6, "the everlasting covenant ordered in all things and sure." 2 Samuel 23-5.

Could such a covenant as these false teachers prate about be the covenant of God's grace, when it's blessednesses are suspended upon our performances? Do ye this and that and ye shall live. Is this the "new covenant"? Such teachers who "would pervert the gospel of Christ," Gal. 1:7, in their thoughts are like Satan who said, "Doth Job fear God for naught? Job 1:9. These self-sufficient professors cannot imagine such a thing that any creature should serve the Lord for naught. In their self-admiration and self-gratification they are as that one who "stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican, I fast twice a week, I give tithes of all that I possess." Luke 18:11-12. Their doctrine is, Do your duty and be happy, do your duty and you will escape afflictions and tribulations. They teach that trials and afflic-

tions are because we do not do our duty. Were Job's troubles because he had not done his duty? Is there not suffering for righteousness sake, I Peter 3:14, for my name's sake? Acts 9:6. Was John the Baptist cast into prison, and beheaded because he neglected to do his duty? But these troublers in Israel bring some of the children of God, whom they have bewitched, into bondage. They are for pay, sometimes with considerable self-satisfaction they say, I did so and so, and, I was well paid for it. No pay! Then, No work! is their life. That a child of God does fear God for naught, Job 1:9, is not in their thoughts. As to the obedience of love they have no entrance into such a life, and such sweet obedience, showing very manifestly they know not the ways, and the home life of the household of God our heavenly Father who is never in debt to any of his children; they are not hired to be obedient. "I know my sheep, and am known of mine, they hear my voice and they follow me." Jesus saith, "If ye love me keep my commandments," John 14:15, and in the 23rd verse Christ saith, "If a man love me, he will keep my words, and my Father will love him, and we will come and make our abode with him." Our heart's yearnings are to keep His commandments. Did you ever read 119th Psalm? "Ye have obeyed from the heart that form of doctrine which was delivered you." Rom. 6:17. "There were false prophets also among the people, even as there shall be false teachers among you." 2 Peter 2:1. A description of these prophets whom the Lord had not sent is in the 23rd chapter of Jeremiah, "They steal my words every one from his neigh-

bor." They utter them pretentiously declaring they are out of the mouth of the Lord, by revelation. But thus saith the Lord, "I have not sent these prophets, yet they ran, I have not spoken to them, yet they prophesied." Sometimes it is very discernable, to those who are of God, what they have stolen, and what is a vision out of their own hearts and not out of the mouth of the Lord. Stolen goods mingled with what is of themselves. "What is the chaff to the wheat? saith the Lord." Jer. 23-28. Oh! It shall ultimately be eternally well with the Lord's flock. This flock is said to be, "Thy Beautiful Flock." But we must have eyes to see their loveliness, and a heart to enter into what is their very beauty.

As the loved and redeemed of the Lord, who has ransomed them from all iniquity, and as they come up from the washing, Solomon's Song 6:6, from "the fountain opened for sin and uncleanness," Zech 13:1, How blessedly beautiful they are! for Christ's washed ones, whom He hath washed for their sins in His own blood, are whiter than snow, not a stain remains, not a spot, or blemish, or wrinkle, or any such thing. As the companions of Christ, His bride, they are in immortal youth. "Out of Zion the perfection of beauty God hath shined." Psalm 50:2.

They are all presented faultless before the Majesty in the heavens. O beautiful flock! Beautiful in their attachment to their Shepherd. Who is He? None other than the Lord, the Lamb. And this beautiful flock follow Christ the Lamb whithersoever He goeth. Rev. 14:4-5. They have blessed eyes to look unto Him, and blessed ears that hearken to His

voice. Oh! the voice of Emmanuel speaks so blessedly to sin distressed souls. His gospel is so alluring, so consoling, that his sheep who are going astray are taken hold of by him, he takes hold of their hearts, attaches them to himself, and returning with him, following him, they walk in his steps to the better country. Christ's flock are beautiful in their inward parts, they are all glorious within, Psalm 45:13. They are beautiful in the graces wrought by the Holy Ghost in their souls. How beautiful is a humble and contrite heart! How lovely are the yearnings of the soul for forgiveness, for reconciliation! God has wrought in them a friendly heart. They are not in this new covenant heart wild sheep, enemies and strangers, running away from the Shepherd, but they are longing to know, to be nigh, to be allowed to be near the Shepherd and Bishop of their souls, and that life long pilgrimage cry is in their hearts: "God be merciful to me a sinner." The Lord's flock are beautiful when seen flying down in the green pastures where they have been feeding, and now rest at noon, in the heat of the day, under the shadow of their Beloved, the Apple Tree among the trees of the wood, Solomon's Song 1:7, 2:2, they have blessed thoughts they chew the cud, their meditations of him are sweet. Psalm 104:34. They think upon his name, muse upon his life, his obedience, his sufferings and blood, his victory over the grave, Oh! His unquenchable, immortal love, His tender compassion to the poor, and wretched, straying sheep. Oh, how blessed are their meditations! His loveliness has captivated their souls. Christ's beauty is so declared in his al-

mighty and gracious acts for their eternal salvation, and surely he will bring home to himself, in eternal glory, the church of God, which he hath purchased with his own blood.

Acts 20:28. John 14:3.

There are none so beautiful as believers in the Lamb of God. See them in that divine picture in the 16th chapter of Ezekiel.

Though when found of the Lord, they were as very outcasts, to the loathing of their persons, yet this was "the time of love." Thy time, O child, O wretched, helpless little one was the time of love's discoveries, of love's deeds to thee, and in thy behalf. Ezek. 16:8. O, such compassion, such endowments and glory was put upon the church by him who had cast his skirt over her, and taken her into eternal wedlock unto himself. "Thy renown went forth among the heathen for thy beauty, for it was perfect through my comelienss, which I had put upon thee, saith the Lord God."

The Lord's flock are beautiful in their love's ministrations one to the other. Walking in kindness, ministering to the necessity of the saints, bearing one another's burdens, and so fulfilling the law of Christ.

Truly the body of Christ is unto the edifying of itself in love, and in all this how beautiful is the church of God which he hath purchased with his own blood.

Frederick W. Keene,

501 Cleveland Street,
Raleigh, N. C.

READING LANDMARK FOR YEARS.

P. D. Gold Pub. Co.,

Wilson, N. C.

Dear Sir:

Am sending check for \$2.00 for the renewal of my subscription to the Landmark, beginning Nov. 15th, 1929. Am sorry that I neglected this again, but I surely do appreciate your sending it to me. Am 83 years old and have been reading the good old Landmark for many years and don't feel that I could get along without it.

Sincerely yours,

Mrs. F. J. Reich,

509 Cameron Ave.,

Winston-Salem, N. C.

A TRUE MINISTER OF THE GOSPEL.

Dear Mr. Gold:

I am enclosing money order for \$2.00, my subscription to the Landmark for one year. Years ago I knew your paper and read it, as my father, Eld. A. B. Whatley, while he lived was a regular subscriber to it. He knew and loved your father.

For a long time, however, I have not been a reader of Landmark, until the sample copies were sent me some time ago. I enjoyed reading them and the regular numbers I have received since.

Eld. J. T. Satterwhite who has had several articles in your paper recently is our pastor here at La-Grange Primitive Baptist Church. He is highly esteemed as a true minister of the gospel, and greatly beloved by our membership. Like many true and tried ministers, he has had to suffer unjust persecution, but he has not failed, nor will fail, to declare the whole counsel.

He is now almost seventy-four years old, very feeble at times. Much more than half that time he has been preaching.

Too much cannot be said in honor of a man who has lived the life he has, his has been a life of service to mankind and his Maker. In every relation of life, as husband, father, friend, neighbor, and Christian, his life has been such that none could justly say aught against him. All along his long journey so far, he has borne the marks of a true minister. Hence there is a crown of righteousness laid up for him when he passes on to the better land. May the Lord spare him, and others like him for many years yet, to continue in the good work of service.

Mrs. F. J. PIKE,
LaGrange, Ga.

GOOD WISHES FOR THE LANDMARK.

P. D. Gold Publishing Co.:

Inclosed you will find check for two dollars which extends Zion's Landmark to January 15th, 1931. Wishing you and all concerned with this paper much success. I do hope that God in His mercy may bless you with spiritual understanding, that much good may abound in reading this paper in the future as I think it has in the past. I beg to remain your friend,

Mrs. R. N. Williams,
Pelham, N. C., R. 1.

LANDMARK A GREAT COMFORT.

Mr. J. D. Gold:

My dear brother in Christ, as we hope, of eternal life with a mansion in heaven.

I will beg the Lord and also you

for forgiveness for letting my subscription to the Landmark get behind. I am sending you four dollars (\$4.00). Two to pay for 1929 and the other two for 1930. By the help of the good Lord I am sending it to you.

I have been reading the Landmark for many years. There are no Primitive Baptists in reach and the paper is a great comfort to me. I love to read the sermons of the dear brethren. They draw the tears to my eyes so that I can hardly see to read them. Your brother, in the hope of eternal life.

C. L. Lumpkins,
Kimble, W. Va.
Box 384.

LANDMARK IS WELCOME VISITOR

P. D. Gold Pub. Co.

Dear Mr. Gold:

Please find enclosed a check for two dollars to pay for the Landmark for another year. My husband and I loved to read it through. He has passed away and is resting in Jesus whom he loved because He first loved him. The dear old Landmark is a welcome visitor with me. I love it and have always been glad to read it. For many years my great aunt took it and I read it then, then my father took it for awhile. My husband has been taking it for almost thirty years.

I pray for the welfare of Zion. I am very lonely, with only One to look to. He is able to give me all things, and I can trust Him even though He slay me. May God bless the House of Faith and bring His jewels home.

I hope all will pray for me,
Mrs. Asa J. Laurence,
Beaufort, N. C., R. F. D.

Zion's Landmark

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

Editor

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

Associate Editors

Elder M. L. Gilbert—Dade City,
Fla.

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

Elder J. T. Rowe, 704 Deepdene
Road, Baltimore, Md.

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ALL OUR RIGHTEOUSNESS IS OF THE LORD.

"I the Lord speak righteousness,
I declare the things that are right,
There is no God else beside me, a
just God and a Saviour and there
is none else.

The word is gone out of my
mouth in righteousness, and shall
not return. That unto me every
knee shall bow, every tongue shall
swear, surely shall one say, in the
Lord have I righteousness, and
strength. In the Lord shall all the
seed of Israel be justified and shall
glory. Excerpts from the 45th
chapter of Isaiah.

David said, "Thy righteousness is
an everlasting righteousness, and
Thy law is the truth, the righteous-
ness of Thy testimonies is ever-
lasting, give me understanding and
I shall live." Ps. 119:142-3.

The head of the Church is Christ.
"In Christ." Of other words, what
need? These words "In Christ,"
span the eternal shores." In Him is
everlasting strength, and His body,
the Church of God, is assured, by
the Prophet Isaiah, that, "No
weapon that is formed against thee
shall prosper, and every tongue that
shall rise against thee in judgment
thou shalt condemn, this is the heri-
tage of the saints, and their right-
eousness is of me saith the Lord.
Isa. 54:17.

Here we have a word picture of
God and Christ enthroned, not for
a day or an age; but for all time
and to all eternity, in righteousness
and holiness, giving eternal life, and
righteousness to plead; but to
whom the righteousness of Christ
is imputed, and from which source,
the fruits of righteousness are man-
ifested in the lives and experiences
of the children of God.

We have no promise that weap-
ons will not be formed nor that ton-
gues may not rise against us; but
we are assured that the weapons
shall not prosper nor the tongues
stand in judgment to condemn, if
we are the redeemed of the Lord.

None of us are perfect, than can
say with the apostle, "In me, that is
in my flesh there dwelleth no good
thing." But we read, "If any man
be in Christ, he is a new creature,
old things are passed away, behold;
all things become new, and all
things are of God, who hath recon-
ciled us to himself, by Jesus Christ,
and hath given to us the ministry of
reconciliation; to wit, that God
was in Christ reconciling the world
unto Himself, not imputing their
transgressions unto them, and hath
committed unto us the word of re-

conciliation." 2nd. Cor. 5th. ch.

When men have differences, actual or fancied, most of them minimize their own faults and magnify the faults of others. With this carnal minded way of acting toward those who may differ with us, reconciliation is seldom if ever accomplished.

How different the ministry of reconciliation God hath given unto us? He did not demand an eye for an eye and a tooth for a tooth, but He imputed not their trespasses unto them; but, instead, He imputed unto them the righteousness of the Lord Jesus Christ.

"For He (God) hath made Him (Christ) to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2nd. Cor. 5th. Ch.

If we have received mercy and not justice, or our just recompense for sin, may we not, with propriety, be sinful toward our brethren, who are weak in the faith or who may not be fully established in all doctrinal points or contentions?

Some of our Elders talk freely of those who are not established as being conditionalists, and say very hard things about them, and make their own statements look to be inconsistent, in that they teach the absolute predestination of God, in all things, and then murmur and complain about the very things they say or believe is a part and parcel of God's own predestination.

We are admonished to remove the beam from our own eye, before making demand for the brother to remove the mote from his eye. Consistency. "Thou art a jewel." God hath not rewarded according to our sins; but according to the abundance of His mercy.

Paul says, "Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled unto God. Be reconciled to God's way of making reconciliation. If we are reconciled to God, we will be merciful toward others, since we see our great need for mercy.

The flesh is vain and deceitful. The carnal mind is enmity against God, not subject to His law, neither indeed can be. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us, much more then, being now justified by His blood, for, if when, we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life. Paul said to this same people. "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; but God be thanked, that ye were the servants of sin; but have obeyed from the heart, that form of doctrine which was delivered you, being then made free from sin, ye became the servants of righteousness; but now being made free from sin and become the servants of God, ye have your fruits unto holiness and unto everlasting life. Romans.

"The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord." Romans th. ch. Every believer in Christ, I believe feels this to be true and thus can say Have Mercy O Lord or I perish.

Paul said. "Blessed is the man to whom the Lord will not impute sin." Rom. 4:3.

The faith of Abraham was accounted unto him for righteousness. All who have living faith in God are called the seed of Abraham or the children of faith. David described the blessedness of the man unto whom God imputed righteousness without works. Good works are not condemned; they are in the ordination of God; but all the goodness of the flesh is described as the flower of the field, "the grass withereth, the flower fadeth, so in all the goodness of the flesh." Eternal life, holiness and righteousness is of the Lord.

Some accuse some of our people of teaching that good and evil, righteousness and unrighteousness all come from the same fountain head.

Christ is the righteousness of, and the foundation upon which the Church is built, and by that I mean the Church triumphant, the whole family of God. Let us hear Peter, as he says, "Wherefore laying aside all malice and guile and hypocrisies, and evil speakings, as new born babes, desire the sincere milk of the word, that ye may grow thereby; if so be that ye have tasted that the Lord is gracious. To whom coming as unto a living stone, disallowed indeed of men; but chosen of God and precious, ye, also, as lively stones, are built up, a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 1st. Peter 2nd Ch.

James asks the question, "Can a fountain send forth, at the same place, sweet water and bitter? Can the fig tree, my brethren, bear olive berries? or either a vine, figs? So can no fountain yield salt water and fresh. If ye have bitter envy-

ing and strife in your hearts, glory not, and lie not against the truth. This wisdom is not from above, but is earthly, sensual, and devilish. For where envying and strife is, there is confusion and every evil work; but the wisdom that is from above, is first PURE, then PEACEABLE, GENTLE, and EASY TO BE ENTREATED, FULL of MERCY and GOOD FRUITS, without PARTIALITY, and without HYPOCRISY, and the fruit of RIGHTEOUSNESS is sown in PEACE of them that make peace."

Let us earnestly endeavor to lay aside the weight and the sin that doth so easily beset us, that we may run with patience the race that is set before us, ever looking to the Lord Jesus Christ, for every help in the time of need.

God has promised grace for our day and trial. He is ever watchful over the people of God who are made to sit together in Heavenly places in Christ Jesus.

O. J. DENNY.

1ST. TIMOTHY 4:16 READS AS FOLLOWS:

"Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee." And 2nd Timothy 2:15 is practically the same and reads as follows: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," and a third scripture is very closely related to these. Luke 12:42. "And the Lord said, who then is that faithful and wise steward, whom his lord shall make ruler over his household to give them their portion of meat in due season? I desire, if

the Lord wills, to offer some thoughts on these scriptures. First of all we notice that the apostle Paul, a man to whom the Lord had revealed an abundance of the things of his kingdom who was also a man of long experience in the church of Christ, and one who had taken good heed to his ways. He said, "But I keep under my body and bring it into subjection; lest that by any means, where I have preached to others, I myself should be a castaway. Such was the life and preaching of Paul that the brethren glorified God in him. Gal. 1:24. It was fit indeed that a man of this character should exhort and instruct a young and inexperienced man like Timothy was to be careful of his conduct, that his behavior be such as becometh the gospel of Christ, and that his doctrine be the truth according to the scriptures, without any wild gourds in it. Take heed to thyself, and to the doctrine, not for a little while only, but continue in them. A mortal never grows so strong that he can afford to let himself go at loose rein. As I write I can count six or seven men whom I have known who started out to preach for the Primitive Baptists and seemed to get on well for awhile. And then, by giving way to the lust of their flesh in one way or another have fallen by the way and their usefulness destroyed. And if they were indeed children of God they are delivered to Satan for the destruction of the flesh. How necessary then that all should continue to take heed to themselves, in doing this together with taking heed to the doctrine. Studying to show himself approved unto God, he saves both himself and those who hear him from disgrace, and

from error. What is the preacher to study? Not the theology of men. But the word of God. Read the Bible. Read it again, and never conclude that you know enough about it, but continue to read it, and you will find new things looming up, not in the sense that the world is looking for new things, but things of the kingdom both new and old and the preacher who does this will be clean and feed his flock on clean food that will not poison them. But they will grow in grace and in the knowledge of the Lord Jesus Christ, and he will be a wise steward giving to each his portion of meat in due season, the word of truth is one word, which is Christ Jesus the Lord. Paul said, "I am determined not to know anything among you save Jesus Christ and Him crucified." To preach Christ is to preach the gospel and Paul said again, "I am not ashamed of the gospel of Christ, for it is the power of God unto Salvation to every one that believeth." But this word needs to be rightly divided, that each may receive his portion of meat in due season. First of all one needs to be taught that the very beginning of his interest in the things of the kingdom is the work of the Spirit in his soul. That his ability to mourn over a wicked heart, a sinful nature is the gift of God. And they travel on through life meeting with afflictions and sorrows they need to be told that these light afflictions work for them a far more and exceeding weight of glory and they should not faint by the way, but consider him that endured such contradiction of sinners against himself, (Jesus). There are trials that come up along the way that are peculiar to each

one and these things should be studied so that the teacher may be able to do for them as Boaz told his servants to do for Ruth. "Let fall also some of the handfuls of purpose for her and leave them that she may glean them and rebuke her not." They should be shown from the word that the Lord does not forsake them in time of trouble. Jesus said. I will not leave you comfortless. I will come to you. John 15:18. Also that when they rejoice in the gospel of Christ, that it is the Lord that gives the joy. Read the 126th Psalm. When the lambs are looked after, and the sheep are looked after, and those who serve them as deacons and elders are all taught the truth as it applies to them in the scriptures, the word of truth is rightly divided, and all grow up together in the praise of Jesus, and to the comfort of each other. Study the Bible. It is the best and most correct interpreter of itself. Notice the connection in which your text stands that you may not do violence to its teaching. If you take a portion of the word out of its connection you make it mean what the writer did not intend. Be careful of what the apostles say, to whom they say it, and under what circumstances. Hold fast the form of sound word, and remember that the form of the apostles is the soundest form. "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 contrary part may be ashamed, having no evil thing to say to you. Titus, 2:7-8." May the Lord make all his ministers a blessing to his church.

JOSHUA T. ROWE.

THE RESURRECTION.

If it is not thought a thing incredible with a believer, that God should raise the dead, why should it be, that some He should raise to immortality, who never died?

Sometime ago, sister Fannie Hale, who has since fallen asleep in Christ, said, "Brother Gilbert, did not the Lord say to Adam, in the day thou eatest thereof thou shalt surely die? Did not he represent the human family? How can it be true that Enoch and Elijah were raised to heaven without dying?" We answered the dear sister as best we could; and, as others may be somewhat at a loss over the same matter, we feel led today to express some of the things we said to her, to Landmark readers.

We feel sure there is no contradiction in the word of God, yet there is much in the weak minds and vain speculation of men.

"In the day thou eatest thereof thou shalt surely die." God's surely is not to be questioned. Wherefore, as by one man (Adam) sin entered into the world, (by transgression of the law) and death by sin; and so death passed upon all men, (his progeny) for that all have sinned." And "when it (sin) is finished it bringeth forth death." Adam's disobedience brought a separation between him and his Maker; and by so doing, he and his progeny became dead in trespasses and sins. As corporal death is the result or consequence of death in sins, and will surely follow, if not otherwise provided for by Him who holds the issues of life and death, in the economy of His grace, and righteous purpose. John says, "Whatsoever is born of God overcometh the world even our faith." Surely that

which is born of God partakes of the nature and character of God, as a child does of its parents. Thus we see that faith is more than a gift, it is born of God, hence infinite. By faith Enoch was translated that he should not see death; and was not found, because God translated him." Surely this translation was through the faith of the operation of God, wrought by Him.

The law of mortality has embraced all generations of the past except two persons, as far as we have record—Enoch lived before the flood. Two thousand one hundred and twentieth-one years after, Elijah was bodily taken into heaven. How wonderful are the workings of our God. "And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them asunder, and Elijah went up by a whirlwind into heaven."

The scriptures unquestionably teach that there is an eternal rest, a home in glory for the saints. By the translation of Enoch before the flood, and Elijah in the law dispensation, and of what inspiration says of saints, who shall be still living on the earth at the end of the gospel era, shall be changed and raised to eternal glory without death, in their personal bodies, are facts that should appeal to the minds of any who may doubt a bodily resurrection, more convincingly than any abstract reasoning of uninspired men. Even the two examples of bodily translation to heaven without death are unmistakable evidences that the bodies of the saints as well as their spirits, shall share in the heirship equally with Jesus, who ascended to His God and their

God. Yea; if there be no resurrection of the dead, how delusive was Paul's assurance of the adoption of the body, or that the Lord shall change our vile body, that it may be fashioned like unto His glorious body according to the working whereby He is able even to subdue all things unto Himself. Paul also taught how those who shall be living in the last day shall be prepared for glory and shall not die. "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 dead shall be raised incorruptible, and we shall be changed"—who had not died. Elijah and Enoch did not die, but they were changed, not exchanged, from natural to spiritual. And whatever way the saints, who are living at the end of time, when raised to the image of Jesus in heaven, their change they must pass through, will be analogous to the change of those who are raised from their graves.

M. L. GILBERT

RESOLUTIONS OF RESPECT

1st. In the death of Brother Little, we feel that the church has lost one who has been faithful and always seemed meek and humble, filling his seat when he was able.

2nd. It is hard to give up those we love though it is better to depart and be with Jesus than to dwell here in pain and affliction. We believe our loss is his gain. Therefore we desire to bow in humble submission to Him who doeth all things well.

3rd. That we extend to his children our heartfelt sympathy, hoping the Lord will give them grace sufficient for this and all other trials.

4th. That a copy of these resolutions be placed on our church book, and a copy be sent to Zion's Landmark for publication.

Done by order of Conference at Great Swamp church Saturday before the fourth Sunday in May, 1930.

S. B. DENNY, Moderator,
LENA HARRINGTON, Clerk

MY FATHER

Dearest father, thou hast left me
In this world to mourn and sigh,
But beyond this world of sorrow
I hope we'll meet again on high.

Dearest father, how we miss thee
In our humble homes below;
But the Lord of glory called thee
And to Him thou hast to go.

Dearest father, how we miss thee,
No one here on earth can tell,
But the Lord did love thee better,
So we say dear one, farewell.

Shall I doubt my Father's mercy?
Shall I think of death as doom?
Or the stepping over the threshold,
Into a bigger, brighter room?

Shall I blame my Father's wisdom?
Shall I sit enswathed in gloom,
When I know my loved ones are happy
Waiting in another room?

Loved one sleep and take thy rest.
Lay thy head upon the Saviour's breast,
We loved thee;
But Jesus loved thee best.

Written by his loving daughter,
Beatrice L. Foy, aged 12.

RESOLUTIONS OF RESPECT

Whereas it has pleased our Heavenly Father to remove from us our beloved brother and deacon W. F. Garner on Mar. 31, 1930, be it resolved.

1st. That we bow in humble submission to Him who doeth all things well.

2nd. That a copy of these resolutions be sent to the bereaved family, and a copy sent to Zion's Landmark for publication and a copy spread in our church book.

Done by order of Conference this the 14th day of June, 1930.

Elder W. W. Roberts, Mod.
Cicero Mann, Clerk.

RESOLUTIONS OF RESPECT

Whereas on the fourth day of May, one thousand nine hundred and thirty, it was the will and pleasure of Him who doeth nothing amiss, but doeth all things well, according to His holy will and pleasure, to take from us by death our beloved Brother and Pastor, Elder Isaac Jones, who was so faithful to the church and for whose coming we always looked forward as to a feast of heavenly things, and will ever remember his kind and wonderful exhortations, and his council almost divine leading us in the paths of righteousness,

Therefore: be it resolved:

First: That we pray our Heavenly Father to be with us in our deliberations, and

to comfort and bless his bereaved ones.

Second: That we bow in humble submission to Him who doeth all things well.

Third: That a copy of these resolutions be sent to the bereaved family, a copy recorded in our church book, a copy sent to Zion's Landmark for publication, also a copy sent to Lone Pilgrim for publication.

Done by order of Conference this the 14th day of June, 1930.

Elder W. W. Roberts, Mod.
Cicero Mann, Clerk.

RESOLUTIONS OF RESPECT

Whereas it has pleased our heavenly father to remove from us by death, our pastor Eld. W. G. Turner, pastor of Mount Zion church, Benson, N. C., it is with great sorrow of soul, we say thy will be done oh Lord, not ours.

Resolved: 1st, That we extend our heartfelt sympathy to the bereaved family, may the Lord comfort them and—reconciliate them to His holy will.

2nd, That we send a copy to Zion's Landmark for publication, also to the Advocate Messenger, and a copy to the family, and one to be spread on our church minutes.

3rd, That we humbly pray to God, the giver of all good and perfect gifts, that he send us another good, humble and God fearing pastor.

Done by order of Mount Zion in conference on Saturday before the Fourth Sunday in April, 1930.

Signed,
ELD. XURE LEE, Mod.
R. D. LANGDON, Clerk.

Benson, N. C.

W. R. DAVENPORT

In complying with the request will attempt to write the death of our departed brother, W. R. Davenport.

He grew up an orphan boy, always working hard for his living. He was afflicted with rheumatism when quite young and suffered untold agonies of pain from this affliction.

For several years he attended the meetings of the Primitive Baptists, showing his love for the church.

He came before the church at Bear Grass on Friday before the third Sunday in August, 1929, asking for a home with the Primitive Baptists. He was received and was baptized on Saturday afternoon by Elder B. S. Cowin. He never was able to attend a meeting again. His affliction grew worse until the end came. He fell asleep on the 11th day of May, 1930.

We feel that our loss is his gain.

Done by order of Conference Saturday before the third Sunday in May, 1930.

J. N. Roger, Moderator
Calvin Ayers, Committee.

RESOLUTIONS OF RESPECT BY THE CHURCH AT ANGIER, N. C.

Whereas, our Heavenly Father has seen fit according to His divine purpose to call our beloved brother, N. H. Spiver, from our midst, we the Church at Angier do mourn with his beloved wife, our beloved sister, Manilla Spivey, and do extend to her and his family and family relations and friends our heartfelt sympathy, but feel that our loss is but the eternal gain of our Heavenly Father. But being born again, not of corruptible seed, but of incorruptible by the Word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away, but the Word of God endureth forever.

Resolved first that we bow in humble submission to the will of our Heavenly Father who doeth all things well.

Second, that a copy of these resolutions be sent to his family and a copy sent to Zion's Landmark for publication; also a copy be spread on our Church Book.

Done by an order of the Church in Conference this the 31st day of May, 1930.

C. L. DUPREE,
N. V. STEPHENSON,
Committee
ELDER T. F. ADAMS,
Moderator.
W. F. YOUNG,
Clerk.

THE BEAR CREEK ASSOCIATION

The Bear Creek Primitive Baptist Association will meet in Annual or Fall Session with the church at Philadelphia in Rutherford County, North Carolina, commencing on Saturday before first Sunday in October, 1930 and close Monday following. Philadelphia Church is situated about three miles north of Ellenboro, N. C., on the Seaboard Air Line Rall Road abotu 40 miles west of Charlotte. Those coming by rail or bus should get off at Ellenboro. Hard surface road No. 20 is through Ellenboro. Please notify brother Foster Beam, Ellenboro, N. C., if you wish to be met and cared for. A cordial invitation extended to orderly Primitive Baptists and friends to attend. The brethren, sisters and friends living around Philadelphia, wish for you to know your presence will be welcome and appreciated.

Elder W. C. Edwards, Mod.,
Wingate, N. C.
J. W. Jones, Clerk,
Peachland, N. C.

This August 1, 1930.

STAUNTON RIVER UNION

The Lord willing, next Staunton River Union meeting will be held with Cane Creek Church near Ringgold, Virginia, 6 miles east of Danville, Va., on Saturday

and 5th Sunday in August, 1930. All of our faith in order invited.

R. L. DODSON, Church Clerk.
Danville, Va.

BLACK RIVER UNION

Please announce in The Landmark that the next session of the Black River Union is appointed to be held with the church at Bethsaida M. H. in Harnett Co., N. C. on the 5th Sunday and Saturday before in August 1930.

The church is located about 3 miles west from Benson, N. C., on fairly good road from Benson.

W. V. Blackman, Union Clerk.
Benson, N. C., R. F. D. 2.

UNION MEETING AT BETHEL

Next session of the Angier Union is appointed to be held with the church at Bethel, Johnston County, Saturday and fifth Sunday in August, 1930.

Elder A. L. Holloway has been chosen to preach the introductory sermon and Elder T. F. Adams is alternate.

Bethel Church is located about seven miles southeast from Angier.

All Lovers of Truth are invited to meet with us, especially ministering brethren.

W. F. YOUNG,
Union Clerk.
Angier, North Carolina.

ELDER HILL WILL PREACH AS FOLLOWS:

Pleasant Hill—Friday, August 15, 1930.
Pedee—Saturday and Sunday, August 16th and 17th.

Bethel—Monday, Aug. 18.

Mill Branch—August 19.

Tabor, at night, Aug. 19.

Simpson Creek—Aug. 20.

Black Creek—Aug 21.

Dear Mr. Gold:—Will you please publish the above appointments fo Eld. Hill in August the first Landmark, and oblige,

Yours truly,
S. M. PAUL,

Route 2, Conway, S. C.

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THE WICKED AND COVETOUS AHAB.

And it came to pass after these things that, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab, King of Samaria.

And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or if it seem good to thee, I will give thee the worth of it in money.

And Naboth said to Ahab, the Lord forbid it me, that I should give the inheritance of my fathers unto thee.

And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him for he said I will not give thee the inheritance of my fathers. And he laid down upon his bed, and turned away his face and would eat no bread.

But Jezebel his wife came to him, and said unto him, why is thy spirit so sad that thou eatest no bread. Dost thou not govern the kingdom of Israel. Arise and eat bread, and let thine heart be merry. I will give thee the vineyard of Naboth the Jezreelite.

—1 Kings 2:1-7.

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

ASSOCIATE EDITORS

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

ELDER S. B. DENNY ----- Wilson, N. C.

ELDER J. T. ROWE ----- Baltimore, Md.

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THE PURPOSE OF ZION'S LANDMARK

“Ask for the old paths where is the good way.”

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

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

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

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

NOTICE!

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

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All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO.,

Wilson, N. C.

Zion's Landmark

Devoted to the Cause of Jesus Christ

EXPERIENCE.

Dear Brethren and Sisters:

As I sit here alone, I feel like I want to write you a few words of what I have seen and felt.

Whether it be of the Lord or not is unknown to me.

When I was about eight years old, mother and me were sitting peeling fruit and she looked at me, and said, you ought to be a good girl, or the bad-man will get you when you die. I said, Well, suppose he gets me for what I have done. She said, no, maybe if you be a good girl the rest of your life maybe the Lord will take you to rest. So during that summer I wanted to stay close to her. I was afraid to go to sleep at night, for fear I might die and go to torment. It seemed to me I could view something coming to destroy me. Before lying down at night I would look at the moon and stars, to see if they had changed in any way. I went on in this way at times until I was twelve years old. I dreamed that mother said to me, You are so troubled about your condition we will go yonder to that plant bed, and get under the cover, and if we are easy we will go to rest. So we went on and was perfectly easy, and that satisfied me for awhile. Then I went on with the world, thought I had as good a time as any one could until I was about eighteen, then my troubles came back to me. I just

felt I was so mean that none of my family could care anything for me. I would sit down at the table and look at all the rest, and they did seem so happy I felt like I was the one to be cast away and would have to leave the table and go to the woods and beg the Lord for mercy. I could only say Oh! Lord, what can I do, and beg Him to have mercy on a poor sinner like me. I went on in this way, first better and then worse until I was about twenty. I thought it would not do for a young girl to give way to their trouble that way. So I decided to marry and droop away and die. But after I was married I felt sure I had some one to care for me, and felt better for about twelve months. Then my troubles arose worse than ever. I found husband, father or mother could not reach my case. It seemed death was my portion and the brightest days were dark and gloomy to me. But by and by when my oldest boy was about five weeks old, I went to the barn shelter to pick some beans off the vines. I was alone by myself and the brightest light shone around me. It was the prettiest time I ever saw. I was just made to wonder why I had not been satisfied all the while. I began to sing, "Arise and be baptized and wash away your sins." Right then I wanted to be baptized, but was afraid I was deceived. I felt like I could fall at their feet if I

could only be among them. I did not tell any one about it for about four years. I began to feel that if I did not do my duty, the Lord would take my children from me. So in March, 1907, as well as I can remember, I asked my husband to carry me to Flat River church. I went before the church, it seemed to me I was as helpless as a little babe, and could not say anything much. But to my surprise, I was received and baptized the next fourth Sunday.. It was the happiest day I ever spent and for about a week I felt that all my sins were gone, and I had a new home in this world, did so wish my little family could see as I did, but alas, I must still have more trouble. For three years my health has been bad, very often feeling that death was on me and would tell them I had to die, and wanted them to live together in peace. I did not know what they could do with my darling little babe. So one day it seemed to me I was dying. When my breath was almost gone, I asked what will become of my baby. Something spoke plain and said, he is not yours, he belongs to the Lord. After that I grew some better and he worse until he was taken away from me. I never felt any more after that, that he was mine. I did all in my power for him, also my mother and sisters and a host of friends waited on him day and night for five weeks, when the Lord saw fit to take his breath from his body. No one that has never witnessed such a scene can know how it is to stand by his crib and see him suffer. I was willing to see his breath leave him, and said, "Thank the Lord, Thy will be done." I felt like I could go on

with him and be happy, but I am here yet for some purpose unknown to me, going through many trials, as well as suffering. Hope from my very heart the Lord will guide me and show me my duty to the end and let my last days be my best. Hope He will also direct my family and lead them in paths of peace.

I will stop by asking one and all who may read this, pray for me at the throne of grace.

MARY F. EVANS,
Roxboro, N. C.

A GOOD LETTER.

Mr. J. D. Gold,

Dear Friend:

Please find enclosed a good letter from a precious brother and sister, Elder D. S. Webb and wife, Lula Webb, which you will please publish in the Landmark for the benefit of the readers of same and oblige your friend,

J. R. JONES,
Pilot Mountain, N. C.

James R. Jones,

Pilot Mountain, N. C.,

Dear Brother:

Will write you a few lines to let you know that we yet live. I have been to some good meetings for the last week. Brother Steven Wood has been preaching for us. "He belongs to the Indian Creek Association." And preaches the gospel of peace; which is the gospel of Christ. He preached at Fellowship Church yesterday, and at the close Bro. R. P. Vass published the church door open, and no one was coming, and I said, "Landen Farris, can you go away satisfied?" And he said "No I cannot go away satisfied." He

told the reasons of his hope and was unanimously received.. Our blessed Lord is still calling and blessing poor sinners with the knowledge of His grace.

Four were baptized the last 3rd Sunday at Pine Grove Church. Myself and Geo. S. Williams serve that church and Brother George is young and steady, and baptizes smoothe and neatly. A good yoke-fellow for an old "scrap" like me. I don't get out far from home any more. Brother Gooch of Stem, N. C., invited me to come to the Lower Country Line Association, but I am not able to stand the trip. I am weak physically and mentally. I would go with R. P. Vass to the Fishers River Association, but am afraid it would wear me out so I could not enjoy myself. Brother Jones, I can't preach like I want to, can't make the truth as impressive as I desire to. When I would give honor and praise to God and His dear Son, "My effort is so weak."

Brother Jones, there seems to be some little confusion among some of the Baptist people. And some have asked me, "What are we going to do?" I said, "I have been nowhere; and I am not going to dabble with other people's matters or trouble." If there is disorder anywhere I have not caused it. And if I stay close home and keep my mouth I'll not be a party in trouble. I have enough to do, to keep my own body in subjection. And if all would keep "self" or old nature tied at home, there would be no howling abroad. Old people used to say that the howling of the wolves made their flesh crawl. The love of God constraineth us, and that perpetuates peace and causes

the love of God to abound in the fellowship of the spirit. The constraining love is perpetual—in Christ, therefore it constraineth us if so be we are in Christ Jesus. Yet we read of a strong man being bound by a stronger and spoiled his goods. I wonder if possibly the old man can break loose and overcome the new man? Surely he can't overcome the new man, or the Lord hath never bound him. Dear brother, I do hope that the dear Lord may keep me in the binding cords of His love to live in peace with the dear people of God what time I remain in this world.

May grace, mercy, and peace from God be with you, dear kind brother.

Lovingly your brother and sister,
D. Smith and Lula Webb.
Woodlawn, Va.

**LIKES THE SPIRIT OF THE
LANDMARK.**

Mr. J. D. Gold,

Dear friend and brother in faith,
hope and Charity:

I wish to say in the outset of this letter that I like the sentiment and the spirit of those that write for your paper, of both the editors and correspondents. The articles are not lengthy, but to the point. I often think of a verse of poetry that I read years ago,

A short discourse of half an hour,
Is better felt and with greater power
Than one three times as long or
more—

That tells the same thing o'er and
o'er.

I have heard short discourses that I wished were shorter and I have

heard long discourses that I wished were longer.

I remember that the editorials of Elder P. D. Gold were very short, but very expressive and comprehensive. Also Elder P. G. Lester's articles were the same. They were two qualified, able, Christian God fearing men. Peacemakers, therefore truthfully called the children of God. They have been taken to their home above. Sadness fills our hearts when we think we will never see their faces, nor hear their voices here below again, but we have this to comfort our sad hearts, that God is able to raise up and qualify other men to proclaim the blessed truth as loving peacemakers, and true and faithful shepherds of the flock that he has purchased with his own blood, and we also believe he will do this as long as time shall last. I will now say to those that read the Landmark and know of my family, that my wife is better of her affliction of the past year, but is still very weak and trembly, but can do a little light work. As for myself I have felt the effects of age, and the infirmities of the flesh, caused by three auto wrecks the last three years. I cannot do any manual labor, not even mow my lawn, work my garden, or do the work that is necessary to be done to keep a small flock of chickens. However, I am filling my several appointments, attending funerals, etc. The Lord only knows how long I will continue in the work. I am glad, that I can truthfully say, that while we have not had any additions the past year and the churches that I serve are very small, they are in peace, one with the other, and have been to

my knowledge 60 years or more, which is not a bad record. And now I will say that I believe that I am established in this truth. That I will live to a second the time that God has purposed that I should live and fill every appointment, not one more, nor one less, than He has purposed in eternity that I should fill. I will now say farewell for the present to all of our dear kindred in Christ.

Yours in Christian love,
D. M. VAIL,

28 Williard St.,
Binghampton, N. C.

LIE NOT AGAINST THE TRUTH.

This command was given in the apostles day, and is even applicable unto this, our day. Surely there must have been such characters among the apostles, hence the command. And that did not only apply to the laity, but to the ministry. It was broadcast and took in a large field. It was not only applied in a gospel sense, but in everything that pertains to in the service of the kingdom of our God.

There are so many ways in and by which lying against the truth can and is done. Yet I dare say that no true Israelite, one that's rooted and grounded in the truth does not lie, for that grace being implanted into their souls forbids it.

They have no desire, for that has been killed, destroyed, through and by the sufferings of and with Christ, which they experience ere they receive this grace, which is the new birth, and every one that has been born again has no desire to remain any longer in sin but desires to walk in newness of this life, yes showing forth that they are indeed

heirs of that incorruptible seed that liveth and abideth forever. They do not wish to be entangled again; yet where is the evidence of this new birth, when you find one that takes delight in lying. Lying is a twin brother or sister to jealousy, only it has on a different apparel, more subtle. It appears more devout, wears two faces under the same hat, false faces; appears one way one time and vice versa, but always remarking to its own advantage, and to further its own interest.

Envy is the ground root of such a spirit. This wisdom does not come from above, but is earthly, sensual, devilish. Why surely it is, for there is no lying, envy, in wisdom that cometh from above—is first pure, peaceable, gentle, easily entreated, full of mercy, and good fruits, without partiality, hypocrisy, but where envy and strife is there is confusion and every evil work.

Surely evil is at the root of all lying, for if there was no evil in it, there could be no envy, and envy has no conscience. It is seared with a hot iron, and is steeled against anything that pertains to God or Godliness; it loves high seats, and to be seen of men, its power felt, and to be recognized. It reminds me of the proud pharisee, it thanks God it is better than other men. It boasts of its great works, and sound gospel preaching.. It can preach better, pray better, serve God better, rule better, usurp more authority better, lord it over God's heritage better, and having churches to recognize him as sovereign better, bowing to his mandates better, having churches to worship him as their lord and master better, be sub-

ject only to him better, and if he finds one that feels to look on him as man (not Christ), then shows his envy by trying to bring them under subjection, for they can't bear to know, while they do know there are others that are better, sounder, more solid, orthodox, than they, yet it brings up that envy, and through some lying influence they try to destroy such men.. Some of the evil work, that is of the flesh, and it is of the flesh, devil, first, last and all the time, for there is no heavenly wisdom in them, for if there was, they would be of pure heart and soul, to think evil, do evil for they could not, and they would ever be at the feet of all, and feel to be the least of all. By their fruits ye shall know them.

Your sister,

Effie H. Carrawan.

Swanquarter, N. C.

A DREAM.

Mr. John D. Gold,

Dear Friend:

I feel impressed to write a dream that I had about a year ago. Some of it was very sad indeed, and I had feared to write it though I feel constrained to do so. I dreamed I was standing at the front door of a Missionary Baptist church near where my wife was buried. I was looking in towards the pulpit and saw a very large fleshy woman. She was rather dark complected. Her dress was a pale color and was quite short. She was sitting rared back in a rocking chair, rocking herself and looking about as though everything was going well with her. After taking a good look at her, I woke up in great distress and grief and I heard a small still voice

say, "Mystery Babylon." My grief was so great I appeared to be helpless. It appeared to be dark nearly all around me, yet there was a light place extended from me on out a few steps away and I saw my blessed Saviour standing looking right at me. I was so helpless I did not utter a word at that time. I finally got up and stirred around and ate breakfast and went out and sat down on the porch in great sorrow and grief. While sitting there I heard a small still voice say, "Jimmy, I will lead you out of all this. Didn't you see me last night?" I feel greatly relieved and comforted. I feel at times that I am let up out of sorrow and grief into a state of praise and adoration..

Not long ago I heard a small still voice say, "Jimmy, I will raise you up in that memorial day and you shall shine forth as bright as gold." I could hardly refrain from praising the Lord aloud. I said in my thoughts, "Glory to God." I felt I loved the Lord and His people all to the glory of God and His grace for saving poor me.

Mr. Gold, do as you think best with this. I believe my wife was saved, and I hope to meet her some sweet day.

Yours truly,

J. R. JONES,

Rockford, N. C., R. 1, Box 74.

IT IS FINISHED.

To my dear beloved brethren, sisters and friends in the Lord, Jesus Christ, who doeth all things well: For those that love him, for those who are called according to His own purpose and grace given us in Christ Jesus before the world was, He came unto these low

grounds of sin and sorrow to suffer, bleed and die, to redeem us from under the curse and condemnation of the holy and righteous law, when He cried out, "It is finished," hung His head and gave up the ghost He had paid the debt of sin for all the dear little ones that His father had given to Him and how dearly beloved. Haven't we had many evidences given us that we have been blessed with the peaceable fruits of righteousness to the glory of His grace given us in Christ Jesus before the world was and are being made manifest to our comfort and consolation as we pass through this world of sin and sorrow to the portals of Eternal glory where all is love and peace and joy for evermore.

Yours in hope,

J. R. JONES,

Rockford, N. C.

A VISION

Mr. John D. Gold,

Dear Friend:

I feel impressed to write to you of a vision that I had about two years ago, though I feared to write it for fear that some of the loved ones might be offended, yet I feel constrained to do this for relief, hoping it may be a comfort and benefit to some of our people, the beloved of the Lord.. About two years ago, I awoke and looked toward the window to see if I could see any sign of day, and to my astonishment I saw one of the most beautiful women I ever saw standing nearby looking at me. She was perfectly quiet and oh, she looked so calm and serene. She had long red curly hair. It was parted in the middle and hung down around

her shoulders about halfway to her elbows. Her dress was dark red striped, the stripes running downward. Her dress was fastened up close around her neck. After taking a good look at her beauty and solemnity, I flashed my eye down. Her dress went clear down to the floor without any tuck-ups or ruffles. The good full skirt did not hamper her movement. Then she disappeared and I heard a small still voice say that was the Virgin Mary. I said, "Why, she is the mother of my Saviour," and oh, how I did love her.. I felt she was my mother too. Christ said, "they that do the will of My Father, the same is My brother, My sister, and My mother," and I felt like He was my Elder Brother. And oh I cannot express the joy and comfort and consolation this was to me. I hope others may be comforted too.

Dear Mr. Gold, do as you think best with this. With love to you and the household of faith.

J. R. JONES,

Rockford, N. C., R. 1, Box 74.

**ENJOY THE GOOD THINGS
CONTAINED THEREIN.**

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

Dear Sir:

Enclosed you will find money order for four dollars (\$4.00) that will pay for the Landmark up to January 1930. I am very sorry that I waited so long to pay my dues, but have had sickness in my family, and lost my husband too, so I'm trusting that I can pay for the Landmark this coming January and can renew for it next year. I don't think I can get along without the Landmark, for I have been reading

it for many years and hope I can keep reading it. I enjoy the good things printed in this book and look forward to the issue every month.

May the Lord bless you.

Yours truly,

Mrs. Nora Canady or

Mrs. W. I. Canady

Reidsville, N. C.

FOOD TO A HUNGRY SOUL.

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

Dear Sir:

You will find enclosed \$2.00 money order for my subscription to Zion's Landmark, which is due today. I wish to thank you and all who have contributed to its publication the past year, for it surely has been food to my hungry soul to read its pages. May God grant you the same success for this and many many other years to come, and may every one of those delinquent subscribers be given the will and means to pay up.

Yours unworthily,

Mrs. J. B. Hathaway,

Creswell, N. C.

A WELCOME VISITOR

Mr. John D. Gold,
Dear Sir:

You will find inclosed check for \$2.00 for my Landmark for another year. I don't want to miss a single copy as it is so much company and pleasure to me, and to read the good pieces that the dear good sisters and brothers write. It is always welcome in my home.

As ever,

Your sister, I hope,

Mrs. Mary A. Shelton,

Danville, Va., R. 8, Box 82.

Zion's Landmark

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

Editor

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

Associate Editors

Elder M. L. Gilbert—Dade City,
Fla.

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

Elder J. T. Rowe, 704 Deepdene
Road, Baltimore, Md.

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TEACHING.

Teaching is done by precept, and by example. Precept means rule or command. A preceptor is a male teacher, instructor or maker of rules. Jesus Christ is our INSTRUCTOR. Hear ye Him.

A good teacher lays down certain rules, and by working example, shows the workability of the rules, and of the instruction given.

No good teacher, wise teacher, would give instructions that are not workable or lay down rules to govern those who are being taught that would lead them astray.

The only teacher of all time who never made mistakes, or demands that his students could not comply with was the one and only Great Teacher, the TRINITY, God the Father, God the Son and God the Holy Ghost, the Three-One God.

Men misjudge the ability of those whom they attempt to teach and do not have the ability to give the hearing ear or the understanding heart. Jesus came under divine appointment, that His people might have life and that they might have it more abundantly.

He is the way, the truth and the life of His people. There is not an exception to this rule. He, being the life, guide and protector of His flock, none shall perish as strangers in a strange land; but all shall come by ways they had not seen and by paths they had not known, and to the foot of the Cross, as humble suppliants for His mercy, which is freely given to all who are brought to the dust, as humble beggars for His Mercy.

He loves the broken and contrite spirit, and the needy He will not turn empty handed away. This great teacher said "Go ye therefore; and teach all nations, baptizing them in the name of the Father, Son and Holy Ghost; Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." Matt. 28:20.

Gospel ministers are thus instructed as to their teachings. If they teach things not in harmony with the commands of Jesus, we have no scriptural evidence that they will receive or impart blessing or comfort.

There are diversities of gifts; but all to profit with all. Let each one abide in his calling. It is clearly taught that one gift has no right to say I have no need of the other gifts, or to demand or expect all to like His gift or manner above every other gift.

The eye has no right to say to the ear I have no need of thee, nor the hand to the foot, I have no need of thee, nor does the lesser gift or the most uncomely member of the body have a right to say; because I am not the eye or the hand of the more comely member or gift, I have no part in the matter or am not of the body. These truths were left upon record for our learning. The lesson is so plain, that a wayfaring man though a fool need not err therein.

Jesus taught in the greatest of simplicity. He spake as never man spake, He gave and yet giveth the hearing ear and the understanding heart. None are so ignorant or poor, so blind, so deaf that Jesus, the Great Teacher, cannot make himself known, and teach the objects of his love, the subjects of his grace, the needed lessons.

None are so dull of understanding nor so dumb, that Jesus cannot enable them to sing the song of redemption so perfectly, that there is not a discordant note in that song, which John heard the redeemed of the Lord sing, saying "Thou art worthy, Thou hast redeemed us to God and made us to reign as Kings and Priests unto God."

What did Jesus teach in regard to how we should act one toward another? He gave the golden rule, by saying, "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them; for this is the law and the prophets." Matt. 7:12.

This teaching of the Lord is as good, and true today as when he gave the command. If we feel we lack wisdom and know of a truth, that in us, that is in the flesh there dwells no good thing, we should be

charitable to those of like experience. Love is of God. "He that loveth not knoweth not God." Love hides a multitude of faults.

Paul, while Saul of Tarsus, was ready and willing to bind, to condemn, and to cast into prison; but after his conviction, he felt to be the very chief of sinners. Who among us has not felt, that ours was an outside case.

Paul said "I was alive without the law; but when the law came, sin revived (or was made manifest to his understanding) and I died." This was not a natural death of his body; but it was surely death to his former state of self righteousness, therefore he realized that he was dead, his life hid with Christ in God, and that it was only when the Christ life or life of the Spirit was manifest that he appeared with Christ (by faith) in glory.

Let us not strive about words to no profit, nor condemn a brother for a word. Men often fail to clearly set forth all they see or think they see or believe, in preaching or writing. We should judge a man by the general tenor or his teaching or writing and not by a word or sentence that we may not have understood fully.

Our depravity was clearly taught by our Lord. He said. "Verily, verily, I say unto thee, except one be born again, he cannot see the Kingdom of Heaven." Again he said, "Verily, verily except one be born of water and the Spirit he cannot enter into the Kingdom of Heaven."

Jesus, the Great Teacher, further explained the mysteries of this New Birth, by saying, "The wind bloweth where it listeth, thou hearest

the sound thereof; but knowest not whence it cometh and whither it goeth, so is every one that is born of the Spirit."

This is ever true. We cannot control the spirit; but are led forth of the spirit, and our bodies brought into subjection to the Spirit. In this way we are crucified to the world and the world to us.

By the parable of the talents and of the pounds, Jesus taught the lesson of ability, much or little, the accountability in accordance to the ability and the given responsibility, the giver being the Lord, and the gift, or talent, the property of the Lord.

We have no righteousness of our own to plead, or money or gift, of the flesh that is an acceptable offering. "Nothing in my hand I bring. Simply to Thy Cross I cling." Rock of Ages, cleft for me. Let me hide myself in Thee."

Jesus taught that there is a blessing in faithfulness. Not for reward; but faithfulness as the outgrowth of love for God and His service.

Paul said to the Church at Rome, "For ye know that the law is spiritual; but I am carnal, sold under sin; For that which I do I allow not, for what I would, that I do not; but what I hate that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do but sin that dwelleth in me, For I know that in me (that is in my flesh) there dwelleth no good thing."

"For to will is present; but how to perform that which is good I find not. "With my mind I serve the law of the Lord; but with my flesh

the law of sin.. "Who shall deliver me from the body of this death?" The answer is Christ, who hath delivered, will yet deliver and doth deliver all the objects of His love, the subjects of divine mercy; and we hear this same apostle, saying to the Church at Philippi. "I can do all things through Christ which strengtheneth me.' "

It is not the Spirit that needs to be strengthened. It is not the spiritual man that needs to be delivered from the bondage of sin and death into the glorious liberty of the children of God; but it is the man of flesh, who is dead in sins; but made alive unto God through the righteousness of the Lord Jesus Christ, who hath become a lamp to their feet, and who doth raise them up and make them sit together in heavenly places in Christ Jesus, putting a new song in their mouth, even praise to His name.

He is their sun, and shield, and hiding place. A covert from the tempest and as the shadow of a great rock in a weary land.

In hope,

O. J. DENNY.

CHILDREN OF GOD STRANGERS TO THE WORLD.

Synopsis of a discourse preached in Ebenezer Primitive Baptist Church, Baltimore, on Sunday, July 13, 1930.

I have for two or three days been impressed with 1st and 2nd verses of the first chapter of 1st Epistle of Peter. Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia. Elect according to the foreknowledge of God the father, through sanctifica-

tion of the spirit, unto obedience, and sprinkling of the blood of Jesus Christ, grace unto you, and peace be multiplied. I want to say that the term strangers is not applied to these people because Peter was not acquainted with them, they dwelling in different sections of Asia Minor, but because of the peculiarity of their faith. In this sense the children of God have always been strangers to the world. The patriarchs confessed that they were strangers and pilgrims in the earth. The faith of God's elect is so strange that it requires a regeneration in order that men and women believe it. Now I want to talk a little about Peter, who and what is he? He was a poor unlearned Galilean fisherman who had in all probability been baptized by John the Baptist, yet we have no account that he had at any time been with Jesus until he came by the sea of Galilee and called him and his brother Andrew. Jesus had so plainly revealed himself unto him and the other apostles that he said, We believe and are sure that thou art the Christ, the Son of the Living God. But that he was a man of like passion with the rest of us poor sinners is shown by the fact that when there was apparent danger that he might be called upon to die with Jesus, he denied that he knew him, and so far forgot himself and his profession that he cursed, and swore that he did not know Him. After Jesus arose from the dead He did not accuse Peter of infidelity as a man would do, but appealed to his inner and better self by saying to him, "Simon, son of Jonas, lovest thou me more than these?" Peter said "Yea Lord, Thou knowest that

I love Thee.." Jesus said, "Feed my Lambs." He asked the same question the second time, and received the same answer. Then He said the third time, "Simon, son of Jonas, lovest thou me?" and Peter was grieved because he said unto him the third time lovest thou me. And he said unto Him, "Lord thou knowest all things. Thou knowest that I love Thee." Jesus said unto him, "Feed my sheep." Certainly Jesus knew all the weakness and imperfections of Peter, yet He thrice bids him to feed his flock. This makes Peter an especial messenger from Jesus to his people, and this constitutes him an apostle of Jesus Christ, according to the literal meaning of the term apostle, one who is especially commissioned to represent another is his apostle. "Paul, an apostle, not of men, neither by man, but by Jesus Christ and God the Father who raised him from the dead." Galatians. Think of a poor sinner being called and qualified of God to be His apostle, a Judge to sit on thrones judging the twelve tribes of Israel. What an holy and high calling? Truly great and marvelous are the works of our God, enabling men, in themselves vile sinners, to preach His everlasting gospel, and now Peter addresses the strangers before referred to and calls them elect, that is chosen or predestinated unto eternal life, according to the foreknowledge of God the Father. What is foreknowledge but knowledge beforehand, that is knowledge of a person or thing before that person or thing had being? In the 139th Psalm the Psalmist says that God had written all His members in His book when as yet there

was none of them. Now Jesus by the Psalmist tells us here that the members of His body did not exist before the world was. The sons and daughters of God are the sons and daughters of Adam and therefore not eternal beings. They had no actual existence prior to Adam and there must be at least two in order to form a union. The poem of Mr. Kent, when he said, In union with the Lamb, from condemnation free, the saints from everlasting were, and shall forever be, cannot be true, and every convicted sinner is made to realize his condemnation before God, and he knows he has no union with Him. His first union with the Lamb is when the Lamb (Jesus) reveals himself to him as his Saviour, and there is therefore now no condemnation to them who are in Christ Jesus. And let us remember that if any man be in Christ he is a new creature. It is the new creature then that is in union with the Lamb and free from condemnation.

The bringing about of this union, and freedom from condemnation, is calling to God's own purpose and grace given them in Christ Jesus before the world began. Not given to them for there was none of them, but given in Christ for them, and He gives to them in their day of need. This is all through the sanctification or setting apart of the Spirit unto obedience and sprinkling of the blood of Jesus Christ. When once Jesus is revealed in His glorious beauty to the poor sinner He wants to obey Him. Saul's first question after Jesus had revealed Himself to him, was, "Lord, what wilt Thou have me to do?" Is it not wonderful that the eternal God,

knowing what we would be when we were not, yet did choose us in His Son, to be holy and without blame before Him in love, by the blood of Jesus. He says, "Thou art all fair, my love. There is no spot in thee." May grace and peace be multiplied to all who are in Christ. O that men would praise the Lord, for His goodness, and for His wonderful works to the children of men, not eternal beings. Amen.

Joshua T. Rowe.

"YE ARE GOD'S BUILDING."

1st. Cor. 3:9.

In the erection of any building, a wise builder, considers, first the sure and ample foundation. A foundation of a building upon soft earth or sinking sand, subject to changes from the ravages of storms or time, will ere long fail and the building will fall into disuse and utter ruin.

The Building of God, whose building ye are, rests upon a sure and secure foundation that will never fail. Its location is one chosen of God. "As the mountains about Jerusalem, so the Lord is round about his people."

In olden times buildings, places of refuge, were surrounded by great walls, with watchmen placed at the gates and upon the walls that the inhabitants might be, to some degree, protected from enemies without.

The Building of God, whose building ye are, cometh without observation and is a city without walls or natural defenses; but of this city it is said "God is a wall of fire round about them and the glory in their midst." "Salvation will God

appoint for walls and for bulwarks."

In selecting material for a foundation, good builders look well to the strength and lasting quality of foundation material. They look for well tried material.

It would be useless to be so careful as to foundation material and exercise no care as to the other material to be used in the building. The good builder chooses his material well.

In the erection of God's building, whose building ye are, all the material from the first foundation stone to the cap stone, has been drafted into used and put in place, by the wise master builder, who has used only tried material. "These are they that have come up out of great tribulation and have washed their robes and made them white in the blood of the Lamb."

Let us consider the foundation of this Building of God, an house not made with hands. There are not buildings many; but one building, one Lord, one faith, one baptism, one God who is over all and in you all.

Not foundations, many; but One Foundation. "Other foundation can no man lay than that which is laid, which is Jesus Christ." 1 Cor. 3:11.

Note the present tense used, "Is laid," which is Jesus Christ, 1 Cor. be laid; but the foundation of Gods building, whose building ye are IS LAID.

In considering the material in this building of God, we should not lose sight of the fact that this entire building is of spiritually prepared material and for an habitation of the spirit. Christ and His people

are all fitly prepared for this Building of God.

The natural man, void of the spirit, cannot enter into this spiritual building nor into its services, joys or comforts, for "the carnal mind is enmity against God, not subject to His law, neither indeed can be."

As to the condition of the carnally minded man, we read, "As the whirlwind passeth so is the wicked no more; but the righteous is an everlasting foundation." Prov. 10:25.

The material of this Building of God, whose building ye are, is not dead; but living material. The living head, with the living body, receives the joys, comforts and experiences of the life here and life everlasting. All made alive or lively from the fountain of life that flows from beneath the Throne of God and the Lamb.

"The natural man receiveth not the things of the Spirit of God; for they are spiritually discerned." They are foolishness to the carnal mind. 1st. Cor. 2:14.

Our most secure buildings on earth are founded upon dead stones or material, all anchored in the earth that must pass away. Our proudest buildings must ere long crumble to the dust. Even the great Temple of King Solomon, according to prophecy must so completely fall, that not one stone was to be left upon another.

Not so with God's Building, whose building ye are. We read, "Therefore thus sayeth the Lord God, Behold, I lay in Zion for a foundation stone, a tried stone, a precious corner stone, a sure foundation. He that believeth shall not make haste." Isaiah 28:16.

Why should such believers not make haste When Christ is revealed, to the sinner, saved by His Grace, such characters are blessed to see, by faith, the complete salvation in Christ and are made to realize, that, in the spiritual warfare, the battle is not to the strong nor the race to the swift; but that it is all of God who sheweth mercy, hence they sing, not unto us, not unto us; but unto Thy name be all the glory.

The material in this building of God, is born not of the flesh nor of man but born of God. They are born again, not of corruptible seed, but incorruptible, by the word of God, which liveth and abideth forever." "Ye, as newborn babes, desire the sincere milk of the word, that ye may grow thereby; if so be ye have stated that the Lord is gracious, To whom coming, as unto a living stone, (Christ) disallowed indeed of men, but chosen of God, and precious; Ye also, as lively stones, (made alive by Christ the Living Stone) are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices to God." See 1st Peter, 1st and 2nd chapters.

Paul in his exhortation to constancy and perseverance, said to Timothy, "It is a faithful saying, For if we be dead with Him, (not dead to him) we shall also live with Him. If we suffer (with Him) we shall also reign with Him. If we deny Him, He also will deny us. If we believe not, yet He abideth faithful, He cannot deny Himself." He said, "Charge them before the Lord, that they strive not about words to no profit, to the subjecting of the hearers. Though Paul reveals the short comings of his brethren, he

says: "Nevertheless the foundation of God standeth sure having this seal, the Lord knoweth them that are His."

"And let every one that nameth the name of Christ depart from iniquity. 1st Tim. 2:19.

The foundation of any building carries the weight and burden of the building. "He bare our sins all the days of old." He died that we might have life and have it more abundantly.

Since the children of God, as living stones, are builded together with Him, none are without the afflictions of the righteous. "If ye suffer with Him, ye shall also reign with Him."

To those who are parts and parcels of God's Building, Paul said. "Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you 1st. Cor. 3:16.

Since all the Building of God whose building ye are, are alive unto God and to Christ and to the operation of the Spirit, no wonder we read. "For through Him (Christ) we both have access by one Spirit unto the Father, now therefore ye are no more strangers and foreigners; but fellow citizens with the Saints and of the Household of God, and built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the Chief Corner Stone! in whom all the building fitly framed together groweth up unto a Holy Temple in the Lord, in whom ye also are builded together for an habitation of God through the Spirit." Eph. 2:19-22.

The children of God, born of His Spirit, preserved by His Grace, will come from every land, nation, kindred, tongue and people, all clothed

with garments of praise and will sing the song of redemption, without a discordant note, ascribing all honour, glory, dominion, and praise to God and to Christ, for their conviction, conversion, travail, deliverance, preservation, resurrection, ascension and glorification, forever and forever.

In God's Building there are no great ones and no small ones; but all are made one in Christ.

In His Kingdom here, we read, "There are diversities of gifts; but the same spirit, there are differences of administrations; but the same Lord, there are diversities of operations; but it is the same God which worketh all in all. 1st. Cor. 12:4-6.

To the Building of God, whose building ye are, Paul said, "We know in part and prophecy in part, But that which is in part shall be done away, For now we see through a glass darkly; but then face to face, now I know in part; but then shall I know as also I am known."

May the Spirit of the Lord direct us all in our pilgrimage here, and lead us to fountains of living water in time and in place and in the end crown us as the children of God in that blessed Building of God which shall abide forever and in which God and Christ are the light of the City and of all who come into it.

O. J. DENNY.

JANE SYKES MOORE.

Our dear sister, Jane Sykes Moore, daughter of James Wilkes and Theodosia Sykes, was born in Plymouth, N. C., Feb. 21, 1851, married James Edwin Moore, Feb. 1, 1870. Bro. Moore died June 17, 1898. She was the mother of six children, namely, Mrs. W. H. Harrell, Mrs. B. T. Cowper, Mrs. W. H. L. Kent, James E. Moore, Clayton Moore and Maurice S. Moore Mrs. Kent died in 1905, James E.

Moore in 1906, and Mrs. Cowper in 1909.

She joined the Primitive Baptist church at Skewarkey, the second Saturday in August, 1877, and was baptized Sunday with her husband, James F. Moore and three others, by Elder C. B. Hassell, making her a member of Skewarkey church 53 years, and not only a member, but a mother as she watched over the church, not only by filling her seat, but she took care of the church. Naturally anything that was to be done she was ever ready to do her part and more. After Brother Sylvester Hassell died the church was in need of repair. She took the burden on herself to have it fixed and the dear Lord blessed her to live long enough to see it almost completed, although the floor is not finished yet. I have heard her say she did not want the church decorated, but preserved. She had her grandson take her out to the church on Friday to have it cleaned and made ready for service on Saturday. She was taken sick that night about 10:30 o'clock and died Monday 12:30 a. m. Her funeral was held at the home of Sister Bettie Harrell, Tuesday by Elder Julius Moore of Whitakers and Elder B. S. Cowen, pastor of her church. She was laid to rest beside her husband, Bro. Moore, in the family plot in the Williamson cemetery, amidst a large host of friends and loved ones.

She had a desire to die at her daughter's home, sister Bettie Harrell, but was living with her son. So she went over to spend the night with her, was taken sick and died there. We feel it was a blessing of the Lord that she was there.

She showed her love for the church by her faithfulness. To know her was to love her. She was so very kind and pleasant to everybody. We do not mourn for dear Sister Moore as one that had no hope. We feel that she has gone from the evil to come.

May the dear Lord comfort and bless the loved ones left behind. May her life be an example for those who knew her.

ANNIE E. EDWARDS,
NORA D. GRIMES.

(P. S.—Messenger please copy)

RESOLUTIONS OF RESPECT TO OUR BELOVED BROTHER AND MODERATOR ELDER J. W. FLINCHUM.

In as much as it has pleased our kind and loving Heavenly Father to take out of this world by death, our dear brother and beloved moderator, Elder J. W. Flinchum, on the 25th day of May while preaching. We the church at Macedonia do wish to humbly bow in submission to the will of Him who doeth all things right.

First: That in his passing from earth to the Glory World that Macedonia has lost a faithful member and a beloved moderator. That his wife has lost a kind and loving companion and his children a good and kind and loving father. The community an honest, upright and faithful citizen.

Second: That a copy of these resolutions be sent to the Zion's Landmark for publication, and a copy sent to his bereaved family and a copy placed in our Church Book.

Done by order of the Church while in conference Saturday before the 4th Sunday in June.

Elder G. M. Trent, Moderator.
R. W. Wray, Church Clerk.

THE EASTERN UNION.

The Eastern Union is to be held with the Church at Beulah, Hyde County, to commence Saturday before the 5th Sunday in August.

We invite all who have a mind to come, especially ministers in good order and love for the true Primitive Baptist faith.

A. W. AMBROSE, Clerk.
Creswell, N. C.

LINVILLE UNION.

The next session of the Linville Union is appointed to be held with the church at High Point, N. C., on Saturday and Fifth Sunday in August, 1930.

We invite brethren, sisters and friends to meet with us. A special invitation is extended to our ministers.

W. L. TEAGUE.

THE CONTENTNEA UNION

The next session of the Contentnea Union was appointed to be held with Mewborn's Church, Greene County, N. C., the fifth Saturday and Sunday in August, 1930.

Elder A. M. Crisp was chosen to preach the introductory sermon and Elder Luther Joyner as alternate.

Mewborn's church is situated on Snow Hill and La Grange road seven miles north of LaGrange and eight miles south west of Snow Hill.

A special invitation is extended our ministering brethren.

J. E. MEWBORN,

CONTENTNEA ASSOCIATION.

The One Hundredth annual session of the Contentnea Primitive Baptist Association was appointed to be held with the church at Autrey's Creek, Edgecombe County, N. C., on October 11, 12, 13, 1930.

This church is located on N. C. Highway No. 12, about midway between Tarboro and Farmville, and near the town of Macclesfield. Visitors by rail will be met at Wilson, N. C., Friday P. M., provided they write Bro. J. C. Bridgers, or L. F. Pittman, at Macclesfield, N. C. Those coming by Tarboro, N. C., write Bro. J. F. Brown, of J. J. Dunford, Macclesfield, N. C., and they will be met. The churches composing this Association are all in peace and we invite all peace loving brethren and especially ministers to visit us.

H. L. Brake, Association Clerk.
Rocky Mount, N. C.

SEVEN MILE PRIMITIVE BAPTIST ASSOCIATION.

The next session of the Seven Mile Primitive Baptist Association is appointed to be held with the church at Seven Mile, M. H. in Sampson County, N. C., on the third Sunday, and Friday and Saturday before in September 1930. The church is located about 15 miles north of Clinton, N. C., on or near State Road No. 23 and east from Dunn, N. C., near Highway No. 60. All good roads, and church is easy to find.

A general invitation extended to all orderly Baptists.

W. V. BLACKMAN,
Benson, N. C., R. F. D. 2.

SKEWARKEY UNION.

You will please publish in the Landmark that the next session of the Skewarkey Union was appointed to be held, (the Lord willing), with the church at Rocky Swamp, Halifax County, N. C., Friday, Saturday and fifth Sunday in August, 1930. Elder B. S. Cowen was appointed to preach the introductory sermon and Elder W. E. Grimes, his alternate. All lovers of truth are cordially invited to attend.

R. A. Bailey,
Robersonville, N. C.

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 Count, N. C., on the 5th Sunday and Saturday before in August, 1930.

Eld. J. W. Gilliam was appointed to preach the introductory sermon, with Eld. T. A. Stanfield his alternate.

The public is cordially invited to attend this meeting, especially ministers.

W. C. KING, Union Clerk.

MILL BRANCH UNION.

The Mill Branch Union is to convene with the church at Mill Branch Saturday and 5th Sunday in August.

M. MEARES.
Tabor, N. C.

LOWER COUNTRY LINE UNION.

The Lower Country Line Union will be held, the Lord willing, with the church at Stories Creek, Person County, N. C., on the 5th Sunday and Saturday before in August, 1930. Stories Creek church is located four miles North of Roxboro, N. C.

Brethren, sisters, and friends are cordially invited to come and be with us, especially ministers.

A. P. CLAYTON,
Union Clerk.

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SEPTEMBER 1ST, 1930

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GOD PRONOUNCES A CURSE ON AHAB AND JEZEBEL FOR THEIR TREATMENT OF NABOTH.

And Ahab said to Elijah, Hast thou found me O mine enemy? And he answered, I have found thee because thou hast sold thyself to work evil in the sight of the Lord.

Behold I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab his seed and him that is shut up and left in Israel.

And will make thy house like the house of Jeroboam, the son of Nebat, and like the house of Baasha, the son of Ahijah, for the provocation wherewith thou has provoked me to anger, and made Israel to sin.

And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall of Jezreel.

Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.

But there was none that like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up.

—1 Kings 21:20-25.

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

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

ELDER S. B. DENNY ----- Wilson, N. C.

ELDER J. T. ROWE ----- Baltimore, Md.

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TO ELDERS \$1.00 PER YEAR

THE PURPOSE OF ZION'S LANDMARK

“Ask for the old paths where is the good way.”

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

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

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

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

NOTICE!

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

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO.,

Wilson, N. C.

Zion's Landmark

Devoted to the Cause of Jesus Christ

EXPERIENCE.

Elder Denny,
Dear Brother:

I will write you a few lines and send you the money for the Landmark. I know that I should have sent it sooner, but I haven't been well since last July one year ago, and that is the reason why I haven't sent it. Inclosed you will find money order for two dollars (\$2.00) which you will credit me with for this year. I have a letter that my father wrote to Elder Gold, but for some reason, I don't know why, never sent it to him. He has been dead for eight years. I have been looking at it several times and I decided to send it to you and you can publish it if you think it will do. I will be glad to see it in the Landmark. It is the only paper that I am taking now. I sometimes think that I will take the same old papers that I used to take, but I can't write any more and I want to take the Landmark as long as I live and can see to read it.

With best wishes to you and yours.

Your loving sister,

Mrs. Cynthia L. Williams Owens.
Jubilee, N. C.

Elder P. D. Gold,

Dear Brother in the Lord in a precious hope, after a long delay in sending to the household of faith another article:

By way of communication, I attempt the solemn duty enjoined up-

on me. If not deceived the impression is such as calls for obedience and I have learned by sad experience that obedience is better than sacrifice, better to obey than to sacrifice an offering upon the altar of nature's god. When such altars are erected and the offerings made, it is a sacrifice to devils and not to God. But if we are blessed to offer a peace offering upon the altar made of whole stones not of us but of Him who lays in Zion a chief corner stone elect and precious. Then we are accepted and so is our offering, and the offering is thanks giving and praise to God and the Lamb for the wonderful deliverance wrought by His almighty power, in bringing us out of the power of darkness into His marvelous light by the guide of the divine Spirit. If it is pleasing to Him to impart to me such wonderful teachings I will relate a vision I saw on this morning while in slumbers of sleep. I saw and was in company with many pilgrims setting out on their journey toward the celestial country. In my travels at times I seemed to be alone traveling a very winding path, but all the time ascending except when crossing some dangers which were very thick in my pathway. But making a halt in my journey I became alarmed to look over my tedious journey and find my companions all absent from me except one. We appeared to be near the top of a high mountain and our standing place was as solid

as the strength of that mountain itself but in looking down near the place we started from, I saw two little children proceeding in the pathway that I had traveled. I became so interested in their welfare that it grew almost alarming. I called to them to run, but they gave me no heed. I turned and said to my daughter, who was the One with me, I will go back and help those children ascend these hills and over the rough places for if they do not have help they will fall out by the way and perish in the dreadful whirlpool of some of the boisterous waves that have passed over us.

While thinking over these sad things without starting back I awoke from my slumbers and the thought occurred to me that the race is set before us. We can't always have pleasant paths for our feet but the little children that I saw traveling so contentedly together have their guide to direct them and carry them safely over all the dangers of the way through which he has led me these many years.

At times the journey has been so wearisome, the way so dangerous that it seemed impossible to go further, yet, under all these trying scenes my guide bade me press on and continue to run with patience the race that is set before me, looking unto Jesus who is the author and finisher of the Christian's faith.

Brother Gold, I feel this morning that the mountain which I stood upon in my dream is compared to the mountains round about Jerusalem which cannot be removed and is comparable to the walls of Salvation which God hath appointed.

These walls cannot be broken by time nor time things nor will the vastness of eternity shake. They are held up by the omnipotent power of the oath of him who said as I have sworn that the waters of Noah should no more go over the earth so have I sworn that I would not be wrath with thee nor rebuke thee as the father was not wroth with the Son of his love who is the head of the Church. Neither will he be wroth with the church which is his body for as a young man marrieth a virgin, so shall thy sons marry thee and as a young man rejoiceth over his bride, so shall thy God rejoice over thee. This is conclusive evidence that the salvation of God's Church is surely having this seal, the Lord knoweth them that are His. I can exclaim here with the language of the great apostle of the Gentiles. By the depths of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments and his ways past finding out for who hath known the mind of the Lord, or who hath been his councilor, or who hath first given to him and it shall be recompensed unto him again, for of him and through him and to him are all things to whom be glory forevermore, amen.

I often think if such a man as Paul was at a loss for words to express the riches of God's grace how is it with me, a vile sinner, unlearned and have never had any advantages to understand the wisdom of the world. And if I have been taught the true wisdom how at times is so hid from me that I almost lose sight of every thing good, yet I feel at other times that if I had not been taught by a divine teacher

I could not look back over my past life with shame and regret now hating the things I once loved and loving the things I once cared nothing for. May we, as the little children I saw, march on our way always trusting in the power of our guide to direct us as such for of such is the kingdom of God. Dear Brethren and Sisters in the Lord, may we all feel our dependence upon such a divine power who has never directed his children to cavil over words to no profit but may we feel a willingness to look over the faults of our Brethren and bear each others burdens and so fulfill the law of Christ.

Brother Gold you may see at a glance my failing powers even my natural vision is so blurred that I can scarcely see a line to write on. This may be the last of my weak attempts to write. I feel that I am nearing the closing scene of my earthly career, as I am now nearing my 71st milepost, by which I am admonished that the things of time and sense will close with me forever.

I saw not long since where you wrote that a few of your subscribers that took the paper when you first became its editor, my first subscription was sent Brother Bodenheimer and you had then become its Editor. I have been blessed to read it ever since that time and have been a subscriber all the time except about two years. I see my subscription is out or will be out the 1st of December and will renew by sending a money order for one dollar and fifty cents (\$1.50) as I feel that I would not be satisfied to do without such a guide and companion as the dear old Landmark

has been to me all the journey of my pilgrimage which has been about 33 years, 32 a member at Pine, though a very unworthy one. I have been blessed to be present with the church at every communion season since I have had my name among them and was the first to have my feet washed by that much beloved servant of God, to wit, Elder J. A. Burch.

I will close this, my feeble attempt, by asking an interest in the prayer of all God's little children.

A. M. Williams,

Jubilee, N. C.
Nov. 1907.

ENJOYS LANDMARK.

Eld. M. L. Gilbert,

Dade City, Florida.

God's Dear Servant, and I hope my Brother in Christ, His dear Son:

Thanks for your good, encouraging and comforting message of love and sweet fellowship to this poor helpless, sinful dust worm, who if saved it is wholly by the rich mercy and sovereign grace of Almighty God, who is sovereign over all created things seen and unseen, thrones, dominions, and powers. He is God, our all and blest forevermore. Praise his great and holy name. I have always felt from my heart to endorse what I have read from your pen, also the other Editors of the Landmark. I was personally acquainted with Eld. Gold and Eld. Lester, and I considered them faithful, able ministers of the gospel, therefore qualified of God to feed the flock of God, which he has purchased with his own blood. Yes, precious blood, nothing to be compared to it. In regard to feet washing, I have never seen it done

by the church and from what I can learn it has never been practiced in all of the northern country. I have often wondered why some of the many very able and gifted men that have served us in all these years past could not see it and practice it like they do in the southern and western states. Men like Elders Gilbert Beebe, Wm. L. Beebe, S. H. Durand, Gabriel Conklin, Philander Hartnell, A. St. John, Wm. L. Purrington, Isaac Hewitt, Balas Bundy, West, and many others I could mention that preached the gospel before I was born. Why was it withheld from them. Many English ministers, real called ministers, living in England, never saw water baptism. Both cases are a mystery to me. Why such things are allowed to exist, God alone knows. I do not.

I enjoy the Landmark very much. I read it many years ago. Some one sent it to me. God bless you and yours.

Yours in Christian love,
D. M. VAIL,

28 Willard St.,
Binghamton, N. Y.

GRATEFUL FOR LETTERS AND VISITORS.

Dear Bro. Denny:

I am yet so nervous and feeble that I am sending our Association notice to you to revise or correct if need be, before you send to the Landmark. I would like it to be in Sept. 1st issue. I am able to walk a little over the house now. Have not been to church since February. Am hoping to be able to attend our next meeting. Only those who have been well, and then an invalid

for so long, can appreciate good health, but I have been blessed too, for many have visited me and every one has been good to me and have received many good letters. I can't tell how much I appreciate them all.

Writing is hard work to me, so I must stop. Come to see us when you can.

Yours in love,
H. L. BRAKE.

Rocky Mount, N. C.

LANDMARK FOR PEACE, UNITY AND LOVE.

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

Inclosed find check for renewal of the dear old Landmark that savors of peace, unity, and love: and we trust it will continue so. Am sending obituary of Brother J. W. Terry, whose daughter, Mrs. F. C. Wilson, of Lemon Springs, requested me to write; desiring that it be published in the Landmark. Can you send her a copy of the Landmark, Mr. Gold, containing the obituary? If not, I can send her mine, or will pay you for the extra copy. Hope you and family, together with Brother S. B. Denny and family are well. Brother Denny preached perfectly beautiful at the Union Meeting at Eno Church, Durham County, last 5th Sunday. So many bear witness with me that it was wonderful. May God's blessings rest upon Brother Denny and family, also yours, is my sincere desire.

Lizzie Holden Garrard.
Box 396, Hillsboro, N. C.

Zion's Landmark

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

Editor

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

Associate Editors

Elder M. L. Gilbert—Dade City,
Fla.

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

Elder J. T. Rowe, 704 Deepdene
Road, Baltimore, Md.

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**"BE OF GOOD CHEER, IT IS I, BE
NOT AFRAID."**

St. Matt. 24:27.

The above words of our Lord came into mind a few days ago, when in a quandary as to how to meet certain matters of a disturbing nature, and have used the quotation once, only, in making a talk to one of my churches, but I realize that I have not been able to more than merely hint at the fullness of this outward manifestation of our Lord's, coming in person, in the darkest hour of night, and in a supernatural way, he came, to bless his disciples and not only calmed their fears; but the sea itself became a calm and contrary winds were stilled.

The troubled and fearful, storm tossed, disciples; to whom Jesus came walking on the waters, saying,

"Be of good cheer, It is I, be not afraid," had, the previous evening, been personal witnesses and servants of the Lord, in the feeding of the great multitude of about five thousand men, besides the women and children, all fed from the five loaves and a few little fishes. Jesus first blessed and then broke the bread and gave to his disciples and they in turn gave to the multitude, and after all were fed, they took up of the fragments, twelve baskets full.

In this unnatural manner of feeding the multitude, we have a picture of the spiritual food that is given to the multitude, by the servants of the Lord, who "Preach not ourselves; but ourselves your servants for Jesus sake."

Jesus must bless the speaker, and give the hearing ear, and the understanding heart when the Church is fed from the Gospel Table, laden with things spiritually prepared and blest.

After the feast in the wilderness or desert place, Jesus sent the multitude away and went up into the mountain apart to pray.

Jesus had constrained his disciples to get into a ship, and go before him, unto the other side. So far as we know there was no other ship making the voyage that night; but Jesus constrained them to go before him, unto the other side, and yet they could not reach the other side until Jesus came on the waters and stilled the winds and the sea.

How often we try to go before him. How often we find no heart to pray, no hand to deliver until we feel that Jesus comes in spirit and we are led in ways we had not known.

What do we see? Jesus alone in the mountain. His disciples in the very midst of the sea, the sea tossing their ship to and fro, the winds being contrary and lo, they see Jesus coming on the troubled waters; but they do not know him; but think it is a spirit and being fearful, they cried out for fear.

And Jesus came saying "Be of good cheer, It is I, be not afraid."

When we are in trouble and fear, we see things sometimes, or think we do; and may form wrong conclusions as they did.

It was the hand of deliverance and yet they were afraid, believing it to be a spirit, and no doubt thought it was an evil spirit, for they cried out in fear. We sometimes wonder what this, that or the other seeming contrary wind may bring to the Church of God forgetting, for the moment, that: God holds the winds in the hollow of His hand and that Jesus, the head of the Church of God, has power to say to the winds "Be still." and they obey him.

The true Church of God, the bride of Christ is secure in His love and providence.

When the Gospel is preached in its simplicity and in power and demonstration of the Spirit and power of God, the needy are bid to come and they are filled to the full and after it is all over, the speaker or the hearer can only find a few fragments and wonder just what it was that was preached or heard that gave such complete satisfaction for the passing hour.

Sometimes as we review the fragments, we find bones of contention and doubt, and conclude, after all, surely, we were mistaken in the

food we had so much enjoyed being true gospel food and fear that: after all, we are not one of the subjects for gospel address or, if a minister, that, perhaps we are one of those who, truly, serves the Lord as an under shepherd, feeding the flock with true gospel food.

What is the matter now? We are like the disciples, again in peril, on the sea and in the midst of storm, and can; but stand still and see the salvation of our God, and yet will He come again and if so why tarry so long.

The first, the second and the third watches of the night passed and no relief in sight. The fourth watch, the darkest hour of the stormy night comes and still in the very midst of the sea, and in fear; but lo Jesus comes. He that hath delivered still delivers, and: as he comes he speaks, with the small still voice of God, and yet the boisterous waves cannot prevent His voice being heard by the needy disciples, and they are calmed as he says "Be of good cheer, It is I, be not afraid."

Peter said "Lord if it be Thou, bid me come unto thee upon the water." Jesus said "Come" and he also walked on the water; but doubt, perhaps, came and he began to sink. His cry could only be, "Lord save or I perish." Jesus laid hold upon him and when they had gone into the ship, the sea became a great calm. When Christ manifests His spiritual presence, our rugged journey becomes a calm and peaceful one, even the places where the dragons lay became places of living green and the dry and parched earth became pools of living water, and a highway appears, a highway

of holiness and the redeemed of the Lord walk there, and return to Zion, with songs of everlasting joy and praise.

The Church of God, made up of individual members, all with personal experiences, sometimes fearful, at other times, joyful and filled with praise to God and to Christ, are secure in His love, and the same Lord of the night, and master over the sea and the contrary winds, is still King of all Saints, ruling in their hearts, and will reign until all enemies, death being the last enemy have been put under His feet, and as the sea became a calm when Jesus above with them in the Ship, so the opposition of all kinds and in all ages, have melted into insignificance, when the Lord appears in the hearts, and in the worship and service of God.

The sea may be stormy, the night may be long and the delivering hand may seem to tarry; but in the end, He that hath delivered will yet deliver His own and to His name will be all the praise.

In hope,
O. J. DENNY,

23RD PSALM.

The Lord is my Shepherd. David was once a shepherd, and he says quite a good deal about sheep and shepherds, and he knew that sheep need a good shepherd, one that is wise and that loves them, seeing to it that they have a good pasture, and are fully protected from their enemies. Our Lord Jesus Christ in the 10th chapter of John, speaks of Himself as a Shepherd, and of His people as sheep. And He calls them My sheep, and tells how He gives them eternal life, and leads them from the fold into green pas-

tures, and gives His life for them, and knows them. David, by faith, saw the relationship and therefore said, "The Lord is my Shepherd." How wonderfully blessed is the thought that the Lord has made poor sinners to be the sheep of His pasture and that He Himself is their Shepherd. He is infinitely wise and knows all their needs. He is all powerful and can give them all they need. He is love, and has loved them with an everlasting love, and therefore with loving kindness has called them to Himself, and has promised to feed them like a Shepherd, to make fat their bones and satisfy their souls in drought, and with His promise never to leave them nor forsake them, why should not David or any one blessed with faith to see that Jesus is his shepherd, say, "I shall not want." I do not understand that this term want in this place to mean fleshly desires. In this way the sheep of the Lord want many things that would be their hurt, and would dishonor their shepherd, but it is used in the sense of need. Paul says, my God shall supply all your needs according to his riches in glory, by Christ Jesus. So when he complained of the thorn in his flesh and desired it taken away, his Shepherd said, "My grace is sufficient for thee." To prove that his shepherd will not let him want he goes on to tell what he is doing for him. "He maketh me to lie down in green pastures." This shows that the Shepherd furnishes that which the sheep needs to eat. "He leadeth me beside the still waters," or as in the margin, waters of quietness. And how still and quiet are all fears and afflictions when one is blessed to eat of Jesus, the bread of life. Then he

can bid farewell to every fear. "He restoreth my soul." Soul in this connection means life. Jesus said, "I am come that they might have life, and that they might have it more abundantly." It is a restoration of the joys of salvation. "He leadeth me in paths of righteousness for His name's sake," or in right paths, paths of obedience, and for his own sake, for the sheep have not merited such favor. Yet it redounds to the glory of the shepherd. "We have this treasure in earthen vessels that the excellency of the power may be of God and not of us." Paul. "Yea though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me. Notice it is not the shadow of death, but the valley of the shadow, or that place where the child of God finds no standing, his righteousness is filthy rags, and every human effort sinks him deeper. Yet by faith seeing Jesus, is also in the deep he fears no evil, and so with David, says, rejoice not over me, O mine enemy, if I fall I shall rise again. Thy rod, the chastening of the Lord, comforts. Since his word says, whom the Lord loveth he chasteneth, also his staff for he has a good hope through grace, and hope maketh not ashamed, because the love of God is shed abroad in our hearts. What comfort in the midst of confusion. It is a table spread with the good things of the kingdom, in the presence of mine enemies, for in me, that is in my flesh, there dwells no good thing. It is the anointing of my head (Jesus) with the oil of gladness, and my cup (heart) overflows. So much so that my tongue speaks forth His praise, and such

an one is not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth.

In view of these wonderful favors from the hands of his loving shepherd, David now says, "Surely goodness and mercy shall follow me all the days of my life: certainly the Lord will not do all these things for one and then forsake him, but His goodness will continue unworthy though he be. Yes, he will feed and clothe, and comfort his own and be merciful to their unrighteousness and remember their sins no more, and because of this never failing love of God, his poor and afflicted people shall dwell in the house of the Lord forever. Yes, through all the trials of life in death, and to all eternity shall the children of God dwell in Jesus, their hiding place from the wind, and their covert from the tempest, and through all eternity their house not made with hands eternal in the heavens, and to his everlasting praise sing thou are worthy for thou hast redeemed us to God by thy blood, out of every nation, kindred, tongue and people. Glory to God in the highest, on earth peace, good will to men.

JOSHUA T. ROWE.

SOUND WORDS AND SOUND DOCTRINE.

Paul enjoined Timothy to "Hold fast the form of sound words," 2 Tim. 1:13; and, enjoined Titus, "But speak thou the things which become sound doctrine." Titus 2:1.

Zion's Landmark was first issued in the year, 1868 with the motto: "Remove not the ancient landmark which thy fathers (inspired men) have set." Prov. 22:28. Its editors



of cherished and blessed memory, who have fallen asleep, were true and faithful servants of the Lord, ever speaking and writing as the oracles of God, satisfied with the language of Holy-Writ, without taking from or adding to; for they who do so need to make much explanation to show that they have not departed from the faith once delivered to the saints. I am sure it is the will and purpose of the present editors and publishers to continue in the same course, and I trust their successors will never breathe any other sentiment to its readers.

Sometimes a correspondent may use the form of unsound speech or doctrine. But it is not the desire of the editors to make a brother an offender for a word, yet they would entreat the correspondents to use scriptural terms or expressions, when treating on doctrinal matters, not using words of questionable meaning.

In the beginning of the Christian era the Church stood steadfastly in the Apostle's doctrine and in fellowship, believing and contending for the things that these holy men had written. Why should any member of the church object to the way they penned the inspired word today? I am sure in heart her members have believed in substance the same from then till now; for when brought to Zion they see eye to eye and speak the same things, and if all would continue to let their experience of grace the Bible talk, and cease to follow the whims of some leaders; "Ask for the old paths where is the good way," and letting things we do not know alone, our people would soon all flow together in peace and union, that have been scattered and weakened

by dissensions and wrankles over things we have not a "thus saith the Holy Ghost," then Zion would travail and prosper as she hath not in ages. Except for a few disorders that should have been healed, if love had prevailed instead of self-will, most of her contentions and division are from preacher jealousy and envy not from a difference in doctrine; for with a heart to heart talk they all believe the same. Many dissensions have arisen for lack of using the form of sound speech respecting the doctrine. Here and there you will find some dear brother so intent on his phraseology of a certain branch of the doctrine that he is ready to non-fellowship those who do not express the doctrine as he does.

A few years ago, I attended an association where "Salvations" were preached freely and seemed to the satisfaction of many hearers. One servant in dwelling upon the subject told them several times, "this salvation is not for heaven." Finally it came my time to speak according to the arrangement of the committee. From thoughts born of the occasion, I dwelt somewhat on salvation by grace and of the Lord, though I never referred to a thing that had been said by any that had preached about "salvations." However, the Moderator in his remarks was pleased to refer to my discourse as "tainted meat." He knew I was not allied with the Progressive brethren, and from my speech he concluded that I did not express myself upon the subject of gospel salvation as many in his section did. Then it dawned upon him that I was an "Absoluter." He seemed to have forgotten, or never knew, that the use of certain forms of expres-

sions, not used by any of the apostles have been introduced among our people, the Primitive Baptists, during the nineteenth century. But I feel sure that the rank and file of Primitive Baptists in America and in other countries prefer language of the Apostles, believing that God inspired them to use proper words.

More than three-fourths of the Christian orders sprinkle or pour in their manner of baptism, yet in every place in the New Testament where Christ or the Apostles spoke of that ordinance they used the word baptize, which the learned say means to "immerse or dip." In fact there is no affinity in these modes; for in Apostolic baptism you do something with the subject; in the other mode, you do something to the subject.

Now may I ask where is there any more authority for our people to use the term, "salvations" than other people to use the term "sprinkling" in baptism? Paul was greatly learned both literally and spiritually, and he was the only inspired penman that ever was directed to use the words, predestinate or predestinated. Then he only used the words in four places, twice in Romans, 8th chapter and in Ephesians, 1st chapter. Paul most clearly defines what he meant to teach by such words. By the use of these words in Romans he had reference to God's people in a covenant of grace, which he foreknew that should be called, justified and conformed to the image of his Son, according as He had predestinated it. In Ephesians He used the words to explode the idea, that because the covenant heirs were chosen in Christ before the world, that would necessitate an eternal vital union of

the chosen, which theory, if true, would make the use of predestinated in Ephesians null and void; for there he says, "According as He hath chosen us (the offspring of Adam) 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." If these were in Christ before the world in eternal vital union, there could never have been choice, sinners, redemption, grace or adoption. If they have been in Christ before the world, they would have been holy, and not chosen that they should be holy.

If any man be in Christ, in vital union, he is a new creature, and the old things pertaining to his sinful condition would have passed away in the act of becoming a new creature in Christ. Now instead of such a theory of eternal vital union the Bible unmistakably teaches that Christ came into this world to save sinners, who were chosen in Him, out of the fallen race; and when born from above are new creatures in vital union with Christ. Man is the work of God's creation and formation; and He made a woman, a helpmeet for Adam. He made a garden with all manner fruit trees good to eat and beautiful to behold. Then God put them in this paradise of earth. They had free access to every tree bearing fruit, even the tree of life, and God only forbid them to eat the fruit of the tree of the knowledge of good and evil, with penalty of death, should they eat thereof. How strange that a sinless man should eat willingly of the very tree his maker had forbid-

den him to eat. Would it honor God for some one to say that God openly forbid him to eat, and secretly willed him to eat. Would it be right to say that God is the first Cause of all Causes, and so caused Adam to eat? Surely not. The inspired Moses said, "By man came sin." God is of too pure eyes than to behold sin. "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man."—James 1:13. I never did charge God of being the cause of my sins; but I can remember when I blamed Adam for my sins. Then I was made to see that I was Adam and that I was the guilty sinner. It is God's goodness that leads to repentance when our sins have found us out.

M. L. GILBERT.

ELDER D. W. TOPPING.

Elder J. C. Smith,
R. F. D., Elm City, N. C.
My Dear Mr. Smith:

At the instruction of my mother, I am enclosing a sketch of my father's life (Elder D. W. Topping, Pantego, N. C.) in the nature of an obituary. Mother stated to me that you desired to write Papa's obituary, but there were certain facts that you did not know which it was necessary for us to furnish you. Therefore, I have made the enclosed sketch for your use in writing the obituary yourself, if you desire to make any changes or add anything thereto, and I leave the matter entirely in your hands. The dates of his union with the Baptist Church, and his ordination to the ministry were obtained from the old North Creek Church book which Papa had in his possession at his death. All the dates appearing therein are correct and all other matter included in the sketch.

On Mama's behalf, I should like to request you to see that the matter is published in whatever Church papers you so desire.

I trust that you and members of your family are all well. Mother sends her best regards.

Faithfully yours,
D. D. TOPPING,

5 W. 63 St., New York.

Daniel Webster Topping, the subject of

this sketch, was born at his father's ancestral home on the south side of Lake Mattamuskeet, in Hyde County, North Carolina, the 23rd day of February, 1852. He was the son of Ira H. and Evelyn Latham Topping. There were numerous other brothers and sisters who predeceased him, leaving surviving him only his sister, Bettie Topping Gaylord, who resides in Brunswick County, North Carolina.

When he was only two years old his father moved to a big farm near the village of Pantego, in Beaufort County, bringing with him his two-year old son, Daniel, the other members of his large family, and a numerous retinue of slaves. The son Daniel grew up on the farm in the village near Pantego, and attended the common schools taught by itinerant teachers in various places near the village of Pantego. He was nine years old at the outbreak of the Civil War. Often during the Civil War he was sent by his father, in charge of faithful slaves, to Tarboro and other points in North Carolina to convey supplies for the Confederate Army. He was thirteen years old at the close of the War between the States in 1865, and his adolescence was spent in Beaufort County during the terrible Reconstruction days. In common with other plantation owners of the South, his father's fortune was ruined by the War and the ensuing days of Reconstruction. Therefore, Elder Topping's education was limited to that which could be obtained in the common schools at that time. He did not attend college.

On Saturday before the Third Sunday in March, 1868, he united with the Primitive Baptists at old North Creek Church, in Beaufort County. One other person joined the Church at the same time, John Deloan. They were baptised on the following day at Jesse Wilkinson's Shore, on Pamlico River, by Elder Bryan Whitford. At the river shore Jane Hardison made a confession of Faith, was received into the Church and baptised at the same time.

At a Conference of the Church on Saturday before the Third Sunday in June, 1870, with Elder N. H. Harrison acting as Moderator, motion was made that Daniel W. Topping be ordained on the following day to fill all the duties of an ordained Minister of the Primitive Baptist faith. The following day, the Third Sunday in June, 1870, he was formally ordained by Elders Bryan Whitford and N. H. Harrison. His father, Ira H. Topping, was church Clerk at that time. Thereafter he acted as Pastor of the North Creek Church, continuing in that capacity for an unbroken period of sixty years, until his death March 4, 1930. He preached at the church at Pungo from its earliest organization, and for many years was pastor of that church also.

In September, 1875, at the age of 23, Elder Topping was united in matrimony to Iola Smithwick, daughter of Joel and Matilda Gibson Smithwick, of "The Is-

lands" of Martin County, North Carolina. They made their home near the village of Pantego and continued to reside there for ten years until her death in October 1885. To this union were born four children, Joel Smithwick, an unnamed infant who died at birth, Laura and Della Topping, two of which children still survive, Laura Topping Hedrick, and Della Topping Hooten, of Jamesville. Elder Topping, during the period of this first marriage, merchandised in Pantego and kept in his store the village post office.

In March, 1887, he was married a second time to Mattie Bell, of Sladesville, Hyde County. She was the daughter of Mathias Bell, a veteran of the Civil War who saw service throughout the four years of conflict, having engaged in the battle of Big Bethel in Virginia, the first important battle of the Civil War, and being with Lee at Appamatox on April 9, 1865. Her mother was Sarah Silverthorne Bell. To this marriage were born four children, Edwin Smithwick, Rachel, Mattie Evelyn, and Daniel Dewey Topping. All of these, save the last named, died in early infancy. Daniel Dewey Topping survives his father and resides in New York City. During the period of this marriage Elder Topping engaged in farming near Pantego.

Elder Topping was well known throughout the Kehukee Association and the other associations of the Primitive Baptist church through all of Virginia and North Carolina. He was well known to members of other faiths in all of Eastern North Carolina. During his long career as a minister he performed thousands of marriages of both white and colored people. In relation thereto, one incident of peculiar interest stands out perhaps above all others: in 1870 he performed the marriage ceremony for Thomas Satchwell, a slave darkey; fifty-two years later he performed a second marriage for the same man. Another incident of interest stands out also: on one occasion he married two brothers to two sisters without moving out of his tracks; a few months later he married the father of the same two girls to the mother of the same two boys. On another occasion he married two couples, one after the other, each couple witnessing the marriage license of the other, there being only one other witness present to both marriages.

In the period of his ministry Elder Topping officiated at the funeral of countless deceased friends of many different denominations. He was a man believed in his community, a good neighbour, and a friend to every one in need.

In his political affiliations he was a Democrat, priding himself on his Jeffersonian principles of equal rights to all and special privileges to none.

Elder Topping lived to a ripe old age. He died March 4, 1930, having passed his seventy-eighth birthday on the preceding February 23rd. During the greater part

of his life he enjoyed excellent health. In his later years he developed cancer. In September, 1928, he was taken to Dr. Howard A. Kelly's Hospital, in Baltimore, for radium treatment, and made two trips to the same hospital at intervals of several months thereafter. On his first visit to Dr. Kelly's Hospital he was suffering with four cancers in four different places on his face and one hand. A cure of all of the cancers was effected with the exception of one over his right eye which grew worse and terminated finally in death at his home.

He received every attention during his long illness that loving hands of wife, children, and kindly neighbors and friends could give, and all that medical aid could do. Just before he lapsed into the unconsciousness that preceded by several hours his death, he paid a loving tribute to the kindly care of those who had ministered to him in his long sickness, particularly to his wife, Mattie, to his two daughters and to the friends about him. Particularly did he pay loving tribute to the care of his personal physician for a long period of years, Dr. Edmond Slade Credle, of Pantego, a nephew by marriage.

He was buried near Pantego beside his mother and father in the family burying ground, the Lucas Graveyard. The funeral was conducted at his home by Elder N. H. Rogerson, Pastor of the Primitive Baptist Church at Skewarkey, near Williamston. A large concourse of sorrowing relatives and friends attended his funeral and numerous floral offerings attested the high esteem in which he was held.

Written by his son,

D. D. TOPPING.

Lone Pilgrim please copy and also attach to the minutes.

ELLEN GHERKINS GOODWIN

On May the first, nineteen and thirty, it pleased God in his wisdom, love and mercy to reclaim the spirit of our much beloved mother, Ellen Gherkins Goodwin.

Mother was the daughter of James and Penelope Gherkins of Hills Point near Washington, N. C., and was born Dec. 5th., 1850. Her mother died when she was quite small and her father died when she was nine or ten years old, leaving her and two older sisters all alone. One sister, Ava Ann married Ransome Buck of Hills Point; the other sister Polly married George Goodwin of Cedar Island; and mother went there to live with her and there she met and married our father, William M. Goodwin, May 20, 1871.

Into this union were born seven children. One died in infancy, the others all lived to be married. One daughter, Fannie Daniels died about twenty years ago and mother was mother and grandmother both to her little children and the love and devotion they had for her when she was down sick testified that they had not forgotten how she cared for them.

Mother raised one of her nieces from an infant, now Mrs. Ida Willis, and she always called her "Mother" and seemed to grieve for her the same as for a real mother, and she seems like a real sister to us children.

Mother was a member of the Primitive Baptist church of Cedar Island, having joined the fourth Saturday in July, 1884 and was baptized by Elder John Roe. She was a faithful member most always filling her seat in church up until about six months before she died. She and father both seemed to enjoy having the ministers and brothers and sisters visit them.

Mother was loved by all who knew her and was always willing to lend a helping hand. If anyone was sick in the neighborhood they would always say, "Send for Aunt Ellen," or "Mama Ellen," and she was ready and willing to go.

She died from the cause of cancer and oh no pen can tell how she did suffer.

It was hard indeed for her family to stand around and see her suffer so, but with so much suffering I am sure she bore it as patiently as could be expected or even more so. She wanted to get well so much but said she had no hope of it and was just waiting the Lord's time to take her out of her suffering.

She was confined to her home for about five months and everyone was so good to her. Her nieces were especially kind and were with her almost constantly.

She is survived by her husband, two sons, John W. and Walter Goodwin, and three daughters, Mrs. Sophia Lupton, Mrs. Julia Pake and Mrs. Amanda Willis, three nieces and three nephews, thirty-three grandchildren and fourteen great grandchildren, and a host of friends, who loved her and were grieved at her passing, but we feel that our loss is her eternal gain.

We know it was God's will and may He give us a thankful heart to thank Him for sparing such a wonderful mother to us for as long as He did. She would have been eighty years old in December.

We gathered in the churchyard,
The ones she loved so well,
And heard the voices mingle,
With hymns we all knew well.
Our hearts were filled with sadness,
Our eyes with teardrops wet,
Yet memories linger with us
Of the smile we can't forget.

We'll miss her, yes we'll miss her,
We'll miss each tender care
We'll miss her words of comfort
When the hour of trials are near
When death around us hovers
When our last sun has set
We'll see, as through a mirror,
The smile we can't forget.

Her daughter,
AMANDA WILLIS,
Beaufort, N. C., Box 421.

JOSEPH W. TERRY.

By request of Mrs. F. C. Wilson, of Lemon Springs, only daughter of Brother Terry, I shall endeavor to write something of the life of this faithful old soldier of the church of the first born.* He was born May 28, 1845, passed away June 29, 1930. His first wife was Miss Queen Betts, who bore him three sons; and died 1877. Two of the sons still survive him. His second wife was Miss Cora Clayton, who died in 1904; leaving him with three little sons, and a daughter; the youngest son lived only a short while after passing of the mother. Twice was he left with little ones to look after; which he received as his portion, fighting life's battle with patience. We do not know the date of his joining the church, but think he had been a member about forty-five years. He made his home in Orange County, N. C., practically the most of his life; but his last few years were spent with his eldest son, Dr. Jarvis Terry of Lexington, N. C. Brother Terry was a man of staunch character, living a life of honesty and integrity, never forgetting an obligation to his fellowman; a characteristic that follows the life of every heaven-born soul: for "If these things be in you, and abound; they make you that ye shall neither be barren, nor unfruitful in the knowledge of our Lord and Saviour, Jesus Christ." "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." "Wherefore the rather, brethren, given diligence to make your calling and election sure: for if ye do these things, ye shall never fall." "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Brother Terry was a defender of the truth as it is in Christ Jesus. His Bible was his constant companion: and I've heard it said of him, that he was never known to quote a passage of scripture incorrectly; and, could generally tell where to find same. His membership was at Mt. Lebanon, Durham County; and he attended the meetings there as long as his health would permit. Our Associations will miss him, because he attended same far and near. He was ever welcome in the homes of brethren and friends. "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold." The following scripture impresses us very much, when we see so many of our aged saints falling out of our ranks; when we feel we most need them: but the Lord can do no wrong. "They shall see his face, and his name shall be in their foreheads;" "And there shall be no night there; and they need no candle; neither light of the sun; for the Lord God giveth them light; and they shall reign forever and ever." "These sayings are faithful and true; and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done." "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 tree of life is the Lord Jesus Christ who hath "Redeemed his people from death;" from which we feel to know that Brother Terry has been ransomed.

The grave hath no power,
Jesus ransomed his Bride:
Redeemed her from death—
With him to abide.

The grave cannot hold her—
He opened the tomb!
From which he arose
Out of midnight gloom.

In this first resurrection
His saints have a part
Death's gates he unclosed
For the "upright in heart."

Indeed He has risen!
Who once was slain—
Therefore our dear brother,
Shall with Him live again.
—Lizzie Holden Garrard.

MRS. ANNA JENKINS

By request I write the obituary of Sister Dinah Parker Jenkins, who died at her home in Rocky Mount, North Carolina, February, 19, 1930, after a short illness. She was born March 29, 1870, age 60 years, and was married to R. H. Jenkins, January 22, 1896. She leaves to mourn their loss a kind husband and three children, one son Leon R. Jenkins, two daughters, Mrs. Don Bullock, Mrs. Ben Yelverton, all of Rocky Mount, and two brothers, Frank and Roland Parker, two sisters, Mrs. Emma Bryant, Durham, N. C., Miss Allie Parker, Rocky Mount, N. C.

Sister Jenkins professed a sweet hope in the dear Saviour and joined the church at Lower Town Creek, in the year 1899, and we feel sure lived a devoted member until her death. She was one among the loveliest characters I ever met, with a Christ spirit, kind and unassuming, strong in the faith of Jesus and His apostles, in the doctrine of salvation by grace, and the predestination of the church of God, and the final perseverance of the Saints. I was a frequent visitor at her home for more than 25 years, and can truly say it was a home indeed, for a poor weary pilgrim. She was so bright in the scriptures and was possessed with a wonderful gift of the spiritual knowledge of God. She was kind to the poor and looking after their temporal welfare, in making them comfortable and the duties to her church and pastor. We can say a good woman has gone to a blessed rest. None knew her but to love her, none named her but to praise.

May the God of all grace bless her dear afflicted husband, and the children, and may they emulate the sweet example of their dear mother, and some day by God's grace, meet her in the happy world.

Funeral services were conducted by Elders A. B. Denson and E. L. Cobb, to a large crowd of relatives and sorrowing friends, to attest the high esteem in which she was held. Her body was placed in Rocky Mount Cemetery to await the second coming of our dear Lord. We will say:

Asleep in Jesus, blessed sleep,
From which none ever wake to weep.

Written by one who loved her for
Christ's sake,

A. L. HARRISON,

Front Royal, Va.

Zion's Advocate and Messenger please
copy.

IN REMEMBRANCE

In the year nineteen hundred and twenty-
seven,
On the fifth day of August,
Is the day we lost our darling mother,
And a day we will always remember.

We laid her beneath beautiful flowers,
Beautiful flowers she loved so well,
Oh, it was hard to leave her there,
So hard to say, dear mother, farewell.

Precious mother, you have left us,
Left us, yes forever more;
But we hope to meet our loved one,
On that bright and happy shore.

God in his wisdom, has recalled
The boon his love has given
And though the body slumbers here
But the soul is safe in Heaven.

Dearest mother, you have left me,
In this world to mourn and sigh
But beyond this world of sorrow
I hope we will meet again on high.

Dearest one, how we miss you
In our humble home below,
But the Lord of Glory called you
And to him you had to go.

Mother, your dear face is hidden,
And your loving voice is still
A place is vacant in our home,
Which never can be filled.

God grant that we may meet you
On yonder shining shore,
Where we may dwell and sing God's praises
Where parting is no more.

Written by her daughter,
Ella Short,

ELDER J. J. HALL

On the 24th of July, 1930, the God of love and mercy reached down and removed from our midst, our beloved Brother, Elder J. J. Hall; age 71 years. We knew that the Church, as a whole, has sustained a great loss; but feel, without a doubt, that our loss is his eternal gain. His faith was steadfast—Salvation by grace, and grace alone was a joyful theme to him. Therefore, we feel to say:

Another soldier of the Cross
Has passed the shores of time,
Has gone to reap the sure reward
Of heavenly peace—Sublime!

The shades of evening o'er him fell,
As life's last hours drew nigh,
His Saviour lighted all his soul—
And made it sweet to die.

He knew no theme but Jesus Christ,
The Way—the Truth—the Life,
All Glory—Power—Love divine—
Who conquered in the strife.

Brother Hall joined the church at Durham, N. C., where his name stands in sweet fellowship. He was pastor there for several years. His funeral was conducted at said church; and his body now rests, near the home of his birth, with loved ones gone before.

Whereas we know it was God's will to take our much esteemed brother to his reward; we can but be reconciled; because his sufferings have ceased forever. Therefore be it resolved:

1st. That we may be given the blessing of sweet submission to this dispensation of Providence—the God—who doeth no wrong.

2nd. That we extend our sympathy to his bereaved family; and desire God's blessings upon them.

3rd. That a copy of this be recorded in our minutes; and a copy be sent to Zion's Landmark.

ELDER B. F. MCKINNEY, Mod.
J. J. WHITLEY, Clerk.

ELDER ISAAC JONES' MONUMENT.

Dear Brethren, Sisters and Friends:

Since it has pleased our dear Lord and Master to call from the shores of time our much beloved, brother and able servant in the ministry, to-wit Elder Isaac Jones, we, the White Oak association are going to place at his body's resting place a monument in memory of him whom we loved so well.

Since we have thought that there might be many of the brethren and sisters and friends who might have a desire to spend a little in the way of helping put this stone we place this notice in Zion's Landmark.

We desire that it be understood that this is not a request, but only giving you the opportunity to this end if you have that mind or desire.

Any money contributed for this cause may be sent to Elder E. F. Pollard, Jacksonville, N. C., who shall have a great part in looking after this business.

I, the undersigned, place this notice by request.

Your in hope,
F. W. RHODES,

1512 Morning Glory Ave.,
Durham, North Carolina.

ELDER J. W. FLINCHUM

By the request of his dear companion, I will try to write a sketch of the life and death of our beloved brother and dear moderator, Elder J. W. Flinchum, who was born in Stokes County, N. C., on the 8th day of June 1860, and died the 25th of May 1930, while preaching at his home Church, Macedonia.

He was married to Miss Annie Riarson on the 7th of August 1880, to them were born nine children, one of them a little girl died in infancy. Eight children lived to be grown, then the oldest boy died, leaving five boys and two girls to mourn the loss of a good father. He was blessed with as good a wife as any man and left her also to mourn her loss but we hope her loss is his eternal gain.

He professed a hope in the Lord Jesus Christ in May 1889 and joined the Primitive Baptist Church at Flat Shoal on Saturday before the First Sunday in July 1889 and was baptised the 4th Sunday by Elder Alexander Moran. He was elected Deacon in February 1890 and was licensed to preach in October 1898. He then moved his membership to North View in May 1899 and then was ordained to full work of the ministry on the 1st Sunday in February 1900 by a Presbytery consisting of Elder E. M. Barnard, Elder S. R. Biggs and Deacons J. W. Morefield and J. N. Stevenson, S. I. Corns and A. J. H. Martin at North View Church in Stokes County, N. C. Elder E. M. Barnard, being moderator, I. D. Young, church clerk. He was a truly faithful preacher and pastor to all his churches and was greatly beloved by all who knew him.

On Saturday before the 4th Sunday in June 1911, he organized the church at Macedonia, then he and his wife, sister Annie Flinchum obtained letters and joined there. He was not a stout man, but was a hard working man. He was taken sick on Tuesday before the 1st Sunday in March and it looked like he would die, but he craved to get able to go to Macedonia one more time and see his brethren and sisters, so on the 24th of May 1930, he went back, and also on the 25th which was appointed for communion and foot washing and there were several brethren there and he never preached until after dinner, then he got up and took his text in John 5:25th verse, "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

Marvel not at this for the hour is coming, in which all that are in the graves shall hear his voice and shall come forth," and he was preaching as able as I ever heard him and he gave away and in less than 10 minutes he was a corpse. I do believe the good Lord granted him his request for he wanted his brethren all around him when he came to die and leave the world, and he wanted to die preaching the glorious gospel of the Saviour and so he did.

He had been an ordained and faithful elder for 30 years and 3 months, as Paul said: we believe he fought a good fight of faith and has entered into the Paradise of God.

His funeral was preached by Elders J. O. Pruitt, G. M. Trent and J. F. Spangler, D. V. Spangler, Hill, J. A. Fagge, J. O. Key, Jack Pulliam and J. A. Ward, at Macedonia on the 27th and his body was laid to rest and await the Saviour's call in the resurrection morn.

Sleep on Dear Beloved Brother, take thy rest,

We loved you dearly, but God loved you best,

And has taken you to Mansions on high.
Where we shall never die.

R. W. WRAY, Church Clerk,
Macedonia Church.

BLACK CREEK ASSOCIATION

The next session of The Black Creek Association will convene with the Church at Wilson, in the town of Wilson, Wilson Co., North Carolina on the 4th Sunday and Friday and Saturday before in October 1930. Friday's service will be held in the Primitive Baptist Church, corner Jackson and Green Streets. Saturday and Sunday services will be held in the high School Auditorium on Kenan street, near stand pipe.

E. L. COBB, Clerk.

LITTLE RIVER ASSOCIATION

My Dear Mr. Gold:

Please publish in September 1st issue of the Landmark that the next session of the Little River Primitive Baptist Association is appointed to be held with the church at Little Creek Meeting House about five miles south east of Clayton, Johnston County, N. C., commencing at eleven o'clock on Friday morning before the fourth Sunday in September, 1930, and continuing through Sunday. Those coming from the east or south over Highway No. 22, or No. 10 to Smithfield will leave Smithfield on No. 10 toward Raleigh

four miles to Oak Grove colored church, leaving highway to the left. A pointer sign, "To Association" will be placed at this point, two and a half miles to the church. Those coming from the north or west over any of routes to Raleigh, will leave Raleigh on Highway No. 10, toward Smithfield, passing Clayton one half mile leaving highway to the right one mile, turning to left four miles to the church, Sign pointers "To Association" will be place at each of these points.

(This is the original Little River Association as she holds fellowship and correspondence with all orderly Associations of the State, and not the faction headed by one R. F. Smith that went out from us a few years ago), and all brethren, sisters, and friends of like faith and order are invited to meet with us.

Visitors coming by rail from the north or west will get off at Clayton, Thursday P. M., or Friday A. M., where they will be met. Those coming from the south or east will get off at Smithfield any time by notifying Bro. J. J. Batten, Smithfield, N. C.

ELDER E. F. PEARCE, Moderator
L. H. STEPHENSON, Clerk.

THE BEAR CREEK ASSOCIATION.

The Bear Creek Primitive Baptist Association will meet in Annual or Fall Session with the church at Philadelphia in Rutherford County, North Carolina, commencing on Saturday before first Sunday in October, 1930 and close Monday following. Philadelphia Church is situated about three miles north of Ellenboro, N. C., on the Seaboard Air Line Rail Road about 40 miles west of Charlotte. Those coming by rail or bus should get off at Ellenboro. Hard surface road No. 20 is through Ellenboro. Please notify brother Foster Beam, Ellenboro, N. C., if you wish to be met and cared for. A cordial invitation extended to orderly Primitive Baptists and friends to attend. The brethren, sisters and friends living around Philadelphia, wish for you to know your presence will be welcomed and appreciated.

Eld. W. C. Edwards, Mod. Wingate, N.C.
J. W. Jones, Clerk, Peachland, N. C.
This August 1, 1930.

THE LITTLE RIVER PRIMITIVE BAPTIST ASSOCIATION.

The one hundred and first session of the Little River Primitive Baptist Association will be held, the Lord willing, with Mount Zion Church at Benson, Johnston County, North Carolina, on Friday, Saturday and Fourth Sunday in September, 1930, on highway number 22, about 30 miles East of Raleigh, and on the main line of the A. C. L. Ry, making connection with the Southern Ry at Selma.

Cordial invitation extended to brethren and friends.

R. F. Smith, Clerk, Benson, N. C.
O. S. Young, Asst. Clerk, Coats, N. C.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

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No. 21

BRINGING ABOUT AHAB'S FALL.

And they continued three years without war between Syria and Israel.

And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel.

And the king of Israel said unto his servants, Know ye that Ramoth in Gilead is ours, and we be still, and take it not out of the hand of the king of Syria?

And he said unto Jehoshaphat, wilt thou go with me to battle to Ramoth-Gilead? And Jehoshaphat said unto the king of Israel, Enquire I pray thee, at the word of the Lord today.

Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-Gilead to battle, or shall I forbear? And they said go up; for the Lord shall deliver it into the hand of the kind.

And Jehoshaphat said, Is there not here a prophet of the Lord besides, that we might enquire of him?—1 Kings 22:1-8.

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

ASSOCIATE EDITORS

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

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THE PURPOSE OF ZION'S LANDMARK

“Ask for the old paths where is the good way.”

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

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

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

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

NOTICE!

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

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

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

Each subscriber can tell the time to which he paid for the paper by noticing the date 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

BROTHERLY LOVE.

I feel impressed to pen a few thoughts concerning brotherly love, which is (to my mind) one of the sweetest things that mortal man has ever been blessed to enjoy. Paul says, Hebrew xiii. "Let brotherly love continue." I understand that to mean, just simply not to do anything to hinder. "Behold how good and pleasant it is for brethren to dwell together in unity." These are the words of one of the inspired writers. Oh, how good for God's little children to live together in peace and sweet union. Let us so live as to enjoy a heaven here below. The poet said,

"'Tis heaven below,

The Redeemer to know."

It is a heaven below to know the Redeemer in obedience. Yes, when God's little children walk in the way that is marked out by the meek and lowly Lamb of God, I believe they have a sweet foretaste of heaven and heavenly things and when they meet together in peace and love they are made to sit together in heavenly places in Christ Jesus, the Lord. Then again, I will say, let us strive for peace and be careful to let brotherly love continue. And may the God of love and mercy keep us by His grace, for He has said "My grace is sufficient." And again, we are commanded to "Love thy neighbor as thyself." That love is the fulfilling of the law. Does the church show the love toward each other that they should? I

hope I feel that great love in my heart for the dear brethren and sisters. "The love of many shall wax cold." If we could only feel and realize all of our time that it was the love of God that reached forth and snatched us, as it were, from woe and misery, where no eye could pity, nor hand to save. I feel we ought to love one another, seeing we were all in like condition. I understand that the same love has to be shed abroad in our hearts before we can feel or realize anything about the love of God. No wonder Paul could say, the fruit of the Spirit is love, joy, peace, longsuffering, etc. Can we hinder brotherly love? Yes, I think we can. By walking after the flesh we die to spiritual things. Our brother or sister can't walk in our light when we are in darkness. We may be ever so weak and little, if we don't let our light shine some one may stumble because of us. If we could only humble ourselves and pray for each other, if we walked in Christ as we received Him we could do this. If there is any love it flows to the mind. It doesn't flow from breast to breast. I am just as guilty as the rest. Love is not puffed up, nor it doesn't boast. We may have faith to remove mountains, we may give our bodies to be burned, but if we have not charity (love) it profiteth us nothing. We are sure to love something, and there are so many things we are commanded not to love. The

things of this world is one, which our carnal mind goes out after. And such things hinder brotherly love. Love hides a multitude of sins. If we could only love our brother sufficiently to cover up all his little faults, there would be sweet peace abounding in Zion instead of so much confusion. If I could but feel and realize at all times that this love was dwelling supreme in my soul, but so much of the time I am in doubts and fears. I fear that I have never been born again. My sins rise up before me, and I am made to quake, tremble, fear and cry unto the Lord to be merciful unto me a poor sinful being. I know that I have not lived the life I should have lived. I have walked in forbidden paths, and if I am ever saved it will be alone by the grace of God. While thinking over my past life with its many joys and sorrows, I think of the sixteen years I spent with the Missionary Baptists. Although I can not remember any time during the time I had a name with them, that I did not love the doctrine that the Primitive Baptists preached. And now one of the greatest pleasures to me in this world is when I am blessed to go and hear the grand old truth of salvation by grace preached in its fullness. I often think of the many good sermons that I have heard for the last 10 months, since I have had a name with these good people. Am I worthy to sit under the sound of their voice? I often wonder why am I comforted and encouraged so by the many good sermons I have been blessed to hear. After I joined the Missionary Church, I tried with all the power that I possessed to keep from

believing the doctrine of God our Saviour, as taught by the Primitive Baptists. But, alas, the further I tried to get from that doctrine the closer I got to it, until at last it was the only thing that would comfort and feed my poor soul in the way of preaching. Oh, how good and merciful the dear Lord is to His little children in this world here below. I realize that it is according to His mercy that I am permitted to enjoy the sweet fellowship of His saints, but how can He be so merciful to such a poor sinner as I, and give me such a sweet hope of that glory world, where grief and sin is never known. Oh, blessed thought that we will not always live in this old world where we have sore trials and sad disappointments, but we have a blessed hope of going to that sweet home where we will see Jesus as He is, and can praise Him throughout the ceaseless ages of eternity. Dear people of God. I wouldn't give my little hope of heaven for all this world, but I would give my hope for what I am hoping for, and that is a sweet home in heaven. The Apostle Paul tells us that our hope is an anchor to the soul, both sure and steadfast. This same sweet hope will some day be swallowed up in a glorious reality, then we will not hope any more, but will enjoy what we were hoping for while we lived in this unfriendly world. If I am ever permitted to enter that sweet home, then I will be satisfied. If I could feel worthy of such love as this I think I could be satisfied. We know that dear Jesus is far better to us than we deserve, but it is through His goodness and tender mercy toward us that we are permitted to enjoy His

sweet service as we sojourn here in this world. I desire to be humble, tender-hearted and forgiving. Often I catch myself repeating "Dear Lord, lay me low and keep me there." I believe with all my heart that the Primitive Baptist Church is the one true church, and I love them above everything on earth. You know the Bible teaches, "We know we have passed from death unto life because we love the brethren." Jesus shed His precious blood on Calvary's rugged cross to obtain eternal redemption for His people. Oh, how sweet to meditate over that redemption. Just think one of them can never fall away and be lost, for Jesus said, "No man is able to pluck thee out of my hand," for the Father which gave them me is greater than all. Then I love to meditate over the peculiar love that God's peculiar children have for each other. I believe they love each other better than any people on earth. They can almost tell one even if they are perfect strangers in the flesh. Like I heard one of our preachers say, "They all have been to the same school and taught by the same Teacher—the Lord Himself." Oh, it cheers me up when I remember that He says of a certain people, "Yet I've loved thee with an everlasting love, therefore with loving-kindness have I drawn thee." I do hope and trust that the Lord will enable me to live nearer Him in day to come than I have in the past. It seems this morning that if I could lay aside everything and follow Jesus as the people used to do when He was on earth, it would be the only true pleasure in my life. I have found comfort in reading of

the multitudes that followed Him. Some fainted, but He had compassion on them. And so He does today. How many of us are weak, we almost faint, give away in the service of the Lord? It seems to me I'm a very peculiar being, different from most everybody else. It seems that I should be satisfied just to attend my home meeting once a month, but I'm not. I reckon it is because it takes more preaching for me. Yet I hope I feel thankful that I am able to go. Still I feel impressed to visit the dear Old Baptists of other Churches. And then why can't we all live in peace? Christ said, "My peace I give unto you, not as the world giveth give I unto you." "Let not your hearts be troubled, neither let it be afraid. Ye believe in God, believe also in me." Oh, just think, dear ones, what a happy time it would be if the broken family of God's precious one were once more united in a happy band. Dear reader, if you are one that is offended at a dear brother or a sister and can not forgive them, remember when Christ was teaching His disciples to pray, "Forgive us our sins, for we also forgive every one that is indebted to us." Sometimes it seems like it is more than we can do. We can if we do not give way to this carnal mind, and pray from the depth of our heart to God to enable us to forgive each and every one. Then we have the promise to be forgiven of our many sins. "Show us thy mercy Lord and grant us thy salvation." Now dear ones, we are commanded to shun the very appearance of evil. I humbly beg the dear Lord that I may grow in grace and in the knowledge of the truth

as it is in Christ Jesus. Isaiah 40:1 is a command to His ministers to "Comfort ye, comfort ye, my people, saith your God. Speak ye comfortable to Jerusalem, cry unto her that warfare is accomplished, her iniquity is pardoned, for she (His chosen) hath received of the Lord's hand double for all her sins." They are to go into all the world wherever God casts their lot, and comfort His dear ones, the church of God, which God has purchased with His own blood. I believe when the Lord sends one of His ministers forth, He will impress him with a subject to talk from and if He has given him a sweet message to deliver, He will prepare someone to receive it with rejoicing in their hearts. And now, dear brethren and sisters, as God has seen fit to call these precious brethren and give them a message to deliver to His dear ones, let us help bear their burdens. We can make their burdens light if we will only help them with the burdens, of this life. We all know they are men and need the necessary things of this life to live on. When one of the Lord's ministers must work with his hands and mind all the time to earn a living he has no time to study the Holy Word. As Paul admonished Timothy, "To study to show thyself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Then it is right for them to study, not to make preachers out of themselves, but that they may be able to rightly divide the word of truth, and thereby teach the Lord's humble poor to live in accordance to the commands of our heavenly Father. And now to the dear ones who have

been so highly esteemed by the church to have a home with the children of God, do not forget when our meeting days come, nor let worldly matters keep us away, for "Where our treasure is, there will our hearts be also." We should present our bodies a living sacrifice, unless providentially hindered. We expect our pastor to be faithful, and it is encouraging to the church for them to be there, now don't you think it is the duty of every member to fill their seat, unless providentially hindered. I believe it is just as much our duty, to be there, as it is our pastor. When I began writing it seemed to me I could feel the presence of sweet Jesus, but alas, the dark cloud of despair has hovered around me till I have been made almost to believe it was not right for me to be trying to write. But while meditating on this something seemed to whisper to me, "Do not be discouraged, Jesus is your friend." Oh, how encouraging these sweet promises are to a poor, weak worm of the dust as I feel to be. While all bowed down with a heavy heart I went to the book of all books, and there I found that blessed Jesus was a man of sorrows, and acquainted with grief. May our merciful God guide us in the way He would have us go, if any who may read this, receives any comfort, give God the praise. Pardon such a long letter. Have only written for relief of mind. May Israel's God be our guide. If any of you feel that you can condescend so low, I will ask an interest in your prayers. Unworthy in love.

Mrs. Elgie Lee Williams,

Willow Springs, N. C., R. 1.

Last year sister Williams was baptized into the fellowship of the church at Fellowship, Johnson County, N. C., by her pastor and she seems warm in heart with the Spirit of divine grace prompting her to write for relief of mind; this being the style and product of her pen, I felt it worthy of the consideration of others, that they may find in the foregoing letter a word of exhortation in the vineyard of our Lord, for which reason I am sending it to the Landmark for publication.

J. P. Tingle.

EXPERIENCE OF A YOUNG GIRL.

Mrs. James Langdon,

Coats, N. C.

My dear Sister:

As you asked me to write my experience, I will try if it is the Lord's will to write what I hope to be the Lord's dealings with me. I cannot remember the first time I felt myself a sinner. I would often have serious thoughts about death and wonder what would become of poor me. I would try to pray but all I could say was: "Lord have mercy upon poor me." I just felt like I was the meanest person in the world. I felt like Papa and Mama had forsaken me. I would read my Bible trying to find relief. It seemed to condemn me. I could not study my books at school I was in so much trouble. I felt like my schoolmates had turned me down, and that I could not live without relief. I would slip my Bible and get off by myself to read it, and if I heard anyone coming I would hide it for I didn't want them to know I was reading it. I would go to preaching feeling so little and mean. I

didn't feel worthy to be in the house. I tried to keep Papa and Mama from knowing that I had ever thought of this. The 3rd Sat. in May 1924, I went with Papa and Mama to Sandy Grove Church. Papa joined the church that day. I can't express my feelings on that day. Oh, how I wished I was fit to be baptized with him. It was the prettiest baptizing I had ever seen. I had to break down and cry. I thought they were the humblest people I ever saw, and could not look at them without crying. Seemed like I just couldn't live without relief some way. I couldn't rest day nor night, my very breathings were: "Lord have mercy on poor me. Save or I perish." I felt like I didn't have a friend on earth, and was dying and hell would be my doom. I can't tell when my troubles began or when they left me. Just the first thing I knew I loved the old Baptist better than any other people on earth. I loved to go to Church and hear them preach. They would tell my feelings better than I could. I wanted to be with them, but didn't feel fit to be with such good people. This scripture has been a great comfort to poor me. "We may know we have passed from death unto life because we love the Brethren." But I feared that I did not love them right, and that I was deceived; but surely I did not want to deceive the Church. I would go to meeting, and it seemed like I could not leave without joining if they would have me. They would tell me to go on and discharge my duty, but I was afraid I was deceived and would deceive them.

This scripture has been sweet to

me: "For we are saved by hope, but hope that is seen is not hope. For what a man seeth, why doth he yet hope for. But if we hope for that we see not then do we with patience wait for it."

I dreamed that I went to Sandy Grove and joined, and they received me, Elder L. H. Stephenson baptizing me. We went back to the church, and I sat down with the members. I thought they were the prettiest people I ever saw. I was never satisfied until I was baptized. I went to a union meeting at Angier. It seemed they told my poor feelings better than I could myself. It was all to poor me. At dinner Elder L. H. Stephenson asked me if I didn't want to join the church. The first thing I knew I had told him that I did. That was the 5th Sunday in May. I had made up my mind if I was able to get to Sandy Grove I would offer myself to the church; for I felt like I could not live if I did not get relief soon. In June, 1926, I stayed home on Saturday for Papa, Mama, and my dear sister to go to church. Oh, how I wanted to go too, but I must stay with the little ones. On Sunday Papa was sick and not able to go, but he got my cousin and wife to go with us and drive our car. I thought that surely I would not join, and dear Papa not there; but after I got there I felt like I could not leave without asking a home with them and did so, which to my surprise they received me. I was baptized at the next meeting, together with my dear mother and sister, by L. H. Stephenson.

Dear Sister, I left a burden there that has never bothered me since. I don't feel worthy to be there. I

feel to be the least of the least if one at all.

Pray for me dear sister, for I desire the prayers of God's dear people.

Your little unworthy sister, if one at all.

Linnie Dupree,
Willow Springs, N. C.

GRACE.

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

Dear Brother in the Lord:

Last night after I lay down I was meditating on the subject of Grace, and came to the conclusion that it was one of the sweetest words in the Bible.

" 'Twas grace that taught my heart
to fear,
And grace my fears relieved;
How precious did that GRACE appear,
The hour I first believed."

It was grace that caused the blessed Son of God to come to earth, to suffer, bleed and die on the rugged cross, that; we, through His death and suffering, might live.

Oh! the Grace that was treasured up in heaven, treasured in the mind and purpose of God even before the hills were fashioned.

We are commanded to grow in grace and in the knowledge of the truth. It takes grace to enable the poor trembling child of God to work out his own salvation with fear and trembling, for it is God who works in His people, both to will and to do of His own good pleasure.

One cannot work out a thing that is not in them, or in their possession,

so, we must have eternal salvation before we can work out our own salvation.

Our people are the only ones, I know of on earth, who give God all the glory and praise, and it seems like we fall short. I wish that we might give to Him all the honor he deserves but we will never be able to do so, while in the flesh.

When we have passed from the world into the great beyond, we can then say with the Poet; "When we've been there ten thousand years, Bright shining as the sun, We've no less days to sing God's praise, Than when we first begun."

I feel it is grace that enables poor, sinful me, to say, with Jacob of old, "The Lord found me in a waste howling wilderness, and led me about and instructed me." And that; He hath kept me as the apple of His eye and there was no strange God with Him.

"He will write His law in their hearts, and put them in their inward parts. He will be unto them a God and they shall be unto Him a people."

I love the wills and shall's of JEHOVAH. His promises are sure. The Lord knows His own and every one of them shall be safely housed in Heaven.

Grace—wonderful grace it was—which enabled Paul to say; "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation unto every one that believeth."

It is God's free grace that keeps us in the straight and narrow way. I feel to say, "His yoke is easy and His burden light."

The Primitive Baptist Church is a sweet home for God's dear chil-

dren. In the discharge of their duty, they find rest to their souls.

Brother Denny, may the Lord spare you many years to stand on the "Walls of Zion" to cry aloud and spare not, "life up your voice like a trumpet, that you may show the House of Jacob their sins, and the House of Israel their transgressions."

May we all follow Christ—the only leader. Submitted in love to all the saints.

In hope,
ELGIE WILLIAMS.

Willow Springs, N. C., Route 1.

ROMANS 8:29TH.

"For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first born among many brethren."

If the foreknowledge referred to above includes the whole of Adam's race, and this foreknowledge and predestination is all the same, then all the race will be conformed to the image of Jesus.

I think the Bridge of Christ, the Lamb's wife, the Elect Family of God are the people embraced in this foreknowledge, and they will be made like Jesus, conformed to the image of the Son of God.

I believe God did foreknow all his creatures from the smallest insect to the greatest creatures on earth and that he had a purpose in their creation, and in them all; but he did not predestinate them all to be conformed to the image of Jesus.

One other thought. Some say God made man able to stand; but liable to fall. Others say he was not made able to stand; but all agree that he fell. That he fell by

transgression is fully proved by the scriptures; but so far as I know there is no scripture to prove either of the other expressions.

Why contend about it? Let us admit that the elect family of God fell in Adam, and was made alive in Christ. Quickened together with Christ, called, justified and eternally glorified by the imputed righteousness of Jesus, who alone can and doth save to the uttermost, all that hath or doth come unto the Father by Christ, the only door, the way, the truth and the life.

There is no salvation outside of Jesus Christ. Written in love and submitted to the Household of Faith by an old sinner, who desires the peace, unity, and prosperity of the dear old Church of God, including the scattered sheep and Lambs, the children of God.

If the publishers think this worth of space in the dear old Landmark, they are at liberty to publish it. I think this is the first article I have written for the Landmark, which paper, I have been reading for many years.

Yours in hope,

G. O. Key,

Pilot Mountain, N. C.

**WANTS COPY OF LIFE OF
ELDER WILSON THOMPSON**

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

Dear Sir:

Will you please help me, through the Landmark to locate a copy of the "Life of Elder Wilson Thompson"? I would appreciate it so much, as I am very anxious to read that book.

I have several copies of S. S. Huntington's writings, "Life and

Labors of a Poor sinner," by T. S. Dalton, Sermons by Pillpot and others, that I will exchange, or I will borrow or buy it.

Mrs. Dora Greenway,
110 East Bragg St.,
Greensboro, N. C.

ASSURANCE.

Mr. John D. Gold,

About six months ago I went up town on the street car. There was another car coming in sight and the automobiles were dashing by, and also a train was in sight. I said to a man sitting nearby, "They have more convenient ways of traveling now than we did when I was a boy. If we get to ride the train that filled the temple we will get through all right." Then I heard a small still voice say, "Jimmy, you shall ride that train." I said to myself, "I reckon so." The small still voice spoke again and said, "Oh, you need not doubt it. You shall ride it." I hardly could help praising God aloud. I did praise Him in secret. My thoughts were, Glory to God. Oh the sweet tears that rolled down my cheeks. My soul was filled with love to God.

Yours unworthily, but in hope,

J. R. JONES,

Rockford, N. C., R. F. D. 1.

**DOES NOT WANT TO MISS
A COPY.**

Dear Brother Gold:

I herewith enclose bill to be applied on my subscription to Zion's Landmark, as it expires in February, and I do not wish to lose a copy of it. The editorials and letters you publish are very good, and I appreciate them highly.

F. M. SUTTON,
900 4th St., Garden City, Kansas.

Zion's Landmark

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

Editor

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

Associate Editors

Elder M. L. Gilbert—Dade City, Fla.

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

Elder J. T. Rowe, 704 Deepdene Road, Baltimore, Md.

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A CORRECTION.

We do not attempt to make correction of each and every minor error in setting up articles in the Landmark columns; but, in an editorial in August 1st, 1930 issue on page 282 you will find this about the middle of the first column.

"If we have received mercy and not justice, or our just recompense for sin; may we not, with propriety, be sinful toward our brethren, who are weak in the faith and etc." It should read.

"If we have received mercy and not justice, or our just recompense for sin; may we not, with propriety, be charitable toward our brethren, who are weak in the faith, or who may not be fully established in all doctrinal points or contentions."

It may not be amiss to again bring this thought to the minds of

our readers, therefore we make the correction.

The more we see and hear, the more we feel that one of our greatest needs, of this age, is more of the spirit of "Live and Let Live" or the manifestation of charity one toward another. None of us are perfect.

May the Lord richly bless believers in his name, to show forth His spirit and praise, in an earnest endeavor to walk circumspectly before the Lord, and in showing forth His spirit of meekness and humbleness, remembering that all that we are, or hope to be, as Christian people; we owe it all to Him who is Lord of all, and head over all things pertaining to the peace and prosperity of the Church of God.

O. J. DENNY.

"AVENGE NOT YOURSELVES."

"Dearly beloved, avenge not yourselves; but rather give place unto wrath; for it is written, "Vengeance is mine: 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 evil with good." Romans 12: 19-21.

This indicates that Paul knew the "Dearly beloved of the Lord," would have evil to contend with, that the natural thing to do would be to give way to wrath, or to strike back at their adversaries; but he said instead of engaging the enemy in battle, rather give way to wrath, for it is written, "Vengeance is mine; I will repay saith the Lord."

Christ is not only, the propitia-

tion for the sins of his people; but he is their shield and hiding place, the covert from the storm and as the shadow of a great rock in a weary land. He fights their battles for them. To avenge means to punish. We are too finite to know how to avenge or punish our enemies. We might be too severe. We may misjudge; but with God and with Christ there is no injustice, and the judgments of God are right and His punishments will never be unjust, too severe, or too lax, for He knoweth all things, even the secret intents of the heart.

Men are prone to exaggerate the sins of their natural enemies. Also they fail to see their virtues. It is the natural thing to give insult for insult, railing for railing; but is the better thing to avenge not yourselves, for Vengeance is the Lord's and He will repay.

If we suffer as an evil doer, we need not expect other than to suffer loss; but if we are persecuted for righteousness sake, we suffer with Him and will therefore reign with Him.

We have ever had and, perhaps, will ever have those who are prone to fault finding, backbiting, and some are wise, in their own conceits, above that which is written; but it is far better to leave them in the hands of Him who said "Vengeance is mine and I will repay," than to undertake to avenge ourselves.

"Who art thou that judgest another's servant? To His own Master he standeth or falls. Better that we look within. Examine ourselves to see whether or not we are in the Faith. And if so, abide in our own calling, leaving our ene-

mies in the hands of Him who said "Avenge not yourselves. Vengeance is mine, and I will repay, saith the Lord."

Walter Hines Page, a great North Carolinian, Ambassador to England, and noted writer once wrote a friend who had written him of some criticisms, of himself, he replied thus; "I pray you don't be concerned about what any poor whining soul may say about me. I do not care for myself; I care only for him; for the writer of personal abuse always suffers from it—never the abused man. Write me about the budding trees, the pleasant weather, of old friends, the gossip of good people. Never mind that queer sect, the Excoriators; they and their stage thunder will be forgotten tomorrow."

We have the diversity of callings and gifts, all of the same Lord and all to profit with all. The people of God are all human, and have their faults. Their only hope is in the Lord. Love is the golden chain that binds them together in fellowship. "He that loveth not, knoweth not God, for God is love."

God hath given gifts to the Church according as it hath seemed good in His sight. It is not wrong to covet the best gifts; but it is wrong to fail to give due consideration to all the gifts which God hath given to the Church.

"For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given us, whether prophecy, prophesy according to the proportion of faith.

Or ministry, let us wait on our ministering: or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth with diligence; he that sheweth mercy, (let him do it) with cheerfulness, 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 honour 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 the saints; given to hospitality; bless them that persecute you; bless and curse (them) 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 conceits, recompense no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men." Romans 12th. Ch.

The above admonition is as timely today as when it was written. May we be found earnestly endeavoring to do as Paul admonished the brethren at Rome to do. Surely we can permit our brethren to express themselves, each in their own way, without condemning them for a word.

Let us look for things upon which we are in agreement, and labour in love to the end that; love, unity and fellowship may abound.

After having done all to stand, let us remember that we have done nothing more than our duty and

that all our righteousness, is of Him who saith "Vengeance is mine and I will repay saith the Lord."

In hope,
O. J. DENNY.

WATCHMAN WHAT OF THE NIGHT?

In olden times most people lived in walled cities and watchmen were placed upon the walls and at the gates to guard the inhabitants against any enemy from without.

The night was divided into Military Watches, first into three and later to four periods or watches. With three watches the time was from sunset to ten o'clock for the first watch, from ten to two o'clock for the middle watch and from two to sunrise was called the morning watch.

Later we have account of the first to the fourth watch, each a period of three hours. Doubtless, the inhabitants had knowledge of faithful and unfaithful watchmen and felt secure or insecure in proportion to their confidence in the number and faithfulness of their watchmen.

How different, the City of God. There is one Shepherd, One Supreme Watchman, One Lord, One Faith, One Baptism, One God who is over all and in all. This Watchman, the Holy One of Israel, watches over His flock by day and by night; and is as a wall of fire round about His people and the glory in their midst.

The Prophet Isaiah, bewailing the captivity of His people said. "My heart panted, fearfulness affrighted me; the night of my pleasure hath he turned into fear unto me."

He said unto his captive people, "The Lord said unto me, Go set a Watchman, let him declare what he seeth, and he saw a Chariot with a couple of horsemen, and he cried "My Lord, I stand continually upon the watch tower in the day time and I am set in my ward whole nights," thus denoting continual watchfulness, not by first one, then by others; but the true Watchman never sleeps nor slumbers; but ever watches over His flock, unceasingly.

This Watchman said "Babylon is fallen, Babylon is fallen and the graven images of his gods, he hath broken unto the ground."

This was not a call of the night to battle; but the proclamation of a fact Babylon is fallen, is fallen, and like the tower of Babel fallen to rise no more.

In Isaiah 13th Chapter we read. "The day of the Lord is at hand and Babylon, the glory of Kingdoms, the beauty of the Chaldeans excellency, shall be as when God overthrew Sodom and Gomorrah, it shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arrabian pitch tent there, neither shall the shepherds make fold there." Behold! what a desolation. False ways and false worship can never raise its subjects above the dust.

This WATCHMAN of the day and night said, "O my threshing and the corn of my floor," (this mind you is the people of God) that which I have heard of the Lord, the God of Israel, have I declared unto you. He calleth me out of Se'er, WATCHMAN WHAT OF THE NIGHT? WATCHMAN WHAT OF

THE NIGHT? You note the double call.

What did the watchman say. He was surrounded by the desolation of the fall of Babylon and ruin was all about him; but he answered "THE MORNING COMETH also the night, if ye will enquire, if ye will enquire; return, come and they were moved to repentance.

Notice the tried people from the furnace of affliction and captivity were spoken of as the "THRESHING" (the pure wheat and as the CORN of His floor.)

How experimental the truths here taught. Growth is all over, cut down, harvested, and left naked as the threshed grain; but gathered into the master's crib or storehouse, because; the purpose of the planting, growth, care and harvesting has now been accomplished by the Lord of the Harvest. Their growth now is in GRACE and the knowledge of the Lord Jesus Christ.

We read again. "O Lord, Thou art my God, Thou hast made of a city an heap; of a defenced city a ruin; a palace for strangers to be no city; it shall never be built," but this God, so feared by his captive hosts, has been the dwelling place of His people, for we read. "He has been a strength to the poor, to the needy, in his distress, a refuge from the storm; a shadow from the heat. And it shall be said in that day. "Lo this is our God; we have waited for Him and He will save us; this is our Lord, we have waited for Him. We will be glad and rejoice in His Salvation." Isaiah 25th chapter.

Why wait for the Lord? The world says go to Him, that; He may have mercy. To the THRESHING,

the pure grain of the harvest, the Lord cometh at His time and there is the gathering into the garner, with praise to His name.

God said I will place WATCHMEN upon thy walls, O Jerusalem, and among other things they shall cry to the afflicted daughter of Zion "Thy DELIVERER COMETH."

Watchman what of the night? He answered "Morning cometh, also the night." How true in our life and experience here. As surely as night follows the day we have our seasons of doubt and fear and yet Morning cometh for we read "As the going forth of the morning, so shall His going forth be; but He will come to us as the rain." He comes to us when we are in need.

The Chief Watchman, the Lord Jesus Christ, who is Lord of all and under whose spirit the watchmen are placed here and there; who are given command to take heed unto ourselves and to the flock over thee which God hath made thee overseers; to Him, alone, be all the praise for His ever watchful care of and over His people of all time.

When Job was tried, as the grain of the threshing, he said "My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome. My days are swifter than a weaver's shuttle, and are spent without hope." Thus tried, he longed for death; but he realized that his life was in the hands of the supreme God who watches over all, therefore; he said. "What is man, that Thou should magnify him? and that Thou shouldst set thine heart upon him? And that Thou shouldst visit him every morning, and try him every moment."

Thus complaining of God's constant watchfulness he says. "Am I a sea or a whale, that Thou settest watch over me? When I say, my bed shall comfort me, my couch shall ease my complaint; Then Thou scarest me with dreams and terrifiest me with visions; so that my soul chooseth strangling and death rather than life."

Job then confesses his sins and says "What shall I do unto Thee, O Thou preserver of men. Job continues to murmur saying "Man that is born of a woman is of few days and full of trouble. He cometh forth like a flower, (full of promise, full of hope) and is cut down; he fleeth also as a shadow, and continueth not, Oh that Thou wouldst hide me in the grave, that Thou wouldst keep me secret, until Thy wrath is past, that Thou wouldst appoint me a set time, and remember me? He then asks the question that concerns every rational man, no doubt, "If a man die, shall he live again? and answers, "All the days of my appointed time will I wait, till my change come."

When Job was fully tried, God blessed him in his latter days and Job said "Lord I know that Thou canst do every thing and that no thought can be withholden from Thee."

Peter was tried as the threshed grain. "And the Lord said unto Simon (Peter) Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; But I have prayed for thee, that thy faith fail not: and when thou art converted strengthen thy brethren." Luke 22:31-32.

Job, Daniel, the Hebrew children in the fiery furnace, Peter and

all of the Lord's children learn obedience by the things they suffer, and when they are tried, as the gold is tried in the furnace, they are brought forth acknowledging their nothingness; but ascribing all honour, dominion and praise to God, to Christ and to the Holy Spirit, the three one God who is from everlasting to everlasting, the same yesterday, today and forever.

Such tried spirits will ere long meet and greet the Lord in glory where all sorrow, sickness, and death shall be no more and joy everlasting will be to the praise of God and Christ to all eternity.

Yours in hope,
O. J. DENNY.

THE LORD REIGNS.

The Bible tells us that God made the earth and all things in it, and we old Baptist believe what the Bible says. He is the King of all the earth and will do right, in adversity and prosperity He is our only hope; in the midst of this fearful drouth now afflicting our beloved country, God reigns and will mete out to the nation, and to individuals, only that which is just and right. We have turned away from Him, and His judgment is upon us. The rain cometh down from Heaven, in other words God sends the rain upon the just and the unjust, and withholds it when He pleases. And we believe that all His ways are right and when He judges and punishes us it is for our good and His glory, although no affliction for the present is joyous but grievous, nevertheless, it worketh the peaceable fruits of righteousness to them who are exercised thereby.

I once heard the late Elder An-

drew J. Moore, of N. C., say that in the thick of battle of the Civil War, when as yet he had no hope, a bullet whizzed by his ear so near that he felt the wind of it, and a still small voice said, "God reigns." He answered "What, here among these bullets?" The voice said, "Yes among these bullets." And so they could not kill him. He was to preach the everlasting gospel of the Son of God. So despite all our fear and worry in every affliction that comes the Lord will do the thing that is right, and according to His love and mercy. If we are brought to want and suffering, the Lord deals with us in righteousness. And He sends His judgments that men should fear before Him.

The world has gone wild over what it calls a good time. Lovers of pleasures more than lovers of God. And many of the Lord's people are gone with the world. I am reminded of the poet who said,

Scarce in this cold declining day,
Can one for God be found,
Christians have lost their zeal to
pray,
And yielded up the ground.

Yes many have forsaken the assembling of themselves together for the worship of God. They are too tired, or not well enough, but can attend to their secular affairs, seemingly not stopping to think that without the Lord's blessing upon their labor it will not bear the desired fruit. Ye earn wages to put it into a bag with holes. Dear ones let me ask you to read and consider the short prophecy of Haggai, also the 9th and 10th verses of the 3rd chapter of Malachi. God does

not change. So He will as surely judge and punish us for our sins, as He judged and punished His people in the days gone by.

May the God of our Salvation lead us to consider our ways and return unto the Lord, who will have mercy, and abundantly pardon, and to His name be the praise forever.

JOSHUA T. ROWE.

ELISHA THOMAS RAWLS

With a sad heart I attempt to write a few lines in memory of my step-father, Elisha Thomas Rawls who was born November 24th, 1856 and departed this life June 5th, 1930, making him very near seventy-four years of age.

In early manhood he was married to Miss Susan Augusta Pollock, and to this union were born eight children, one dying while quite young, and the remaining seven, four girls and three boys living to comfort him in his declining years, all of whom survive.

His first wife proved to be a willing helpmate, and dutiful wife but was called to her reward nearly twenty years ago, leaving him a lonely father, so on December 14th, 1913 he was married to Mrs. Hannah Dixon Humphrey who also proved a helpmate, and was faithful to the end, and she is now left a lonely widow.

Mr. Rawls had been ill for three years, suffering from Brights Disease and Heart Dropsy. He bore his afflictions so patiently, never complaining but speaking of his many blessings all the while, and seemed so resigned to God's will, waiting for the time when that still sweet voice would call "Child your Father calls come home."

All was done for him that kind hearts and willing hands could do, but none could stay that icy hand of death so he fell asleep in Jesus the first Thursday in June of this year, and was laid tenderly to rest in the family burying ground beside his first wife to await the resurrection morn when all the saints will meet to part no more. Brothers Ransom Gurganus and E. F. Pollard preached so consolingly to the bereaved ones, while the beautiful floral designs attested to the high esteem in which he was held by all.

He had been a member of the Primitive Baptist Church for a number of years with his membership at Maple Hill Church, and proved true to the end to the doctrine of salvation by grace.

He leaves to mourn his loss three sons, I. T., W. F., and Nick Rawls, and four daughters, Mrs. J. D. Wilkins, Mrs. Julia Shepard, and Misses Joanna and Florence Rawls, two brothers, H. L. Rawls of East Wilmington, N. C., and W. M. Rawls of

Jacksonville, N. C., besides nineteen grandchildren, his widow and a host of friends.

Mother and Mr. Rawls had been married nearly seventeen years, and during that time he was always a kind and affectionate step-father, and always seemed glad when I could go and spend sometime with he and mother, and while I miss him badly I would not have him back again in this world of trouble, but would only say,

Sleep on Dear one,
And take your rest,
For we feel to know,
That you're with the blest,
Over on the other shore,
Where your trials are all o'er.

And while we miss you here below,
God called for you to go,
We would not have you back again,
In this world of sorrow and sin,
But hope to meet you up above,
Where all is peace, and joy, and love.

Written by one who loved him,
Mrs. R. Dan Benson.

ANDREW JACKSON PRICE

This dear man of God was born in Wilson County, March 15, 1856. He united with the Primitive Baptist Church at Upper Black Creek, date unknown, and lived a faithful member until he moved to Nash County and moved his membership to the church at Nashville, N. C.

He was a deacon of the church and filled the office well. He was honest, good, kind and gentle in all his dealings with his fellowman, and always ready to lend a helping hand to those who were in need. His advice was often sought by those who knew him both of his friends and his bretheren. His life was spent in the service of his God and in love for his bretheren.

The God he loved and served so blessed his labors that he had plenty of this world's goods, and yet he was so industrious he continued to work with his family as long as he was able. But never got too busy to neglect his church, always filling his seat when his meeting time came.

He suffered a great deal in his last sickness, while all was done for him that could be done by his loved ones, nurses and doctors, but on August 11, 1930, the God that he loved and served took him out of this world of suffering to that blessed rest where we believe he is now resting from his labors.

His funeral was conducted by his pastor Elder R. N. Boswell, assisted by Elders J. T. Williams, J. D. Fly and the writer. His body was then laid to rest in the cemetery at Nashville, N. C., to await the second coming of our Lord.

The deceased is survived by his wife, one sister, Mrs. Parrish of Wilson and two brothers, D. J. Price of Rocky Mount, and

J. W. Price of Lucama. The children are W. A. Price of Wendell, N. C., J. D. Price of Rocky Mount, N. C., C. T. Price, G. E. Price, N. A. Price, Mrs. G. W. Stancil and Miss Viola Price all of Nash Co. Surely a good man is gone and our loss is great but we believe his gain is greater.

May God's richest blessings rest upon his dear wife and children.

Written by request of his wife,

A. B. DENSON.

MISS FANNIE E. THORN

It is with a sad heart I attempt to write the death of our sister, Fannie, which occurred last Wednesday night at nine o'clock. Dr. Putney came and told us that Fanie was dead. She was born Oct. 30, 1896 and died August 27, 1930. She was sick about three weeks and died at the State Hospital. She leaves behind to mourn her departure, two brothers, three sisters, nieces and nephews, aunts and uncles, Mr. W. A. Thorn, Miss Angie Thorn, Mr. and Mrs. E. W. Thorn, little Horace, Doris Thorn, Mr. and Mrs. H. G. Sharp, Misses Nellie and Magdalene Sharp, William Sharp, Mr. and Mrs. Charlie Wiggins, Miss Anna E. Wiggins, Mr. Charlie W. Wiggins, Clifton N. Wiggins, Mr. and Mrs. Russell L. Robbins, all of near Gardner's school, aunts, Mrs. Martha A. Robbins, Va., Mrs. Joe Varnell of Macclesfield, N. C., Mrs. Bama Wiggins, Elm City, N. C., uncles, Mr. W. W. Batts, Wilson, N. C., Messrs. J. J., I. R., L. T. Thorn, Elm City, N. C.

Oh she will be missed at the home place,
We love her but Jesus loved her more,
He took her home to rest with Him forevermore.

I do hope the good Lord will bless my youngest sister Angie and brother, Arthur with good health. They are the only two of the family left at home.

I can see your face before me
As it was before you died,
When you said come, Battle,
Come and sit here by my side.

She is gone but not forgotten,
Never will her memory fade,
There is a place that is vacant,
A voice that we loved is still,
Which no one can ever fill.

Written by her oldest sister,
Mrs. Charlie Wiggins.

EUNITY PENNY

Whereas, the Church at Fellowship, Johnston County, N. C., in memory of our dear sister, Eunity Penny, who was born October 8, 1852, and God in His infinite wisdom saw fit to remove her from our midst by death, June 30, 1930, making her stay on earth 77 years, 8 months and 22

days.

She professed a hope in Christ Jesus, and was baptized 1st Sunday in August 1900 by Elder J. T. Coats. She remained a true and faithful member until death.

Resolved, therefore while we are grieved at our loss, we believe, hope and trust it is her eternal gain, and bow in humble submission to the great head of the church who doeth all things well.

2. That we spread a copy of the Resolutions on our Church records, and send a copy to Zion's Landmark for publication.

Done by order of the church in Conference, Saturday before the 1st Sunday in July, 1930.

J. P. TINGLE, Mod.
J. C. Langdon, C. C.

WHITE OAK ASSOCIATION

The next session of the White Oak Primitive Baptist Association is appointed to be held with the church at Cypress Creek, Duplin County, N. C., on Saturday, Third Sunday and Monday in October, 1930.

The church is located in the South Eastern part of the county. Those coming on auto by way of Route 24 will come to Beulahville and inquire from there. Those coming by way of Burgaw will come to Maple Hill on 601.

Those coming by rail or bus will notify Bro. R. D. Brown, Catharine Lake, N. C., and arrangements will be made to meet them at Wallace or Jacksonville.

Invitation is extended to all peace loving Baptists and friends.

R. W. GURGANUS, Clerk.

SALEM ASSOCIATION

The next annual session of SALEM PRIMITIVE BAPTIST ASSOCIATION is appointed to be held with the Church at Saint's Delight, on Saturday, Sunday and Monday, October 11th, 12th and 13th, 1930.

This Church is located in Forsyth County, North Carolina, about eight miles east from Winston-Salem, and four miles west from Kernersville, near hard surface road leading from south Winston-Salem to Kernersville.

We invite brethren, sisters and friends to meet with us. A special invitation is extended to our ministers.

W. L. TEAGUE, Moderator.

MILL BRANCH ASSOCIATION

The Mill Branch Association is to convene with the church at Simpson Creek, Horry County, S. C., Oct. 31 and November 1, 2. Orderly Baptists are invited.

Those coming by rail will be met at Loris, S. C., Thursday.

For further information write E. A. Vaught, Loris, S. C.

M. MEARES.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXIII.

OCTOBER 1, 1930

Wilson, N. C.
June 30 1930

AHAB'S PROPHETS AGREE WITH HIM.

"And Ahab the king of Israel said unto Jehoshaphat, There is yet one man, Micaiah, the son of Imlah, by whom we may enquire of the Lord: but I hate him; for he doth not prophesy good concerning me but evil. And Jehoshaphat said, Let not the king say so.

Then the king of Israel called an officer, and said hasten hither Micaiah, the son of Imlah.

And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes in a void place in the entrance of the gate of Samaria; and all the prophets prophesied before them.

And Zedekiah the son of Chenaanah made him horns of iron; and he said, thus saith the Lord, with these shalt thou push the Syrians until thou have consumed them.

And all the prophets said, go up to Ramoth-Gilead, and prosper: for the Lord shall deliver it into the king's hand.

And the messenger that was gone to call Micaiah spake unto him saying, Behold now, the words of the prophets declare good unto the king with one mouth; let thy word I pray thee be like the word of one of them, and speak that which is good.

And Micaiah said, As the Lord liveth, what the Lord saith unto me, that I will speak."—I Kings 22:8-15.

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

ASSOCIATE EDITORS

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

ELDER S. B. DENNY ----- Wilson, N. C.

ELDER J. T. ROWE ----- Baltimore, Md.

\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

THE PURPOSE OF ZION'S LANDMARK

“Ask for the old paths where is the good way.”

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

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

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

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

NOTICE!

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

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

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

Each subscriber can tell the time to which he paid for the paper by noticing the date 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

"WHAT HATH GOD WROUGHT?"

Oh, what is man, that God should
give

This world's immeasurable
bounds—

Whose great foundation stands se-
cure—

In praise of Him resounds?"

"The north He stretched o'er empti-
ness—

On nothing hangs the earth:"

"His throne, the face He holdeth
back"—

Forms clouds around the girth.

Innumerable lights that glow above
Made by His Mighty Hand,

To light the wanderer on his way—
In perfect splendor stand!

The orb of day, 'pon which depends
All life—all warmth—all living,

Shines 'round and round—shines
everywhere—

Nor fails His strength in giving.

The "Nightly Queen"—the Sun's
consort,

To her He giveth light—

Yet—every star illuminates
Itself—night after night.

"The earth's foundation God hath
laid

Upon it stretched the line—"

With bars and doors—He shuts the
sea—

Projects His own design.

Command's the morning's glorious
dawn—

Commands the dayspring's place,
The ends of all the earth to light
Before their Maker's face.

"As to the seal the clay is turned—
Things as a garment stand:"

Is shaped—is made to fit the place
Assigned by Sovereign Hands.

"He makes the treasures of the hail
The treasures of the snow

Which He reserves 'gainst troublous
times"—

Against the day of woe.

The water courses He divides

Makes them to overflow—

The thunder and the lightning sends
Where He decrees—you know.

The rain He sends upon the earth

Where man not even dwells;

To cause the tender plant to bud—
To wondrous beauty swells.

Who doth beget the drops of dew

Whose twinkles charm the eye—

That glisten in their radiance—

With rainbow's colors vie?

Who set the earth's dominion

To feed the living things—

The ordinances of heaven to
know—

The way of peace He brings?

Put Wisdom in the inward parts—

And hearts to understand?

No power of mortal knowledge

Can know His Sovereign Hand.

Who gives the lion his prey—
 His young one's mouths to fill?
 For ravens, will He e'er provide—
 Which proves His righteous will.

Who gave the peacock's goodly
 wings—
 The ostrich's feathers rare?
 Who in the sands her eggs have
 left—
 For which she hath no care:

And why? We have the right to
 ask—
 The reason? Yes, we know:
 Because her Wise Creator
 Decreed to make her so.

The earth! its fulness—none can
 tell,
 And none its depths explore:
 We know 'twas made for man—
 alone
 Whose sins God's own Son bore.

He reigns! is clothed with majesty,
 His world can't moved be:
 With power-Himself He girdeth
 All—to all eternity.

Established as of old—His Throne
 His testimonies—Sure!
 He lifts Himself the Judge of earth
 Whose verdict stands—secure.

He knows all things—He sees all
 things
 And made all things for man—
 Before He formed him of the dust—
 Embraced him in His plan.

He made the mountains feed the
 hills,
 The hills the valleys feed—
 And step by step—their substance
 slides—
 Enriching beds for seed.

“What hath God wrought?” His
 power
 Can no one comprehend—
 His purpose—time—and season—
 Will to His glory end.

Creation's vast immensity!
 His firmament on high—
 With twinkling stars and meteors
 Adorn the azure sky.

The verdant earth beneath the sky
 Is flecked with beauties rare;
 And various feathered songsters
 Are flying everywhere.

Millions of microscopic mites—
 No mortal eye can see—
 Fly 'round about—in soils exist—
 God marks their destiny!

And everything that lives and moves
 Makes living things their prey—
 With natural impulse—what to eat
 God made them all that way.

Thoughts inexpressible arise,
 So little can we know:
 “As a drop of a bucket the nations”
 Dwell on the earth below.

“Counted as dust of the balance—
 To Him—as nothing lives:”
 The basest of creation—Man—
 He every blessing gives.

The center of the Universe,
 The Sun in splendor burns—
 Yet—he—himself's a subject—
 To the “Pleiades”—in their turn:

Their “sweet influence”—stands
 unbound—
 As Job of old hath said:
 Who knew Jehovah's Sovereign
 Hand—
 “Wrought” sorrow on his head.

And who is God? From first to last,
 Beginning and the end—
 Deep in His everlasting mind—
 He knows the fates of men.

“What hath God wrought?” Re-
 demption!!

To purchase for His Son
 His Bride—who fell in Adam—
 Through blood it must be done.

God's only Son—“Immanuel”
 The offering must be
 Ordained before the world began—
 Back in eternity.

Nature, embellished, stands array-
 ed
 In forms and colors rare!
 In symmetry's magnificence—
 Spreads 'round us everywhere!!

All for the violator—man,
 A helpless creature—stands:
 Who nothing has whate'er to boast
 Who dies when God commands.

God's Hand hath wrought perfec-
 tion
 That language can't portray:
 Himself doth fill existence—
 Almighty One, in rich array!!

“What hath God wrought?” Yea,
 everything!
 Around—Beneath—on High,
 Yet all at last must be consumed
 By Him—who cannot lie.

Yea, at the end—Eternal One!!
 Exalted still will be
 With every saint in Jesus' blood
 Through All Eternity!

Lizzie Holden Garrard.

EXPERIENCE

Editors of Landmark:

I will attempt to write a few lines telling what the dear Lord has done for me. Before I joined the church I was a poor miserable sinner. I would go to church and hear good preaching and felt so mean. I often thought that if I was to die I would certainly have to live with the devil afterwards for I was not fit for God. One night last winter I dreamed of seeing one of the oldest sisters of the Tarboro church. I thought I was in a pretty opening where there was nothing planted.

I thought she said to me, “You are an old Baptist, aren't you?” I said, “No, I am not but my mother is.” I thought she said, “Well, you will be one before you die.” Well, I thought a lot about that dream, but at that time I didn't have any desire to join the church. I used to go to preaching with my mother at Tarboro when I was a child and hear P. D. Gold and Edwin Stone preach the gospel and I enjoyed it so much. But I thought then that I was too young to join the church. I did love those people though. I felt like I loved them with all my heart, but not like I do now. I have been going to church for the last three months at the Falls and at Pleasant Hill and I have also been to Upper Town Creek. I would hear Elder Denson preach and it seemed like he would preach right to me and no one else. It would make me feel so little and so mean I could hardly speak to anyone. One morning not long ago it seemed as though something spoke to me and said, “Those who hunger and thirst after righteousness shall be filled.”

One night before then, after I came from preaching at the Falls it seemed like I was in so much trouble over my condition that I couldn't sleep. When I was lying there in that dreadful fix I saw a light shine in through my window. I got so scared I could hardly lie. I felt as though I couldn't look out the window and see where the light was and what made it be there. While I was so afraid as plain as if some one spoke it "Why are you afraid?" Jesus is with you." Then I turned over and looked out the window and I soon fell asleep, and I slept so good. I feel like it was the dear Lord above that caused me to see that light and caused those words to be spoken to me. So I went on like this about three months. I wanted to ask the members at the Falls to give me a home with them. It seemed to me that something would say, "You are not fit. You are not even worthy to shake their hands." So I would go there and come away with the same feeling every time. So last Saturday morning, September the 13th, I went to preaching at the Falls and heard Brother Denson preach and it seemed to me that I could never leave there without going before the church and telling them my troubles. So he preached and they held conference and were singing their last verse and I thought I would go, but I was afraid they would say no. So Bro. Denson's son went up and I thought to myself, well am I the meanest of all? I could sit there no longer. They were shaking hands with him so I went up and they received me. I felt relieved then. We were both baptised Sunday morning about 10

o'clock and I believe that was the happiest time I will ever see in my life. I want you to publish this in the Zion's Landmark if you see fit and please send a copy to me. I am not able to take the Landmark. I have always enjoyed reading it when a child. I could tell more of my experience but the half has never been told.

A sister, I hope,
Mrs. Mattie L. Johnson
R. 4, Rocky Mount, N. C.
Care Mrs. W. Skinner.

HYPOCRITES AND DECEIVERS.

My mind is exercised upon the subject of busy-bodies, fault-finders and evil-speakers. I am not addressing the world but only those that are among the children of God. For indeed, there are some claiming and proffering to be followers of God that know not God, whose hearts are far from God. The ways of truth they have not known. They are ever ready to put stumbling blocks in the way of those that have been taught the truth and have a desire to follow in the paths that God has marked out for them to follow. They are ever watching to seek an opportunity to destroy those that would do the will and bidding of God, for they, being ignorant of those things, go about establishing a will and righteousness of their own that their works may be made manifest unto the children of God. They are wise in their own conceit, always justifying themselves, boasting of their own good deeds and it matters not how bad an offense they may have committed. They put their sins on the innocent ones. Would that they have a conscience that they would know that they are

a liar before God, but they that have no conscience can and will do everything but the right thing for being seared with a hot iron they have no fear of God, yet are ready to say that God forced them into this and that, they stand justified and blameless before God and for such blasphemy against God he has turned them over to satan. So in the name of God they are serving satan. Yes, going about doing his bidding and he has many subjects under him, under different disguises, yet from the same sources and working for the same end. There are they that are ever learning, yet never coming to the knowledge of the truth, for if the truth was in their hearts and souls, as it is in Christ Jesus the Lord, they would be more like the true Israel of God and could be more able to see and behold how black and sinfully polluted they are and would be content with that and not telling the others how and what to do, and not packing their crimes and guilt on the innocent, but would know of a truth that they are guilty and more, for it is terrible enough to do a sin, but then to try to cover that sin by lying is a double one, but such is being done, to the shame and disgrace of those that do it, and a dishonor and abomination to the cause they proffer and to the God they falsely claim to follow, yet they should be sure of this one truth—your sins will find you out,—and that it is an awful thing to fall in the hands of the living God. The same measure you give will be measured out to you—full and running over. Yes indeed, for vengeance is God's and He will repay, so you need not think that you will

escape the fiery wrath and indignation of God that awaits those that seek the lives of those that are seeking to serve the Lord, by lying upon them and trying to put upon them your own crimes and sins that you have knowingly committed before God, for He Knows what you are—hypocrites and deceivers—and will punish you accordingly. Beware that the gallows that you erect to hang the innocent on will not be your own death sooner or later, for all lies shall be exposed and their works be made manifest for that is God's word and He can't lie. How dare you dispute this, and like David say, "I am the man," for it fits me.

Pray for me,

Effie H. Carrawan,
Swanquarter, N. C.

LOVES TO READ THE LANDMARK.

P. D. Gold Pub. Co.

Wilson, N. C.

Dear Mr. Gold:

I am enclosing my check for two dollars to pay my subscription to Zion's Landmark for another year, from August 1, 1930 to August 1, 1931. We have just received the last copy and have read most all of it, and I thought I had better send you a check to renew again before I neglected to do so. We love to get the dear Landmark and love to read the good letters in it from the Elders, brothers, and sisters. We have just read Elder Frederick W. Keene's letter on the Lord's Flock. Thy Beautiful Flock, Jer. 13:17-20. My wife and I both enjoy his writings and the thought came into our minds, in deep meditation, that he (as we understand it) is from what

we call the Old Country, the other side of the sea, but now a citizen of the U. S. A., and an Elder in the Primitive Baptist church, preaching salvation by grace. The Lord has a people in every kindred, nation and tongue and they are all taught of the Lord, not of men. He found us in a desert land, wherein is no water. We were helpless and could do nothing. We had nothing in our hand to offer but at the appointed time of the Lord, we hope that He put His law in our heart and wrote it in our mind, and said that He would be unto us a God and we should be unto Him a people. We are taught of the Lord. He has given His children the witness in their heart and He will never leave nor forsake them.

Mr. Gold, I thought when I sat down to write the check that it would be all, but it seemed that I felt like I wanted to write a few lines that were presented to my mind. I am right much afflicted and am now seventy years of age. This may be the last I will ever write. My wife is in her sixty-fifth year and is also very feeble. We have no living children. We are alone in the world, yet we hope the good Lord visits us with His Holy Spirit.

We can't go to preaching as often as we like to, but when we get the dear Landmark it is like hearing preaching. It often brings tears to our eyes when we read such good and able letters and hope and believe that they wrote as of old, as they were moved to write.

Dear brother, we hope the Lord will impress you to write more. We love to get those good letters through the medium of Zion's Land-

mark, that we have been reading for so many years and don't want to lose a number.

May the Lord continue His mercy upon us, for Christ's sake,

J. L. PERDUE,

Air Point, Va.

A GOOD LETTER.

To the church at Coats, N. C.,
Dear Brethren and Sisters in the fellowship of our Lord:

While it grieves me to leave you, to better suit my convenience, I desire a letter of dismission to unite with the church of the same faith and order at Angier, N. C.

I feel that I can truly say I love you all, yet I have never felt worthy of a seat among you. And as I think of the time, only a few months ago, when I asked for a home with you and you received me into your midst, I am made to praise God for His goodness and great mercy unto me, a poor wretched and vile sinner. If I only could have expressed my love and feeling to you that day, I feel that the burden that followed me would not have been so great, but I was shut up and could not speak. We know that God shuts and none can open, He opens and none can shut.

I love to think of the time when I was buried beneath the wave and arose with a joyful heart of perfect peace, love, and thanksgiving unto God and all mankind. I have never been able to express what my heart felt as I looked upon the faces of the lovely little band of saints gathered at the water's edge. Oh the joy and peace of my heart and it seemed I could surely feel the reality of these lines as they were sung,

"Now my remnant of days,
 Would I spend to His praise,
 Who hath died my poor soul to
 redeem;
 Whether many or few,
 All my years are His due,
 May they all be devoted to Him."

And in these lines the poet truly expressed my feelings the time following my baptism:

"On the wings of His love,
 I was carried above,
 All sin and temptation and pain;
 I could not believe
 That I ever should grieve,
 That I ever should suffer again."

But I was soon encountered with many doubts and fears which made me feel that I was only a hypocrite and had deceived the people of God. Oh! the misery of my heart. I felt God would no more hear my cries nor look down upon me with mercy. All my joys were turned to sorrow, but I have long since realized that it is good that troubles come upon us. We are taught that in the world we shall have tribulation but in Him peace. Therefore we may expect troubles and persecutions while we sojourn in this world of sorrows.

Christ suffered sorrows and persecutions while here on earth. Yet He bore it all with patience, all for the love He had for His people. "Greater love hath no man than this, that a man lay down his life for his friends." Yet our Lord lay down His life for us when we were as yet, enemies to Him.

Dear kindred in Christ, I intended writing only a few lines when I began, but my mind wandered on

thus making this rather a lengthy letter. Please pardon it and remember me at a throne of grace and mercy.

May the divine blessings of the Lord in His peace and love, abide with you all is my prayer, for Christ's sake.

Your little sister in hope of eternal peace and rest beyond the grave.

Meta Belle Jones,
 608 Willard St., Durham, N. C.

The above is a letter from sister Meta Belle Jones to the church at Coats which was handed to me and I think it would be interesting for others to read, therefore I am sending it to you for Zion's Lanmark.

Best wishes to the good old Landmark.

J. P. TINGLE,
 Raleigh, N. C.

A GOOD SUBSTANTIAL LETTER.

Mr. J. D. Gold,

Dear friend and brother in hope:

Inclosed you will find a good substantial and experimental letter from Sister Effie H. Carawan. You will also see that she is willing that it should be published in Zion's Landmark. I can fully endorse what she has written with the exception of what she has said about me personally. I have known myself too many years to admit that I am what she represents me to be. She is deceived in me. I know that I love Sister Carawan and I also feel sure that she loves me, but that does not prove that what she has said in her letter concerning me is correct. I am too widely known and have been for 60 years, to allow her letter to be published unless this is also published. If you

cannot publish this you will do me a great favor to return both to me and oblige,

Respectfully yours,

D. M. Vail,

28 Willard St.,
Binghamton, N. Y.

P. S.—I want to say that I am in full accord with the Landmark if I understand what is written in it and I hope I do.—D. M. V.

The Letter.

My dear brother, beloved in the Lord:

It seems there is some unseen hand that urges me to write you, yet if I could see or know what to write and that to your comfort and edification, I would with joy make the effort. Yet I am made to inquire, who and what am I, that I should even speak to one that is so well versed as you? What can I say that would strengthen and build you up in the most holy faith? For indeed I am slow of speech, of a stammering tongue; and my understanding is so blind, so limited, that I often feel it would be better to keep silent, yet there are times when I feel I must speak and tell what I have felt of the power, love, mercy, kindness and grace of my God. Yes what a dear Saviour I have found, one that has borne with me in my weakness, lo, these 26 years. I trust He will bear with me unto the end, for if He should forsake me, where can I go? For there is none that knows and understands me as He does, for He has tried my heart and knows I am a vile sinner, yet my hope is in Him, for He sent His own beloved Son to save sinners, and of the vilest of these I am chief. I often think

of you, and all the old veterans of the cross. Surely you have fought a good fight of faith, and are now most ready to receive an honorable discharge, one of honor to yourself and to your God; for you have lived that life all through your pilgrimage, for the battle scars give testimony to that; wounds and bruises that you have, are undying witnesses of and to this faith that you have not failed to declare, and hold up before a sin cursed world. And it was your delight, your joy, in that you were counted worthy; yes, fitted and prepared for such a glorious warfare; feeling that at the parting of ways you would be rewarded by the approving smile of your God; feeling that after all you were only an unprofitable servant. You had nothing to boast of or to glory in, no indeed, only in the cross of Christ. You feel to be the least in your Father's house. Yes, feel too small and little to go warfaring, but yet you were great to your God, yes, a pearl of great price, and one He took great delight in; one that He had chosen to bear His sword, preach the riches of His grace. Indeed you have faithfully done it—though your name has been cast out as evil, even by false brethren. Yes, in the same cause with you, they have turned traitor to the cause of Christ, put the cause to open shame, and trampled it all under their unhallowed feet, and counted it all an unholy thing. Oh, did not such false teachers make you examine yourself more closely to see if you be in this faith? Yet the answer would come. Yes God has loved you with an everlasting love, therefore with loving kindness has drawn thee. You are kept in

the right way, and have no desire to walk back; look back or turn back into the beggarly element of the world, but to go on in the name and fear of your God, for Him only you wish to serve and honor with the life you have, yes be found to His honor. I am sure you will, yet there are many others that are living under the fire of persecution, and false brethren. We have them in North Carolina, they are everywhere, and have been since Abel's day, and will be till time is no more.

My dearly beloved pastor, Elder W. B. Clifton is going through a deluge, but God is with him. He is holding him up, and preserving him by His almighty powerful arm, even making many enemies his friends, that they shall not hurt him; for I tell you whom the Lord is with, no one can be against.

For He will make rough places smoothe and crooked places straight before His tried, faithful servants, and we know who they are, for they preach the truth, and such as do that we should help on their way, by encouraging them and bidding them God speed, in and for the defense of the bleeding cause of Zion. I try to do that, and especially to my pastor, and if in a church each and every member does not do that they are not worthy of one. For a church that does not hold up the hands of its pastor is dead, and should not be served by a preacher, for it does not know its right hand from its left, daylight from darkness, grace from works; and for a preacher to try to serve such a church will only mean his death sooner or later. I am sure you can witness this.

Pray for me and if you find any

comfort in this, give all glory to God. If you feel it would be of any comfort to a child of God, send it to the Landmark, if not throw aside.

Write when you have a mind to do so.

From one who loves all the true Israel of God.

Effie H. Carawan,
Swanquarter, N. C.

A GOOD LETTER FROM SISTER HIGGINS.

Greetings to Landmark Readers:

I feel that it's time I was writing you again through the dear old Landmark. I can't write you all definitely. I have correspondents in Ga., Va., and Florida, besides too my N. C. dear ones. I so often commune with them by letter. I think of you all so often. The old Primitive people are my people. I feel that I have been a Primitive Baptist all my life and I hope to die in sweet fellowship with them, and I hope to write and tell them so, as so many I've met I may never meet again. So many going to their eternal home, and I feel near the brink. Oh, if I can just be prepared. I feel my imperfections more each day, but the blessed Saviour has promised to be with me in old age. That sentence keeps me revived. I know that my Redeemer lives.

I want to tell you that I've attended many good meetings since leaving Greenville in April. It is my meat and drink, to be under the sound of my preachers, Primitive Baptist. I never tire of it, and the sweet singing I so much admire.

There will be a union meeting this coming Sunday at Sand Hills, but I'm not near there, and shall

try to be content. My heart is with you. If I'm living I hope to go to the association at Cypress Creek, the loveliest meeting of all. I am always loathe to leave. Now that Brother Jones is gone, what will we do? I cannot help but mourn the loss of him. I won't write a long letter this time. Any one who wants to write me can address me, Maysville, N. C., care Manly Higgins. I am with my son Alexander, near Trenton, N. C., at this time. I have had my Georgia children visit me of late. I am thankful to say that it is as well with me as it is. I've been so wonderfully cared for so far, and I think of going back to Greenville. I and my oldest daughter to spend the winter, should we live.

I hope you will all remember me in prayer. I feel to be the least among you.

SUSAN HIGGINS.

BEEN TAKING LANDMARK FOR 37 YEARS.

My dear Mr. Gold:

I have been thinking ever since receiving your letter that I would write you but, as usual, have neglected to do so. I am very sorry, after having been taking the Landmark continually for 37 years to have to ask you to stop it. But owing to the strenuous times and to Mr. Coffey's failing health I feel almost compelled to do without it. I know I shall miss it after all these years, for I do not recall ever having missed a copy.

Dear Bro. Gold served us faithfully, and you too, as his successor. And I thank you for this service.

And in thinking back over these years it is somewhat gratifying to

me to know that I have never given you or your dear sainted father any trouble in regard to my subscription, having always paid in advance with the exception of a very few times. Bro. Gold told me once that he had never lost any money on me. I am one month behind now, but am sending 25c to cover this.

Time has wrought many changes since I joined the Landmark family and the dear household of faith—all together one big bundle of peace, love and happiness. But today. Oh! how sad to notice divisions and subdivisions; coldness and hard-heartedness, despite the fact that, one by one we're passing off the shores of time and very soon the grim messenger will come for us and we, too, will have to move on, regardless of how we have lived here—regardless of whether we have loved or hated our brother. How sad it must be to have to come down to our last dying moments and there be compelled to remember that we have evil entreated our brother—that we have, in any way, harmed our brother!

I have given many of the Landmark family the glad hand in days that are precious to my memory; but which are passed and forever gone. Many of them are gone whither they cannot return.

I have read from many of your pens, and there is a tie of kinship that binds us together, and this parting is sad; but I ask an interest in your prayers, that great love which should bind the people of God together might abound in me, who as Paul said, "am less than the least of all saints."

Mrs. J. P. Coffey,
Rufus, N. C.

CONFERENCE.

On Wednesday the 18th of June 1930 (Colored Brethren) from the Little Kehukee, Turner Swamp, and Durham Associations met in the Church house at London's near Wilson, N. C. for the purpose of establishing peace among themselves, that had been broken a long time. Members from the Churches of Turner Swamp, Nahunta, Aycocks, and Memorial were invited and were present.

1st Conference was opened by praise and prayer.

2nd Brother W. H. Keaton (white) was chosen Moderator.

3rd Brother E. L. Cobb (white) was chosen Clerk.

4th An article was read before the conference for the purpose of arriving at a basis of peace, and that was to bury the hatchet and the helve, no one to bring any charge, but to agree to live in peace the Lord enabling them to do so. After a little discussion to get all the understanding, it was unanimously adopted by a rising vote for peace, and was further agreed that any brother or sister or churches that had become separated from their churches or Association during this difference could be restored to their church or Association, by accepting the terms of this conference and making it known to their church or Association.

5th. Agreed that the white brethren who were present be made a committee, as to a witness of the proceedings, and they were brethren J. W. Thorne, W. H. Keaton, R. L. Barnes, S. H. Blow, and E. L. Cobb, who endorse the conference, and greatly enjoyed seeing the manifestations shown.

6th. Agreed that a song be sung, and all the members extend to others the right hand of full fellowship, and hymn number 681 was selected, by the moderator of the Turner Swamp Association Elder Charles Hagans, and there was much enjoyment manifested during this part of the service.

7th. Agreed that a copy of these minutes be recorded upon the church books at London's, and a copy be sent to the Landmark.

8th. Agreed to give Elders letters of their standing in case of going away from home.

10th. Agreed that the minutes be read, and after hearing them read it was agreed that they stand approved.

11th. Agreed that we adjourn the conference and it was done by the singing of a hymn, and a short prayer by Elder Geo. Robbins.

W. H. Keaton, Moderator
E. L. Cobb, Clerk.

BEEN TAKING LANDMARK FOR TWENTY-FIVE YEARS.

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

Enclosed please find check for two dollars, to renew my subscription to the Landmark which is due this month. I don't want to get behind. If all who can would pay in advance it would be so much better. We don't want the paper to stop. I have been taking it for about twenty-five years and it is just as good today as when I first subscribed for it. I miss the editorials of your dear father, and hope you will write some when you have a mind to write.

M. R. Goodwin,
Leesburg, Fla.

Zion's Landmark

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

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Road, Baltimore, Md.

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EXHORTATIONS.

Paul and other Apostles left upon record, many exhortations and admonitions, which are as timely now as when they were given. Paul used the words exhort and exhortation freely.

To the Church in Rome, Paul said: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Romans 12:1-2.

In the first Epistle General of Peter, we read. "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a par-

taker of the glory that shall be revealed. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind; either as being Lords over God's heritage, but being ensamples to the flock."

To the Romans Paul said. "Likewise reckon ye yourselves to be dead indeed unto sin; but alive unto God, through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof."

Paul thus shows that our spiritual life is of God, through Christ our Lord, and we read, "When Christ who is our life appears, we shall also appear with Him in glory."

Paul and other apostles realized that sin dwelt in their flesh; but also taught that their fleshly members should be brought into subjection through the operation of the Spirit.

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." They taught that "lust when conceived brought forth sin and sin when it was finished brought forth death." We think they had reference to death to spiritual enjoyment known to those who are led of the Spirit into paths of righteousness.

Paul exhorts further saying. "If ye 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 in the earth. For ye are dead, and your life is hid with Christ in God, when Christ, who is our life shall appear, ye shall appear with Him in glory." When

we appear laden with sin, and the lusts of the flesh, we appear, in shame and sorrow, if we are conscious of the exceeding sinfulness of sin, and feel to be justly condemned for our sins and do not feel to, in any way, charge God with our folly.

In the first Epistle General of John, we read, "If we say we have fellowship with Him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

If we say 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 that we have not sinned, we make him a liar, and His word is not in us."—1 John 1:5-10.

Paul said, "Be at peace among yourselves." Exhortations coming from a ministry that is in confusion and striking at each other has no weight or influence for good. The admonition was first, "take heed unto yourselves." Then to the flock over the which God hath appointed thee overseers." "Now we exhort you, brethren, warn them that are unruly. The Church has perhaps ever had some who wanted to rule and therefore hard to rule or govern. Such a spirit is not in accord with the humility of Christ and his disciples.

Paul said to some who were weak in the faith, "I have fed you with milk and not with meat, for hitherto ye were not able to bear it, neither are ye yet able." To his

followers he said, "Support the weak." He did not rail about those who were weak in the faith nor did he say that they should be withdrawn from.

He did say, "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 have a quarrel against any; even as Christ forgave you, so also do ye, and above all these things put on charity, which is the bond of perfectness. Let your speech be always seasoned with grace, seasoned with salt, that ye may know how ye ought to answer every man." Col. 3d. and 4th. chapters.

We may deceive men; but God is not mocked or deceived. "Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he, himself, shall be saved; yet so as by fire. Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?" 1st. Cor. 3d. Chapter.

If we are "The elect of God and beloved," it is not because of works of righteousness which we have performed; but it is because of the love of God and the imputed righteousness of the Lord Jesus Christ.

We have no righteousness of our own to plead, nothing to boast of; but much to boast in, if indeed we are the elect of God, holy and without blame before Him in love, hav-

ing been cleansed from our sins, by the cleansing power of Jesus blood, and kept by His power, preserved by His Grace, to be presented in His own blest image, together with all the redeemed of the Lord every nation, kindred and tongue, who shall come from the North, the South, the East and the West, from every age and every clime, all having been so taught in the school of God's mercy and Grace, that they will sing the song of redemption, without a discordant note, saying "Thou art worthy, for Thou hast redeemed us through Thine own blood and righteousness and to Thee. God the Father, Son and Holy Ghost; be all the glory, dominion and praise in time and to all eternity.

To the Church at Thesalonica, Paul said:

"Be patient toward all men.

Rejoice evermore.

Pray without ceasing.

In everything give thanks.

Quench not the Spirit.

Despise not prophesyings.

Prove all things; hold fast to that which is good.

Abstain from all appearance of evil.—1st Thes. 5:15-22.

Men who, like Paul, Peter and others freely admonished and exhorted their brethren to abstain from the appearance of evil and to hold fast to things which are good, and though I say it, knowing we have many in this age, who strongly oppose us, or others, in the use of the word duty, or exhortation, still we are willing to suffer with them, in our earnest effort to stir up the pure minds of our people, that we may be found earnestly endeavoring to lay aside every weight, and

the sin that doth so easily beset us, that we may run, with patience, the race that is set before us, ever looking to the Lord Jesus Christ, the author and the finisher of our faith for every help in time of need.

Paul said to His Son Timothy, "Bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. 4:8.

We have no compromise to make with any man or set of men, who teach the doctrines and commandments of men, in lieu of the doctrines and commandments of the Lord Jesus Christ, and believe with all our hearts, that God, through Christ, hath wrought the salvation, preservation, resurrection, and final and eternal glorification of the Church of God, and that in the fulfillment of His purpose, that all the redeemed of the Lord will be presented spotless and there be eternally satisfied.

Yours in hope,

O. J. DENNY.

WHO ARE SAVED?

This is a faithful saying, and worthy of all acceptance that Christ Jesus came into the world to save sinners; of whom I am chief. According to John sin is the transgression of the law. 1st John 3:4. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men for that all have sinned. Romans 5:12. Moses tells us that God made man of the dust of the ground, and that He (God) gave the man a law, and the man transgressed that law. Then the man is a sinner, and death passed upon

him and all men for that all have sinned. Now we have no account of any sinners besides Adam and his family, and as Adam was made of the dust of the ground he had no eternal or spiritual existence, but is of the earth, and earthy. That God foreknew His body or church, which is made up of the Sons and Daughters of Adam, is evident from Psalm 139:16, for He here says, "Thine eyes did see my substance." But that they had no actual being is shown by the last clause of the verse which says, "When as yet there was none of them." Persons and things do not have to actually exist for God to know them, and provide for them. God made man according to His eternal purpose to make him, and after He made him he became a sinner by transgressing the law of his Creator, and for this act he (man) is put out of the garden and has no communion or fellowship with God. He and all his posterity are condemned to death. Death passed upon all for all are sinners. Now being dead in trespasses and sins they have no union with the son of God, who is holy, harmless and undefiled, but God has in this fallen race of Adam, a chosen generation. 1st Peter 2:9. And this generation God has loved with an everlasting love, because of which He calls them by His grace to a knowledge of His love for them. Jer. 31:3. Paul says to Timothy in his second letter 1:9-10, "Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. But is now made manifest by the appearing of our

Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." We note that this Salvation did not take place before the world began, but in time according to God's purpose before the world began. There were no sinners to save before the world began, but God knew there would be sinners after the world began, and therefore provided for them in His Son, whom He sent into the world to save sinners, not spirits nor imaginary beings, but men and women of the fallen race of Adam of whom Jesus said, "Except a man be born again he cannot see the kingdom of God." Not born over, but made anew, for "If any man be in Christ, he is a new creature." 2 Cor. 5:17. Now the man is that which he never was before. He is in Christ and Christ is in him. In this way he becomes related to Christ. As an alien he had no union or relationship to Him, but being born of God, he is brought into unity or oneness with Him, and Paul says, "There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8:1. Before being born again they were in condemnation, which condemnation they are made to feel and acknowledge and this knowledge brings humility which leads to prayer and this prayer coming from a heart convicted by the spirit of the Lord Jesus hears and answers, and by giving the knowledge of salvation sets the sinner free. If the Son therefore shall make you free, you shall be free indeed. John 8:30. If they were not in bondage they would have no need that the Son should make

them free, but being condemned they needed to be made free. And now it is manifested by the appearing of Jesus Christ, in which appearing He has also abolished death, and brought life and immortality to light through the gospel, which is the power of God unto Salvation. They were His by promise of the Father, hence it is said by the angel to Joseph, "He shall save His people from their sins." Now they are His by the shedding of His blood, and He says, return unto me for I have redeemed thee. O how wonderful that a just and holy God is also a Saviour, and that such unholy beings as men are the subjects of that salvation. Paul said, "Of whom I am chief." Chief in the sense that it is the sin of the individual that condemns him. Not all the terrible crimes of wicked men can condemn me before God, but my own sin. Therefore before God I am the chief of sinners.

JOSHUA T. ROWE.

JULIUS A. LEE

On August 6th just a few minutes past 12 o'clock the gentle sweet spirit of Julius A. Lee took its flight from this world to the home which Christ has gone to prepare for those who are faithful until death.

Father was unable to work for six years before he died, suffering with that dreadful disease dropsy. He bore all his sufferings with much patience. He was down upon his bed about four weeks but was never heard to murmur or complain.

He was a soldier of the Civil War as well as a soldier of Christ. We have sat around the fireside many an evening and heard him tell the story of his life as a soldier and of the "jolly boys" in camp. He related, too, many a place of danger from which he said the hand of Providence alone could have delivered him. He held in highest esteem all his comrades in the war, many of whom have gone on before him.

He has loved the Primitive Baptist church from his early childhood, although he did not unite with the church until

late in life. He has been a believer in Christ, and has realized His protecting care all through the journey of life. About thirty years ago he received hope and united with the Primitive Baptist church at Oak Forest, being baptized by Elder Lewis Adams. God's people were near and dear to him and especially the members of his own church.

He lived a quiet life and spent most of his time on his farm, but to him life was full of interest and his work, whatever it chanced to be, he deemed worthy of his best. He was a great lover of nature and often enjoyed communing with his own soul under her bowers.

We miss him here but he said awhile before he died that he wanted to go home. It is a comfort to be able by faith to look away from earth and the body mouldering in the ground and behold him created anew where he shall live through eternity. And although he lives on earth no more, to us whom he has reared and cared for, teaching us 'line upon line and precept upon precept."

The way may have seemed hard at times and the ground stony, but the seed he has so faithfully sown will not perish, but sometime, somewhere will spring up and some one will reap the fruits.

The death of a Christian is of interest to mankind. We all like to hear them tell the story saved by grace. He met death as though it were nothing strange, just a step to eternity.

Father was thrice married, his last wife, still surviving. He had ten children, one boy and nine girls, all of whom he raised to noble mankind and womanhood. Three of his children preceded him to the grave several years ago. Those who still survive are: Mrs. J. V. Barefoot, Mrs. Robert Johnson, Mrs. D. V. Blackmon, Mrs. J. T. Allen, Mrs. T. D. Lee, Mrs. Willie Eldrige and Mrs. Kemp Lee.

Father was the oldest man in his community. He was born September 1, 1839 thus lacking only a few days of being 91 years of age.

The funeral services were conducted at his residence by Elder Exure Lee. He was laid to rest in the Wood Cemetery. A large number of floral designs attested the esteem in which the deceased was held. The pallbearers were his grandsons and the flowers were carried by his granddaughters.

Farewell father, for awhile,
We hope one day to see your smile.
And join you praising Him evermore,
Over on that blissful shore.
O father, in my heart thy image still shall
be,
And I will hope in heaven at last,
That I may meet with thee.

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THE VISION OF MICAIAH.

So Micaiah came to the king. And the king said unto him, Micaiah shall we go against Ramoth-Gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the Lord shall deliver it into the hand of the king.

And the king said unto him, How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the Lord?

And he said, I saw all Israel scattered unto the hills, as sheep that have not a shepherd: and the Lord said, These have no master: let them return every man to his house in peace.

And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil?

And he said, Hear thou therefore the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right and on his left.

And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-Gilead? And one said on this manner, and another said on that manner.

And there came forth a spirit, and stood before the Lord, and said, I will persuade him.

And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so.

Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy people, and the Lord hath spoken evil concerning thee.— I Kings 22:15-24.

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ASSOCIATE EDITORS

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

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THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

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All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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P. D. GOLD PUBLISHING CO.,

Wilson, N. C.

Zion's Landmark

Devoted to the Cause of Jesus Christ

A LETTER TO HIS CHILDREN.

To Wesley and Ruth Spitler,
My dear children:

I should like to write you concerning Jesus Christ our Lord. He is altogether lovely, the head, the standard bearer, the chiefest among ten thousand. No tongue can tell His glories, and though we have tasted of His preciousness, no heart can speak of the refreshing sweetness of Him who is the fountain of living waters. In that song of love, the sweet singer in Israel sings, "My heart is inditing (boileth or bubbleth) a good matter: I speak of the things which I have made touching the King; my tongue is the pen of a ready writer. Thou art fairer than the children of men; grace is poured into thy lips; therefore God hath blessed thee forever," Psalm 45:1-2. When the spirit of truth glorifies Jesus in our hearts, when He takes things of Christ and shows them unto us John 16:14, O to have Christ dwelling in our hearts by faith, to be rooted and grounded in love, with Christ in our souls the hope of glory, well may our hearts be warmed and burn within us, and the flames of love so stir us that heart boileth and bubbleth up to sing the majesty, the grace, the surpassing loveliness and immortal glories of Him who hath loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God

and His Father, to Him be glory and dominion forever and ever. Amen. Our utter worthlessness, vileness, destitution, which often we feel; humbling us in our own sight, makes so needful and blessed all the glimpses given us by the Holy Spirit of the person and eternal excellencies of our lovely Christ, the incarnate son of God. I now remember my youthful days, when my happy heart so often sang,

"His loveliness has won my heart,
Dear Jesus, let us never part:
I'll sound thy lovely name abroad,
My altogether lovely Lord."

I was then beginning to see, to know something of Jesus' preciousness. Since then, amidst trials, buffetings, in the rugged path, in drought, and cold and desolations, more and more intimacies I have had with Jesus, more and more His fullness I have seen, and of His fullness received, and grace for grace. He filleth all in all; no need but He can fill it, no straits but He can deliver. Though we are straitened, He is never straitened, but He cometh to our relief, to our joy and salvation. Our Beloved is like a roe, or a young hart. He has ever the dew of immortal youth. Behold, He cometh, leaping upon the mountains, skipping upon the hills, and He comes singing into our hearts with divine melody the praises of

our Father and our God. "I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee." Heb. 2:12. "The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will not rest in His love; He will joy over thee with singing." Zeph. 3:17.

"My soul through many changes goes,
His love no variation knows."

These changes are all fully described by the Holy Ghost in the Holy Scriptures. I sometimes find my way hedged in, I am imprisoned, shut up, and cannot come forth, and a few times my feet have sunk in the deep mire, in the low dungeon. Psalm 88:8, Psalm 40-2, Jer. 36:6-13; Lam 3:53-56.

The dead in trespasses and sins know nothing of such matters, the miry clay, the dark, vile dungeon of the heart's depravities is a place of sport and banquetting to them, but the chosen and called of God cry out, "O wretched man that I am! Who shall deliver me from the body of this death?" But though in the lowest pit, in darkness and in the depths we are laid, Psalm 88:6, though our bed be made in hell, our God is there, Psalm, 139:8, and we are not forsaken of Him, He moves us toward Himself, our heart cries out after Him to come to our help, to show us mercy, to forgive all our sins, to bring us forth to the light, to restore our souls again. "Out of the belly of hell, cried I, and thou heardest my voice. For thou hadst cast me into the deep, in the midst of the seas; and the floods com-

passed me about: all thy billows and thy waves passed over me." Jonah 2:2-3. I have learned, and am still learning, that the ministrations of the Holy Ghost in the covenant of grace are all essential to our continuing steadfast in the faith, to walk by faith, to fight the good fight of faith, laying hold on eternal life. Without the gracious operations of the Spirit we languish, our joys and blessedness flee away, our peace of mind is disturbed, the carnality of our nature breaks forth, gloom, deadness, a blight is spread over all our pleasant land, and what formerly had freshness, sap and sweetness in it is all parched up, or mildewed, the very doctrine of Christ becomes to us just a mere cluster of bare theories, and our thoughts upon the gospel, and our reading of the Scriptures we find to be to us in word only. Truly the excellency of the power is of God and not of us. Ah! then when providencies try us, when contrary things happen to us, and peevishness and rebellion come forth from our vile hearts, hard thoughts of God and hardness of heart have possession of us, and where are there any signs that we are of God? Hardly sure can they be worse who have never heard His name.

Not only do we suffer from the internal corruptions of our Adamic nature, but the powers of hell, the insinuations of the devil, the world, the cares and follies of our earthly lives, all, are against us, and have dreadful power over us unless we are defended, carried through them by the exceeding greatness of Jehovah's power toward us, who are believers in our precious Christ according to the working of His

mighty power. But though ever so low and carnal, though sunk in despondency, all is changed if Jesus shows His lovely face. "I sleep, but my heart waketh: it is the voice of my Beloved that knocketh," Solomon's Song 5:2. O then our hearts are moved, then our stubbornness is dissolved, our peevishness is quieted and we loathe ourselves, our hearts are lowly and contrite, alternate sighs and desires move our souls, and we reach forth to embrace our dear Savior,

"A single smile from Jesus given
Will lift a drooping soul to heaven."

O, I know from many experiences, and from the testimony of the scriptures, that no matter what our disabilities are, or the temptations and conflicts that may be upon us, that in all these things we are more than conquerors through Him that loved us, and in no other way can the believer triumph and lift up his face with joy unto our God. It is so essential and so blessed to be looking unto Jesus, the Author and Finisher of our faith, to be considering Him lest we become wearied and faint in our minds. Truly the way and the fare of redeemed wayfaring men, Isaiah 35:5-8 are sacred mysteries.

They are poor, base nothings, 1 Cor. 1:28, vile, unworthy corrupt, unprofitable. Thus time after time they are learning to abase all self-sufficiency, to stain all pride and creature gloryings, but he that glorieth let him glory in the Lord and this innumerable times they do. They make their boast in the Lord, the humble hear thereof and are glad. God is the strength of Israel

and His people are weakness, 2 Cor. 12:9-10, therefore all our comings up out of the wilderness can only be in intimate companionship, by faith, with our Redeemer leaning on our Beloved, Solomon's Song, 8:5. We lean upon His sacrifice for sin, upon His atoning, precious blood; and we so often have need that He tell us his name, "Jehovah our Righteousness," Jer. 23:6, and that as His name is, so is ours, for He hath betrothed us unto Himself. He is married unto us, His everlasting love, His faithfulness, the blessed, comforting, immutable constancy of His love; and O, all the endearing relations and characters He sustains to His people are alluring indeed to the poor, perishing worms of the earth, and happy are we to be found looking unto Him, leaning upon Him, leaning upon Jesus alone.

"How can I sink with such a prop,
As my Eternal God,
Who bears the earth's huge pillars
up,
And spreads the heavens abroad?"

Many times has my soul been in a dry, parched land; I have wandered amidst sin's desolations, my sinfulness so dense, so vile, so mean and my heart hard, hardened through the deceitfulness of sin. Heb. 3:13. Unbelief, an evil heart of unbelief, departing from the living God, how have I thus dishonored God, what a shame!

Have I been a wilderness unto Israel? A land of darkness? Jer. 2:31. No, dear Lord, thou hast not. But my vileness is a cursed wilderness, unbelief, a hardened heart, the cares and vanities of my

earthly life are a wilderness, the deceits, suggestions, fiery darts of Satan lay waste my pleasant land, everything except thyself, O lovely Saviour, Son of God, thou Incarnate Word, my Redeemer, precious Lamb of God, is a wilderness.

Sweet prospects, sweet birds, sweet flowers, all the delights of the sons of men, are vanity, desolation, and the quickened soul finds them all to be a waste howling wilderness. The flesh can be gratified, and thrive in the things that are pleasing to the five senses of the body. These senses are inlets and outlets to what pertains to earth and time, and to us poor, vile worms of what is earthly, sensual and devilish. Ah, our senses at times seem to be as open thoroughfares of all sinfulness, of the devil and all his hellish crew. Ah, all that is unlike, contrary to thee, O Lord, my God, mine Holy One tread with polluted feet my soul, and make it all a wilderness, and here I sigh and pine and die, and I am moved by thy spirit to piteous bleating and I say, "I have gone astray like a lost sheep: seek thy servant; for I do not forget thy commandments," Psalm 119:176. "A certain Samaritan, as he journeyed, came where he was: and when He saw him, He had compassion on him," Luke 10:33. So does Jesus our Saviour come to us when we are ready to perish in the wilderness; we have faint glimpses of Him, thoughts of Him, hope springs up, and we sigh and long for nearness of presence, for open intimacy, for unveiled loves, that we might call Him our dear Savior. "O that thou wert as my brother, that suck'd the breasts of my mother! When

I should find thee without I would kiss thee; yea, I should not be despised," Solomon's Song 8:1. Oh, how sweet to live on Jesus, to lean upon His gracious, almighty arm; thus supported a poor sinner can tread the wilderness under His feet, and His kind words, the doctrine of His lips shall cheer us on our way, and cause us to cleave to Him more and more.

The word declares that He who hath begun a good work in you will perform it until the day of Jesus Christ. The changes, conflicts, temptations, pain, shame and griefs that are mingled with our blessedness in Christ Jesus will some day be over; they belong to our pilgrimage. In the better country, and the city to which we are journeying, there will be no sin, no curse, no death, neither sorrow nor crying, there shall be no night there; these former things are all passed away. Rev. 21-4, 22:5. O how blessed it will be to be forever with the Lord, immortal, incorruptible, conformed to the image of God's dear Son, our precious Christ, lovely Redeemer, Almighty, everlasting Friend.

"We look and we long for thy
glorious appearing,
Thy pleasure at home we more fully
shall know;
Safe lodged in thy arms, all thy
glory then sharing,
Nor leave thee forever; Ah never,
O no.

No more shall we mourn that thy
face thou art concealing,
No Satan, nor sin, base intruders
below,
But ever behold thee, fresh glories
revealing,

Amen, Hallelujah! Come, Lord, even so."

The removal of Henry, my dear brother, from this world, has much exercised my mind; if I would call it sorrow it is sweetened that I drink it, saying, Father, thy will be done. He was a kind, good man, who feared God, worshipped him in Spirit, rejoiced in Christ Jesus, and had no confidence in the flesh. All his family will greatly miss him, and your Uncle Charlie very much so. Our times are in the hands of the Lord, and I feel a rest of soul in this sacred truth.

I am wearied in writing, and will close. May the Lord graciously watch over you and lead you in the way everlasting.

I am your loving father,

FREDERICK W. KEENE,

North Berwick, Maine.

"MAN OF GOD."

Nowhere in the Bible do we find such titles for ministers as Rev., D.D., etc., but Elder, Bishop, Steward, "Man of God," are common. It is of this last named title that I wish to write. It appears in the Old and New Testament more than fifty times, and in every place it refers to men chosen of God as Moses, Elijah, David, Samuel and others.

Nowhere do we find "The Man of God" applied to the common people of God, or children of God. Always to such as the Lord specially calls and qualifies for special work—public men, prophets, law-givers, and preachers. It is truly interesting to take our Bible and read of the wonderful doings of the "Men of God." How God directed, cared for, and sustained them. What

hardships, dangers, improvements, hunger and perils. But in every instance the Lord specially preserved and upheld them, and not one of them failed to accomplish God's purpose. Always successful and victorious through their Lord. "Lo I am with you always," is His promise.

Only about twice in the New Testament do we find this title. In first Tim. 6th chapter, Paul tells Timothy, 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, then says in 11th verse, "But thou, O 'Man of God' flee these things; and follow after righteousness, goodness, faith, love, patience and meekness."

Oh what solemn warning. I would be glad if the reader would carefully read this whole chapter.

I shudder as I think how unmindful I have been many times of the high and holy name that the Lord has given His ministers, and that by name they are distinguished from all of God's children, and from all the world. In all things they are to show themselves patterns of good works, and to be examples to the flock. Never was evil done one of them and God did not punish the evil doer. Never was kindness shown one of them and the Lord did not reward it. It was a blessing to the widow to feed Elijah the "Man of God." Her store was not diminished but increased. Even so now if the church would care for her ministers the "Men of God," they would be "strong to labour" that there be no breaking in, nor going out.

Many brethren express pity for the poor struggling "Man of God," but better pity poor Israel who will not hold up his hands.

He will be fed as Elijah was, independently of God, by the Lord, but he knows it should come to him through the church, he that feeds the flock lives on the milk of the flock. They that preach the gospel should live off the gospel.

He knows it is their duty to do this and that they are so blessed of God in this service. This is the only reason he can insist upon it is he knows when they do this they are blessed. It is fruit to their account. He can say like Paul, "My God shall supply all your needs, according to his riches in glory by Christ Jesus."

I did not propose writing thus of the duty of Israel to the Man of God but only to mention that it was a name or title given him and how he should behave himself before the people. Again in Second Tim., third chapter and 16th verse, Paul says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the 'Man of God' may be perfect, thoroughly furnished unto all good words."

Notice the first verses of the fourth chapter:

"I charge thee therefore before God and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and kingdom, Preach the word, be instant in season—out of season—reprove, rebuke, exhort with all long suffering and doctrine." Can't we see here that the "Man of God" spoken of as being thoroughly furnished unto

all good works is the preacher of the gospel of the Son of God.

It is quite true that all Christians need the scriptures which are given by inspiration and should thoroughly read them, but then they need a teacher to point out to them the good works which God has ordained that they should walk in.

What brought the Eunuch to baptism. Phillip said, "Understandeth thou what thou readeth?" The Eunuch said, "How can I except some man (and this was the man of God) guide me."

The minister, or man of God is thoroughly furnished by inspiration of God unto all good works, then he in his manner of life is to be a pattern of good works, and then out of that which God has furnished by inspiration he is to teach them to observe all things whatsoever God has commanded him.

Written many years ago, by

J. T. Satterwhite,
Lafayette, Ala.

EXPERIENCE OF G. R. SHEPARD.

My dear brothers and sisters:

I have had a mind for some time to write some of the dealings of the Lord with me—or at least I hope they were. There was a time when I thought I was as good as anyone, but there came a time when I became miserable and desired to do better. I dreamed that brother and sister Jones came to spend the night with us. About sunset they drove up to the gate. I went out to meet them and told them I was glad they came. Brother Jones said that he was going to do his duty even if I wouldn't do mine. It seemed I measured on my finger and said there was about that much

more that I wanted to know and he said that he expected I would be wanting to know that up until death. I went on, feeling that I had a soul to be saved or lost. I went on in this way, feeling more miserable all the time. I had a feeling I was going to be lost. One Saturday night, after going to Maple Hill church to a meeting, I saw myself a lost sinner, justly condemned. I couldn't say anything but, "Lord have mercy on me, a sinner." I didn't see how he could have mercy on such a sinner as I. My sins came up before me as a mountain. It seemed like I was going to be cast into hell. Oh, the trouble I was in, but I kept on saying, "Lord save me." About that time I woke up, feeling differently from before. I felt that the Lord had lifted some of the burden off of me. In a short time I doubted all of this and my mind would wander back to that night. At last one Monday morning about nine or ten o'clock, I was planting some beans. I sometimes think the Lord appeared to me and delivered me from all the vain things of this world and I was made to sing the words, "Praise God, from whom all blessings flow. Praise Him, all creatures here below. Praise Him above, ye heavenly host. Praise Father, Son and Holy Ghost." When I thought of myself, I was taking out my mule. The devil said to me, "What are you going to do now?" Without answering I finished taking the mule out and went to the house. When I got there I tried to tell my wife about the things I had seen and heard. The two ways were made clear to me. They were the right and the left. The right

appeared to be the truth, the light and the church. I was standing at the foot of this straight and bright way and I saw some of the dear brothers and knew them by favor. Oh, I feel like so much of the time that it is too much for such a sinner as I feel to be. These words come to me, "if God be for you, how can He be against you?"

Now, dear brothers and sisters, pray for me and mine when at a throne of grace. If this is not an experience of grace I don't know anything about it. Love to all and may the Lord bless the church everywhere, is my prayer. I am saved by grace if saved at all.

From a brother, in Christ I hope,
G. R. SHEPARD,
Catherine Lake, N. C., R. 1.

EXPERIENCE OF WRIGHT GOODWIN.

John D. Gold,

Dear kind friend:

I am a reader of the Landmark and enjoy reading it very much. I enjoy the writings of the brethren and sisters.

I have been asked to write my experience, so I will say a few words of how I have come a long journey.

It is by the grace of God that I am what I am. I know that there is no good thing that I have done for which the good Lord has so wonderfully blessed me with so much of this world's goods to keep me free from want. Part of the time He has blessed me with spiritual food which was good to me, a poor sinner. At times when we are burdened and cast down our blessed Saviour comes to us and through His tender mercies, raises us up and then we are made to rejoice. As

long as we can have His presence with us we are made to rejoice, but when our troubles come we feel like He has withdrawn His presence from us and we are cast down again. When I was a small child going to church with my mother (father died when I was about three years old) I never had any serious thoughts about my soul salvation, but when I grew older I began to think about the hereafter. I knew I had a soul to be saved or lost. I realized there was nothing I could do to inherit eternal life. I never was burdened on account of my sins and never had a long experience like I have read about. I loved the Primitive Baptists above all else, and in May, 1901, I joined the church at Cedar Island and was baptized by Elder E. E. Lundy. As I have not had much of an experience, I have had a sweet hope that could not be bought. I am now growing old and very feeble, now being 72 years old, and do not write this as an experience, but to let the brethren know how I have journeyed all through life.

Wright Goodwin,

Lowland, N. C.

GOD OF THE WHOLE EARTH.

My dearest beloved of the Lord,
Our God to whom be glory for ever and mercy to the children of men who are the sanctified and the glorified of the Father who is the God of the whole earth and worketh all things after the council of His own will and none dare to say, "Johovah, why or how doest thou? Hath not the potter power over the clay—to form one vessel to honor and another to dishonor. "I will have mercy on whom I will have

mercy and whom I will harden and none dare to say, why or how doest thou. I am the God of the whole earth and besides Me there is no God whereby ye can or must be saved. I will save to the uttermost all that come unto me. I am the door and if any man enter in, he shall be saved and shall go in and out and find pasture." Go into the strength of the Lord and go out of yourself. Oh, how sweet it is to feed upon the promises of our blessed Lord and Saviour, Jesus Christ. He said, "Come unto me, all ye that labor and are heavy laden and I will give you rest." I came not to do my will but the will of my Father that sent me and this is the will of Him that sent me. Of all the Father gave me I should lose nothing, but should raise it up at the last day, that "where I am, ye may be also." Oh, what a blessed thing it will be to dwell with Him and the Father and all the blood-washed throng in love, joy and peace for ever and evermore in our sweet, heavenly home—the home of the righteous.

Your brother in hope,

J. R. JONES,

Pilot Mountain, N. C.

LOVES TO READ THE LANDMARK.

Mr. John D. Gold,

Dear Sir:

Enclosed you will find a post office money order for six dollars to pay on my subscription to the Landmark. I am sorry it has not been sent before and hope you will excuse me for the delay. I am an old man and don't get but little money. I have had to stop work on account of my health.

I love to read the Landmark and am glad to get it. I hope I will be able to keep it paid up from now on.

If I am not a Primitive Baptist I surely do want to be one. I hope I want to tell the truth and pay my just and honest debts. I hope I thank the good Lord that I am out of debt and hope I will keep that way as long as I live.

Salvation by grace is what I believe.

Yours truly,
T. K. Murray,

307 Harnett St.,
Wilmington, N. C.

A PRECIOUS MEMORY.

Mr. John D. Gold,

The time has come for me to send in my remittance of two dollars for the Landmark which I have been taking from your father. He is a most precious memory as are the other loved ones gone before, whose bodies shall be raised and exemplified in our glorious crucified Christ, who while hanging on the cross cried with a loud voice, "Father receive my spirit," and immediately He gave up the ghost.

A very old friend gave the Landmark to me. I feel I shall not take it much longer—a few more months perhaps.

Your sister, I hope, in Christ,
Laura Hunton.

CAN'T DO WITHOUT THE LANDMARK.

Mr. John D. Gold,
Dear Sir:

Please find enclosed money order to pay my subscription for another year to the Zion's Landmark. I can't do without it, for it is a great

deal of pleasure to me now that my children are all married and my husband is dead and I am left all alone.

As I was looking over the old Landmarks I found the experience of brother P. D. Gold printed in 1925. There were eleven pages and to be continued. I would like to see it all printed in the Landmark.

Mrs. V. D. Whitefield,

MEMBER OF PRIMITIVE BAPTISTS FOR 62 YEARS.

Mr. John D. Gold,

Inclosed you will find a three dollar money order to pay on my subscription to the Zion's Landmark. I am now 89 years and 4 months old. I have been a member of the Old Primitive Baptists for 62 years this month. I served as a lay member for a few years, then served as a clerk. Soon after this I was ordained a Deacon, then I was licensed to preach. I have been in the pulpit for 35 years.

J. T. GARRETT,
Loganville, Ga.

GOOD WISHES FOR THE LANDMARK.

Dear Mr. Gold:

Inclosed you will find check for two dollars which pays my Landmark subscription up to August, 1931.

Wishing you and all interested in this paper much success. I do hope that God in His mercy may bless you with spiritual understanding and that much good may abound in reading this paper in the future as I think it has in the past.

I beg to remain,

Your friend,
Mrs. Bettie Winchester.

Zion's Landmark

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

Editor

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

Associate Editors

Elder M. L. Gilbert—Dade City,
Fla.

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

Elder J. T. Rowe, 704 Deepdene
Road, Baltimore, Md.

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WHAT IS THE DUTY OF A PASTOR TO HIS CHURCHES, AND THE DUTY OF THE CHURCHES TO THEIR PASTORS?

One of our highly esteemed ministers has asked that I give my views on the above subject through the Landmark.

It may not be out of order to say, that; we have a limited number of members and ministers who do not like the word duty. They take the position that all our acts are predetermined, and thus they eliminate the idea of there being any duty or lack of duty to perform.

If the reader is among those who are committed to that view, you cannot reasonably object to the above question nor to answers that may be given to the same, for, if all our acts, words, sayings or writings are unalterably predetermined, then

it is apparent, that; to object to any act, word, phrase, or deed, would be to object to things thus predetermined.

We have others who, to our understanding, play up the word duty to the point; that they appear to argue, that the blessings of the Lord are predicated on the faithfulness of man, to the point, man must perform before God can bless. Or that God is brought under obligation to bless according to man's obedience. We are told, that to reward good for good is human, to reward evil for good is devilish; but to reward good for evil is divine.

God hath and doth reward according to His mercy and not according to our just deserts.

In the true worship of God Pastor and People are moved to the service of God by faith. "Without faith it is impossible to please God, and all men have not faith."

In debating the respective duties of Pastor and Church, "FAITH in GOD and IN CHRIST THE LORD," as the foundation stone upon which rests the triumphant Church of God and from which all acceptable service comes, since it is in Him that we live, move and have our being; and to Him is due all the glory, dominion and praise forever and forever," it establishes the fact that every true service of pastor or people is the fruit of the Spirit, and the manifestation of spiritual life and not as a prerequisite to an acceptable service.

The minister who looks to things seen, to material things, alone, will not prove a comfort or blessing to a church.

The love of God and His people, and faith in the reality of things

divine, must be the basic cause of our service.

Duties, obligations or services, which are the outward manifestations of love, for God and for each other, are so varied and manifold, that we can no more give an outline or description of them than we can fathom the depths, scan the heights, or explore the lengths and breadths of the love of God.

As the man is head of the woman, so Christ is head of the Church, and each and every true member of the Church of God, are component parts of the body, all fitly framed, together, it groweth up an Holy Temple in the Lord.

Having said much, we have not answered the question, "What is the duty of a Pastor, a Church?"

(1) A pastor, unanimously called to serve a church, should be zealous in the service rendered to the Church. He should take heed to the scriptural admonition, "Take heed unto yourselves and unto the flock over the which God hath made thee overseers."

(2) He should endeavor with the ability God may give, to preach the word, be instant in season, out of season, reprove, rebuke, with all longsuffering and doctrine, should encourage, if not require, faithful attendance of the membership, and instruct, if need be, and insist on conformity to the Articles of Faith and Rules of Decorum, governing the Church when it was organized.

I have known members to be excluded for not conforming to Rules of Decorum which had not been taught by either precept or example. This is wrong. A rule, in time of trouble, should not be used, to

slay a brother who has not been patiently and lovingly taught the rule and its propriety.

(3) A Pastor should regard himself as the servant and not the autocratic ruler of a church. He should rule by love and in humility and not by force or in malice.

(4) A Pastor should be jealous of a Church He loves and serves; but not to the point of embarrassing worthy ministers who may be invited by the membership to pay them occasional visits; but when it becomes apparent, that outside ministers are preferred and receive more reverence and support than is being accorded to a pastor, it is sufficient notice to such a pastor that it is time for him to resign.

"What is the duty of a Church to its Pastor."

Answer, a hearty loving oversight and support. No pastor is perfect, and perfection should not be expected or should his name be cast out as evil, if he is found to be, like the membership, just an imperfect man saved by grace if saved at all.

(1) A pastor should be called by unanimous vote or consent of all the membership.

(2) Pastorial calls should be based on full fellowship and confidence in the ability of the pastor to render service acceptable to God and to the Church.

(3) A man should not be called as a matter of convenience solely, or with the covetous thought in mind that the most convenient man will be the least burden to the Church. Love for God, and for the pastor, and for the well being of the church, will usually bestir a limited number of the membership to a real-

ization of their duty toward their pastor and toward the poor and needy of the flock.

Experience and observation as well as the personal testimony of many able, faithful pastors, leads me to say, that; many of the members of our churches, do not concern themselves as to how their pastors are enabled to render service.

Many of our membership do not know and apparently care little, if anything, about the financial needs of Church or Pastor.

(4) If a Church is satisfied that it has been faithful to its pastor, and he persists in leaving them without his service, or a satisfactory supply, it may be well to consider a change; but not until the church has done its full duty, should it point to the unfaithfulness of its pastor. It is a poor rule that will not work both ways. If a church shows by its neglect, and acts toward its pastors and to others,, such a membership need not be surprised that the pastor loses interest in those who persistently show their lack of love or interest in their pastor, and; at the same time, such members usually show their affection and preference for ministers from without.

(5) A quite common error is committed by members of churches talking the faults and shortcomings of their members or ministers to outside members or ministers. This is a flagrant error. Love hides a multitude of faults; but the opposite of love makes mountains out of mole hills and to such we may say with the writer "Better to remove the beam from thine own eye, before

attempting to remove the mote from the brothers eye."

What I have written above has been written without premeditation and likely without the supreme care that should be used in treating upon so vital a question, however; we wish to say that, in our life of fifty years observation, we have seen and known of many irregular things being done by both pastors and churches; but our love for the Primitive Baptists cause and people, lead us to say, that; in our opinion such errors are usually of the head and not of the heart and that; as a whole, our people want to be right and do right.

May the Lord richly bless our Pastors and our Churches to fully appreciate each other, and to so live, and preach, as well as practice, things that tend to unite us all in the strongest ties of love, friendship and christian fellowship.

In giving a few thoughts as to the respective duties of Pastors and Churches, we do so with full knowledge and appreciation of the fact that each Church is a sovereign body and while it should be careful to live up to the Bible pattern, yet a church should not yield its own sovereignty to any man, or set of men, let them be known by whatever name they may choose to call themselves.

Frequently, Councils, Conventions or Associations, verge on to assuming superiority over the individual churches, and we warn our liberty loving Baptists against all such encroachments.

Such bodies, if to be excused, and kept in vogue must be ever kept as the creatures of the independent churches and not as governing bod-

ies assuming jurisdiction over the churches.

In hope,
O. J. DENNY.

CHRIST JESUS CAME TO SAVE SINNERS.

This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. 1st. Tim. 1st Chapter 15th. verse.

There is no passage of scripture of the same amount of words that more fully sets forth the whole scheme of redemption, and salvation than the above quotation. All the word of God teaches that Jesus, and Jesus only is Saviour. This is why He has the name of Jesus. "Thou shalt call his name Jesus, for He shall save His people from their sins." So Paul tells his son Timothy that it is faithful to say that Christ Jesus came into the world to save sinners. Jesus is the eternally appointed Savior. But He was to do certain things which was determined of His Father in order to save sinners and those things were to be done in the world and so Jesus came into the world. He is co-eternal and co-equal with the Father, and therefore as the infinite God filled the whole universe. "He was ever with the Father as One brought up by Him, and His delights were with the sons of men." 139th Psalm.

And John tells us that He was in the beginning, with God, and was God, and that He, the Word, was made flesh, and dwelt among us. So He is in the world now as He never was before. God manifest in the flesh, the man Christ Jesus, like all other men born of a woman, and

hence under the law and subject to all of its requirements, but fully able to obey it as the fullness of the God head dwelt in Him bodily. His was a body of flesh and bones like other men, and in it He could and did suffer. He suffered persecution, was shamefully treated, suffered pain and shed His blood, which blood was pure as He had no sin. Now all this was for an especial purpose, which was to the end that sinners should be saved, as stated in the text, to save sinners, not to try to save sinners, or to offer to save sinners, but to save them and that with an everlasting salvation. Men do things with a certain end in view. They sometimes attain their purpose, but as often they do not, but Jesus never fails. The word tells us that He shall not fail nor be discouraged. By the prophet He said, I am God and I will do all my pleasure and the fact that God sent His Son into the world is proof positive that it was His pleasure to save sinners and Paul tells Timothy that it is faithful to so declare it, and then I think I shall do no violence to the text to say that it is a saying of faith that is that one must have faith to say indeed and in truth that Christ Jesus came into the world to save sinners. Paul said that no man can say that Jesus is the Lord but by the Holy Ghost, and Jesus said that no man knows who the Son is but the Father, and no man knoweth the Father save the Son, and he to whomsoever the Son will reveal Him. So we see that a knowledge of these things is a matter of revelation and no one can really, that is savingly know that Jesus is the Saviour of sinners until Jesus is reveal-

ed to that one as his or her personal Saviour, and then that one knows that He is able to save unto the uttermost all that come to God by Him, for like Paul he now realizes that he is the chief of sinners. Notice Paul did not say I was the chief of sinners, but I am. As men see men, Paul was not the chief of sinners. He was not a violator of law, neither was he while he was Saul of Tarsus, instead he was very zealous for the law, and for the traditions of the fathers, very religious indeed. Just what the world called a good man, and surely as an apostle of Jesus Christ, a very useful man, a very self sacrificing man, did not even count his own life dear unto himself, that he might finish his course with joy and the ministry which he had received. But with all His usefulness and the abundance of revelation given unto him, He says, I am the chief of sinners. What does he mean? In what sense is he the chief of sinners? It is this. When God, who commanded the light to shine out of darkness, shined into his heart to give the light of knowledge of the glory of God in the face of Jesus Christ, it was then that he saw himself a sinner as he had never seen any man before, and this awful truth stays with him, and we hear him say, "In me, that is in my flesh there dwells no good thing." To will is present with me, but how to perform that which is good I find not. O wretched man that I am, who shall deliver me from the body of this death, and the children of God have fellowship with Brother Paul in this today, and say I am the chief of sinners. Not because Paul said it, but because they, like him, have been

brought before God in judgment, and in contrast with Jesus, who is holy, harmless and undefiled. They see and feel the awfulness of sin and their proneness to sin still, and so with Paul they say in truth, I am the chief of sinners, and their only hope is in Christ Jesus, who came into the world to save sinners.

JOSHUA T. ROWE

THE APOCRYPHAL BOOKS.

I have sometimes been asked, why the Church's Bible, or what is commonly called the Protestant Bible, the King James version leaves out, for the most part, the apocryphal books, while the Roman Catholic Bible, the Vulgate version of St. Jerome contains them?

Evidently, the apocryphal books are the writings of good spiritual minded men who lived and wrote at intervals after the days of Malachi the prophet of the Lord, and before the coming of Christ. All the Old Testament books were written in the Hebrew, while these books were written in the Latin or Greek languages. The Jews have never recognized them as inspired books. Christ and His apostles never quoted from them. Paul says, "That unto them (Jews) were committed the oracles of God." Rom. 3:2.

It is conclusive that the authenticity of the Old Testament was with the Jews, who were the authorized depositories of the oracles of God. However, there is not the slightest evidence that the writers of apocryphal books were moved to do so by the inspiration of the Holy Ghost. But there is unmistakable proof, that Christ and his apostles recognized the books of the Law,

the Psalms, and the Prophets to be the inspired word of God. It is true the apocryphal writers gave some useful historical information and some good moral code, but taught some things not in accord with the canonical scriptures, and, also, inculcated some erroneous things relative to doctrine and practice; yea, things that contradicted each other, which would evidence that the writers were not inspired.

The Roman Catholic Church would have her votaries believe that she had received from the apostles some traditional doctrine, and enjoined some observances not recorded in the New Testament. Such traditions could not have been adhered to, since the Roman church had no existence for more than a century after the last apostle had fallen asleep. It is true, that the Papacy claim their authority from Paul's letter unto the church of the Thessalonians as recorded in 2 Thes. 2:15, "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistles." Here it is declared that the church of God received her oral and written tradition and instruction from Paul, while the pretended claims of the Catholic Cult for certain doctrine and observance are unknown to the gospel church.

The church of Rome can give no evidence that her unscriptural traditions are the testimony of any apostle. Yet her glory is to foster her false doctrine and observance; for the Pontiff would have his tenets believe that the unwritten traditions are as surely inspired as the ones which are written. The church of God is satisfied with the

word of truth, and believes it reveals every principle of divine doctrine, and the complete order and manner of worship and service.

M. L. GILBERT.

LOUVINIE PIGG GREGORY.

With a sad heart I will try to write the death of my dear mother. She was the youngest child of Paul and Ann Pigg. Mother was born in Patrick County on Nov. 29th., 1857, died June 29th, 1930, in Pittsylvania County, Virginia.

She was married to H. C. Gregory in Feb. 1875. To this union were born eight children, as follows: Walter Gregory, Minnie Slaydon, Vannie Fox, Mary Oakes, Dennie Gregory, Roxie Thompson, Fannie Fuller and Charlie Gregory. She was a sufferer for 20 years, but suffered a great deal in her last year with what her doctor called cancer of the bladder. She united with the Primitive Baptist Church at Fairfield in June 1929 and was baptized the following July by her pastor Elder J. F. Stegall. She had a great desire to commune with the church so she was granted that privilege about two weeks before she died. She bore her sufferings with much patience and always trusted in her Saviour.

Her youngest son who lived near her was ever ready to do anything in his power for her comfort. So were all her children. We miss her so much but hope to meet her in heaven. Her funeral service was preached by her pastor, Elder J. F. Stegall, among a large crowd of sorrowing friends. Her grave was covered with many beautiful floral offerings.

Written by her oldest daughter,
Minnie Slaydon,
Sandy River, Va.

RESOLUTIONS OF RESPECT

Whereas, God has seen fit to remove from our midst our beloved sister, Mrs. Almata Edwards, a faithful member of Red Banks church. She united with the church May, 1887, and remained a consistent member until death. She was truly a good woman. Her every-day walk and conversation showed beyond doubt she had been taught of God. She was a great sufferer the last few years of her life, but bore it all without murmuring.

First, we desire to bow in submission to the will of our Heavenly Father.

Second, we extend our sympathy to the bereaved ones. May God bless them and comfort and lead them to worship with Him around the great white throne.

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

Elder Luther Joyner, Mod.
Mrs. Bessie Brooks Gay, Clerk

MRS. SARAH CATHERINE McLEOD.

Sister McLeod was born September 20, 1864, and departed this life March 4, 1930, making her stay on earth 65 years, 5 months and 14 days.

Sister McLeod, who before her marriage was Sarah Catherine Pleasants, was married to Mr. John McLeod on March 1, 1886. To this union were born seven children.

In the year 1901 she united with the church at Little Creek, near Smithfield, but moved her membership by letter to Willow Spring for convenience about three years ago, where she remained a faithful member until death.

To mourn their loss, she leaves her dear faithful husband, 6 children, 28 grandchildren, 4 great grandchildren and a host of relatives and friends.

Sister McLeod was a devoted wife, tender and considerate mother and grandmother and dutiful church member.

Therefore be it resolved:

1st: That we, the members of Willow Spring Church desire to be submissive to the good Lord's will, who knows and does all things well, feeling grateful to our Heavenly Father for the faithful example set by Sister McLeod, desiring that we may be blessed to emulate her footsteps by as promptly filling our seats as she has done.

2nd: That her dear companion may be reconciled to God's will and be comforted with the assurance that his loss is her eternal gain, and her children feel that while she is dead she yet speaketh by her influence.

3rd: That a copy of these resolutions be sent the bereaved family and a copy spread on our church book.

Done by order of the church in conference.

Elder T. F. Adams, Moderator
Carlie Adams, Clerk.

MARY A. BEHELER.

It is with a sad heart that I attempt to write the obituary of my dear companion.

Mollie, as she was always called, was born in Henry County, Va., April the 6th, 1864, died June the 22nd, 1930, age 66 years, 2 months, and 16 days. She was the daughter of James W. and Mary E. Bowles. She was married to the writer on December the 24, 1885.

To this union were born nine children, seven girls and two boys. Three of the girls preceded her to the grave. Those who survive her are her heart-distressed husband, six children, nine grandchildren, three sisters, two brothers and a host of friends and relatives to mourn our loss. We feel that our loss is her eternal gain.

Mollie was a kind and devoted wife. She was industrious, her hands were never idle. A dear and affectionate mother, her advice was always good. She was a good neighbor and kind to all. It was her pleasure to entertain strangers. She

never turned the beggar away hungry.

Her disease was neuritis, for over five months. From this dreaded disease she suffered more than any mortal can tell. She was sick over five months, the most of the time being perfectly helpless. She was very patient in all her suffering. Dear Mollie received a hope in Christ, the year 1893. She joined the Primitive Baptist Church of Charleston, W. Va., on the 1st Sunday in May 1913 and was baptized on the 18th of the same month by Elder B. F. Robertson in which she lived a consistent member until death. She was a strong believer in salvation by grace. It is so hard to give up our loved ones. But God's will be done. He blessed me with a good and loving wife for nearly 45 years in which I feel thankful. The Lord giveth and the Lord taketh away, and Blessed be the name of the Lord.

Funeral services were conducted by her pastor, Elder B. F. Robertson and assisted by Eld. C. M. Pendleton. The preaching was good and they both spoke many comforting words to the bereaved family, after which the body was conveyed to the family burying ground and laid by two of her daughters, to await the resurrection morning.

Written by her devoted husband,
JOHN L. BEHELER.

RESOLUTIONS OF RESPECT

Inasmuch as it pleased our Heavenly father to remove from our midst, by death, on May 4, 1930 our much loved pastor and member of our church at Maple Hill, Eld. Isaac Jones, who served us faithfully for a number of years,

Therefore be it Resolved:

First, That we bow in submission to Him who doeth all things graciously and well.

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

Done by order of the Church at Maple Hill on Saturday before first Sunday in July, 1930.

R. W. Gurganus, Mod.
J. C. Fisher, Clerk.

CHANGE IN MEETING PLACE.

Mr. S. B. Denny,

Will you please publish in the Landmark the change in our meeting at Lamm's Grove. We have changed it from the second Sunday to the first Saturday and Sunday.

On Saturday the meeting will be at two thirty, and on Sunday at eleven o'clock.

Lamm's Grove Church is on number 75 Highway, twelve miles west of Sanford in Moore County. This change was made in conference the second Saturday in September 1930.

R. L. Commer,
Church Clerk
Cameron, N. C.

THE PURPOSE OF ZION'S LANDMARK

“Ask for the old paths where is the good way.”

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

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

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

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

NOTICE!

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO.,

Wilson, N. C.

Zion's Landmark

Devoted to the Cause of Jesus Christ

EXPERIENCE.

Dear Sister Garrard:

For many days during this summer a voice seemed to speak direct in me saying, Give what thou hath to the poor. I began to look around and found a few articles I wasn't using but very little so I gave them away. Again a voice said, Go and sell what thou hath. I knew I had but little that I could try to sell so I offered my clothing for sale. After selling my finest dressing the same little voice sounded in my ears each and every day these words, "Write for publication what has been given to thee." My feelings are that there has been so little given to me and having many doubts and fears, that it is not of the Lord for me to write I have refrained from making an attempt. From a very small child I had rather be a hearer than a speaker. Now I feel like it is better to read than to write.

In the year 1925 I became very heavy burdened and I began to wonder what was the matter. It seemed I could do nothing successfully. At the time I was engaged in teaching school. All at once I became disinterested because I felt myself to be a poor instructor. I would look into the children's faces and feel sorry for them. Then I wanted to come home and help mother and wished every day for school to close. When school was out I came home and tried to help

mother, and my mind was so near taken from worldly affairs, and placed upon heavenly and divine things, I made a complete failure. I would make biscuit, put them into the stove and forget that I ever made them. Mother would come in and find them almost burnt up. Then she would say, "Fannie have you forgotten how to cook?" I did not want her to know I was like this, I would make no reply; but thought I would try to do better but instead I did worse and finally went to the field to help. Very often this question would arise, "What is a hope?" I looked this little word up in different dictionaries but the definition did not satisfy me. So one Monday morning early in the spring, Floyd, my brother came down and asked if I would like to help James replant his field of corn down in the low grounds. He had about six acres there. James and I went and while replanting, Brother Charlie Hall appeared in the air about ten feet from me and seemed to follow me up and down those corn rows, I thought, for about three hours explaining to me what a hope was. I will state that I heard him explain again while in the stand preaching before he died. This was a feast to me. James I guess grew hungry and said several times, "Aunt Fannie let's go to the house for dinner." I was enjoying myself so well I did not care for dinner but lay my hoe down and

went with him. After dinner we went back. Then another voice seemed to talk to me the entire afternoon; telling me things I did, dreams I had had and foolishly cast aside; I had no confidence in them and visions during the past nine years; and often would say, "Now these things I tell you write them to Brother Hall." It sounded so foolish to me I felt like it would never do. I would write several pages, then burn them until a weight came into my forehead which seemed to me would weigh fifty pounds. My health began to fail; I felt sure mother, father, and Floyd or I would die. From Easter until the Fourth of July I only had two sound hours sleep and that was given to me one day from twelve to two o'clock. I do not have words to express my feelings during the time. I was made willing I hope by our dear Saviour to write what was given me that afternoon. A voice seemed just over my head putting the words in my mind almost faster than I could write. Otherwise I wouldn't have written it for anything. Then the weight in my forehead disappeared. On Saturday morning before the first Sunday in July these words were spoken to me with great force, "Go to Angier this afternoon, spend the night, take that letter to Brother Hall and be baptized tomorrow morning. I began to move in a hurry to get my clothes ready. I was afraid to refuse. My people knew nothing about this, I kept it all to myself. After dinner we had company, but it didn't cross my mind to stay at home; I walked out telling them to come again. My thoughts were this: "If ten thous-

and people come here this afternoon it will not prevent me from going to Angier if I am able to walk." I had three ways to go. I went and gave the letter to Brother Hall just before we left the church yard. Then a feeling passed over me that this means life or death. I spent the night at the home of Brother Frank Adams. I felt like I was ordered to appear before a judge all night. The next morning I didn't feel like being up. I was sick and miserable; though tried to keep it hidden. I had but little thought of being baptized that morning; but when we reached the pond where Brother Everett Dupree was to be baptized, they began to sing, and something put me to walking and when I stopped I found myself standing in front of Brother Hall with my hand in his as if to say, "I want a home with you dear people if no one has ought against me; but I didn't say anything; except I tried to answer his questions. To my surprise they received me and when we went into the water I felt like if Brother Hall turned me loose to baptize Brother Everett I would go straightway up. This was the most beautiful water I ever saw; seemed it was clear as crystal. When we came out of the water I looked down at my clothing and saw it was wet, then I thought to myself, what in this world have I done? A burden left me while in the water which I felt like I could not carry another day. I dreamed of being baptized six months before this and in my dreams I knew nothing about what happened with me until I was wading out of the water; and not one of my people present; and it came to pass almost

like I dreamed it. For a few days of the next week I was lifted up in my feelings. I thought I would never see any more trouble. I grassed cotton one of those days and it seemed to me I hardly touched the ground. The next Sunday morning still feeling highly lifted up I prayed for something to come along and take me down; for I was afraid I would do or say something I ought not. I had written a letter that week to Brother Hall, and about nine o'clock that morning a voice spoke to me and said: "Fannie there is one sentence in that letter that isn't correct, Brother Hall will take it to Angier the next meeting and they will turn you out." I thought if they did I would be in a worse condition than ever. I tried to beg the Lord for mercy, but it seemed to me my prayers did not reach anywhere. I remained in this condition for several days. One night after retiring, a little white thread about two inches long appeared before my eyes with a hard knot tied in the center; and a voice spoke to me and said, "Don't worry any longer; you are tied to those people as securely as this knot is tied, and it cannot be untied." This seemed to revive me; and I began to enjoy going to preaching again. But felt to be very little in the presence of God's little ones.

Last Spring I felt like something was going to take place with me; and I began to wonder what it could be. I grew more and more fearful. I made the following remark several times; I felt a desire to die, and leave this world. One of my aunts died after this; and while attending her funeral my wishes were this all the afternoon.

I longed to take her place; that she might live, she looked so sweet to me. I was the first to arrive at home that afternoon; and when I opened the door a voice seemed to speak in me saying, "Fannie, what if you were to die." I passed through the house and went out in the back yard crying. A few nights after this, I dreamed my sister Daisy, in the flesh and spirit also I hope, appeared at Sister Hall's; we went upstairs and found my coffin. We started down stairs; she at one end and I at the other. When we reached half way down the stairway, we stopped; I went to the side and began to inspect it; and found it padded inside about six inches thick; I lay my hand in it, and it felt very soft. Then a mixture of joy and sadness passed over me. It was joy to think it was a soft place to be laid out in, and sadness to think I would soon pass away with little hope of ever meeting my loved ones again. Then we came on down that stairway and started up another flight of stairs, when we reached half-way of this one I looked down at my right shoe heel and saw that the patent leather on it was split in several places and ruffled up from the bottom; here I woke and while meditating over this I began to wonder if my time was near; my only hope of living awhile longer was my coffin wasn't complete. It had no lid. On Tuesday before the fifth Sunday in June I felt that I would die any time; and to do everything for mother I could and part of this work was sewing. When I finished, it was eleven o'clock that night; and I do not remember that I ever desired to talk to mother and father any

more than I did then. Mother came to me at ten and said "It's time to go to bed." But my feelings were it was death to stop working until I finished; and death to work. No tongue can tell my feelings during that day. That night when I retired death seemed to strike me in the soles of my feet and began to creep over me; I wanted to call mother and father to tell them I was dying; but this thought entered my mind; if I die I am nothing more than a drop of water in a bucket: so I will not disturb them. I folded my hands, closed my eyes; and by this time death seemed to have crept over my knees. I cannot tell what took place with me then; I do not know. But when God saw fit to open my eyes again it was daylight. I raised up and peeped out the window, and asked myself this question "Is this really another day?" Then I grew more and more distressed. Saturday I felt I had no promise of another day, and wasn't interested in going to church, or doing anything. Sunday my people insisted that I go to Fellowship to the Union Meeting, and made a way for me to go. I didn't care to go but went. On my way down there a veil of darkness dropped over my eyes. Then I wanted to go back home for I felt like I would not live until I got there. When I reached Fellowship I didn't feel worthy to walk across the church yard. I went into the house, and everything looked lovely, and I enjoyed preaching very much; and while singing the closing hymn, I could not help shedding tears because I felt like I would never see those good people any more. When I reached home

I had a feeling I cannot express. I felt like this was a day added to me. All during the next week I felt I was standing at death's door, and it came in my mind if I die I want my room dressed in white, with two white flower pots over the furnace. So I went out and gathered three very pretty white flowers with the intention of gathering three more later. When I started in the house with them a flash of light came down in front of me, and these words came into my mind with great force, "Amazing Grace How Sweet the Sound." I stood still, and began singing these words. We had a part of this hymn on a victrola record; I went in the house made one flower pot then hurried to the victrola and played this record over and over. It was sweeter to me than ever before. Some time during the week I heard Floyd was going to Bethsaida on the following Saturday. I had a desire to go with him; but had asked him to take me with him so many times I felt like it would never do to ask again, and finally said, "I will not ask him. He never refused to carry me when I asked him; if he had room; and lots of times he did not wait for me to ask but came for me; for which I felt thankful, but unworthy of his and Pauline's thought of me. When Saturday came I was more anxious to go than ever; and felt that I could not stay at home. Still I continued saying in my mind: I shall not ask him. Then these words were presented to me, "Ask and you shall receive; but do your work first." I went to work, scrubbed the floors and other necessary work in the house; when I got through it was past nine o'clock,

and the next thing I knew I found myself halfway to Floyd's to get to go with him; but still saying, "I shall not ask." When I went in I found him about ready to start. I sat down. After a while I said, "Floyd, who are you going to take with you today?" He said, "No one, why, do you want to go?" I told him I would like to. He told me to hurry, and get ready. I guess I was ready in fifteen minutes time. When we arrived there; I went in not knowing anyone; but thought they were the loveliest band of people I ever saw; but felt too unworthy to be in their presence. I enjoyed my visit, and hope to have the sweet privilege of going again sometime. Next morning I had a mind to go to Angier but did not want to ask any one to take me. Before I got up that morning a voice said, "Shout aloud, Lord have mercy on me and help mine unbelief." I did not like the idea of shouting so would not for fear I would alarm my people. Then a voice spoke again saying, "If you do not I shall send mother, father, sisters, and sister's children in here." I still would not and here came the children, one at the time full of play. I tried to send them from my room. They would not go. Then I heard other steps coming. I wondered what this meant. I got up, went out on the porch, and tried to shout those words but could not. Then the same voice said, "There will be no rest for you here today." I was so full of tears I could scarcely talk all day. Sure enough I found no rest. It was nearly three o'clock when I got through in the kitchen. And when I went out to milk, that afternoon the cow kicked me across

my ribs without a cause on my part; and seemed almost to knock the breath from me: I struggled three times for breath. The milk went from the top of my head to my feet. I sat down and finished milking. I never like to complain; so I did not tell my people about getting hurt until bedtime. The next morning I could not walk very well and I went to milk again. The cow still seemed angry with me; her eyes seemed to pierce me through. Oh! she looked horrible to me and if I ever tried to pray I did that morning for her not to kick me again. I can't tell how thankful I felt when I finished milking. These words came to my mind, "Through many dangers, toils, and snares, I have already come." When I strained the milk and put it away; a voice seemed to say, "Get the Bible and read." I went for the Bible, opened it, but could not read a word with understanding. Then it said, "Pray to the Lord for you to read with understanding." I could not pray. I began to cry because of this; and because I could not work. Mother came in and asked what troubled me. I told her I could not work. She told me that I should not work if I was unable to do so. I grew more miserable than ever; I could not be still. Later in the morning I took my hymn book, lay down across Emma's bed; something unusual for me to do. Then a voice seemed to say, "Her bed is too good for you to lie on." I went to my bed. Then it said, "Your bed is too high." I then got a quilt and placed it on the floor beside my bed, and lay on it the rest of the day except when I wanted something. Now my people were willing to do for

me and I appreciated their kindness; but I never, from a child, liked to ask a favor; although I have at times, but when I did I would always regret it; fearing to cause one any trouble. That afternoon I thought if I could live and dwell here in the space of this quilt, and eat the crumbs that fell from my father's table it would be too good for me. I felt like I had a just kick from the cow. One of my cousins came in to see me that afternoon and seemed to be astonished at my lying on the floor from the remark he made when he came in. I did not tell him my feelings. I was afraid to talk. After this I wanted the Lord's little ones to visit me and tell some of His dealings with them, and began to think hard of them for not coming until the Lord showed me that I wasn't fit for any one to visit me by placing a small bundle of old filthy rags just up over my face and said, "You are just as filthy as these rags;" and the odor I cannot describe. While on the bed I was shown, I hope by the Lord Jesus Christ that there wasn't a doctor who could ever lift me up in life again. Part of the time I felt like I would faint away any moment. I could not raise one finger. Then again I would be given strength to walk to the kitchen and back for lunch. I wrote Floyd and Pauline my condition. Floyd came and wanted to send for the doctor; I told him that would do no good. Pauline sent me word to pillow myself up, get in the car and go to the club meeting. This hurt my feelings and I began to cry. Then a voice said, "Read Job. He had some very miserable comforters." I turned to Job and

read. I couldn't help but sympathize with him. I will tell you of a vision I had one night after this: I retired early and went fast asleep; something unusual for me to do at that time; because sleep had gone from me. I was wakened suddenly about midnight by the creak of the screen door. I looked to see what it was and saw Christ coming in. He came to my bedside, took hold of my right heel, shook it and said, "Come, go home with me." I thought I screamed to the top of my voice to let me live awhile longer and help mother. He turned and left my bedside as if to say He was going to visit each individual's room. I went back to sleep, and dreamed of getting ready to go with Floyd to Angier. Before I was wounded I had been to town and bought some material to make a dress; and had planned to make it in the style of today. When I grew able to sew I decided to cut out my dress and make it, but to my surprise when I started my scissors were guided another way. Then I began to wonder how the dress would look. When I finished, it was a style of a few years ago; and there wasn't one stitch put in the dress like I wanted it. While making it I seemed to hear a voice saying, "Send to town and get a hat to wear with this dress and I will be your selector." This did not meet with my approval; because I always like to do my own selecting, yet I was made willing to send. The hat came and I felt more thankful of this one than any I ever owned. I felt like it was a gift from God. Then I was impressed to read Hymn No. 188, just two lines each day until I read it through. How much I

enjoyed this hymn no tongue can tell.

Brother Xure Lee came to Willow Springs the next meeting, spent the night with us. We enjoyed having him; and I hoped he would visit us again. On Sunday while he was preaching, I was lifted up in my feelings; and thought I would never see any more trouble. That evening the tempter came again and continued to stay until Monday. I wasn't able to be up, but little. On the following Tuesday night I viewed Hell and a small portion of Heaven; I was wide awake. I saw myself standing facing East. I looked to the North and there was Hell placed at the foot of a long slanting hill in a large field, surrounded by woods; with the exception of a broad road leading down to this place a little way from where I was standing. In the center of this field was a great fire. Around this was a great smoke; and in this smoke was a body of people and many wild beasts stifling for breath. One of those beasts with long white teeth appeared to me as a bear, he was so large I could not reach around him. He rolled from this smoke on up the hill; then to where I was standing; but the last time he rolled over his face was pointing back toward hell. He did not offer to hurt me. After viewing hell I looked to the East. There I saw, in portion, Heaven. It was placed up in the air. I could see gold and diamonds glittering there; and the path that led there was a very difficult one. This path seemed to be made of white plank, six inches wide and one inch thick. They were laid with the edge up. The first plank was laid

out a little way in front of me; pointing east and west. The second was laid pointing north and south; some distance opposite from the other, and between these planks were dark deep valleys, filled with pieces of rotten leaves, and rotten logs; there was no way to get from one plank to the other; except by the power of God. This path continued all the way to Heaven. The next day while meditating over this; a great fear came over me; and I thought I was going to be cast into Hell; and so much desired the prayers of God's little ones. I felt to know I loved them with an everlasting love.

Some time after this I became submissive to the Lord's will. If He saw fit to cast me there I felt it would be just. Then I viewed myself down in a deep valley, gazing upon the running water. No way of getting out except by the power of God. By this time the majority of the cooking and caring for the house fell to my lot; while others were housing the crop; this was a great burden to me; because my mind, in a sense, was taken from this world. I came to the conclusion that I was going to become insane. Then a voice spoke to me and said, "Fannie other people are thinking so too, they are talking about you. Get out and go around some." I got up from the dinner table one day and told my people I was going to a neighbor's house on a little business. I stayed there an hour or so; then it seemed like I could not come home until I went to the next house to see the sick. After being there awhile they told me that people had been making inquiries about me and

wanted to know if I had gone crazy; then I heard it from different sources. My prayer has been Lord give me strength to endure to the end.

Now my sins come before me which makes me feel that I have never done anything right. It's my wish to do right, and the more I try the more I fail. I often find myself doing that I would not do. One night not very long ago I woke up crying about twelve o'clock, and continued thus for several hours; feeling destitute without a friend; even my people were not my friends. Oh! if I could have felt that I had just one friend in this wide world it would have been a great consolation to me. Last fifth Sunday while at the union meeting at Middle Creek I felt to be one alone. After dinner I just wanted to go down into the woods and pray the whole afternoon. While they were singing the closing hymn it seemed to me the members were singing in heaven, and I standing off looking at them.

Sister Lizzie if you see fit to cast this into the fire I will love you much the more.

Remember me to Aunt Mag and all the dear ones at your home. I enjoyed every minute while there. You all were so nice to me. Come to see me.

Lovingly,

A little, and a very, very little sister, if one at all,

Fannie Hester Adams,
Willow Springs, N. C., Route 1.

EXPERIENCE.

Bro. Denson:

As I have in my mind to write a little of my experiences and also have been requested to do so, al-

though I feel so small, so unworthy, unfit. I don't feel like it's worth anything to anybody but me, as I go back and view my past life over, it's sweet in my soul.

I think I was about 8 years of age when the Lord began to visit me and to impress things in my mind. I was told that this world in which we live was to be destroyed with fire and I began to study how I was going to escape that awful time, and I was sure it was coming and I would dream it had come and I didn't know anything to do but try to pray and ask God to save me from that destruction. I knew I was going to be destroyed and I would dream I took wings like an angel and flew away from it all and I would wake up and find it was a dream.

In about 5 years from then I dreamed my mother and I were traveling a narrow path. It was white as snow and at the end of it was a white mansion and the brightest light I ever saw. It would flash like lightning and when it was light we could travel on and then the light would go out, and we would stumble out and couldn't find it. We traveled this way, first in then out, until we reached the end and Christ met us at the door and spoke and said, "Come inherit my Kingdom, ye blessed, prepared for you from the foundation of the world." And I woke up. I told my mother of these dreams and she would forget them and go on for years and then ask me again what it was, and I told her I hadn't forgotten them. They are just as fresh in my memory today as they were then.

When I grew up to be old enough to go with young people I was

peculiar to myself. I couldn't enjoy myself as others seemed to do. I didn't have any desire to go to parties, dances, or shows. I felt that I was one to myself. I felt to be cast down. My mother would call me old grandma, because I wasn't like other young people. In 1910 I was married. Sometime the next year I had an awful headache and I fell across my bed. I thought there was an awful storm approaching and I was on the front porch gazing up at the cloud and it burst and Christ appeared and said to me, "Mary, take up the cross and follow me." And the cloud gathered back together and disappeared and I awoke with a great fear in my mind. It seemed at times that my burden was so heavy I couldn't carry it and sometimes it would wear off. I went on this way a good while and then there was a revival going on in the warehouse and I got to going. I thought it was time for me to do something and so I did. I committed the greatest sin I ever did. I united with the Missionary Baptist Church and have never been forgiven for my sins. I didn't love those people. After I was baptised I saw my mistake, and O, how troubled I was that I never took the right hand of fellowship. I never communed with them. I was so troubled I couldn't sleep. I couldn't do my work. I just walked the floor and tried to ask God to have mercy on me, the greatest sinner in the world. I saw the gates of hell open for me and I knew there was no way of escape. I would try to read my Bible and there was no comfort for me. The only crumbs I got was at my sister's house, Mrs. Page. She would go to

church on Saturday and Sunday and I would go to her house on Monday to hear her talk about the preaching. That was my comfort, but I didn't want her to know it or anyone else. I got to going to the falls once in a while, but I didn't want anyone to know what I was going for. I tried to ask the Lord if this was the true church. I wanted to know where the true church was. He appeared to me and said, I am the Church, the Way, the Truth, the Light. Well I was satisfied if I belonged to Him. What difference did it make about the different denominations here in this world. If we belong to Him, we are safe in His hands. I went to the Falls on the Sunday morning that Bro. Ward, his wife and mother-in-law were baptized, and I couldn't help from shedding tears. I felt so cast down and so little among those good people. One of the deacons stepped up and spoke to me and said, "You want to be baptized in running water in the river?" I said, "I would be the happiest person in the world if I could be baptized out there." He said, "Maybe you will sometime." I went on this way, begging God day by day and night to have mercy on me, a sinner, and to deliver me of the load I was carrying. I went to bed one night and for the last time all I could say was, "Lord have mercy on me." I thought I would never see day again, but when morning came it brought glad tidings of joy to my soul. I woke in a new world. Everything was new to me. I loved everything. My soul was filled with love. I was running over with love. Everything was praising God, and I believe I

was praising God, too. O, how I wanted to tell some one of this Saviour and what He had done for a poor sinner like me. I tried to tell my mother and sisters a little about it, and they spoke comforting words to me. I felt sure I knew where the Shepherd fed His flock now and tried to present my body there that my soul might be fed with the heavenly things that He has stored up for them that love Him.

O, how I wanted to be baptized and live with you people, the happiest band of people on earth. On April 9, 1922, I went before the church at the Falls, feeling that I had nothing to bring. "Naked, I come to thee for dress." But O, how I loved you all and to my joy I was received and baptized that afternoon. O, the joy I received. What a heaven this is below, our Redeemer to know. I felt I would never see any more trouble, but I have since learned that God's children don't walk this life on flowery beds of ease. It is through great tribulation that we enter the Kingdom. As long as we have the light we can see to walk straight, but so many times I get in the dark and have doubts and fears and feel surely if I was a child of God I would not have to undergo all of these trials. Still, I realize there's nowhere else to go, no one else to trust. I feel with Ruth: "Entreat me not to leave thee, or to return from following after thee." I want to live with you people and die with you and be buried where you are. I had rather suffer the affliction with the Lord's people a little while than to dwell in the tents of the wicked for a season. I feel that

we are a people living by faith, not having received the promise, but seeking a city to come, whose builder and maker is God, who speaks and it is done, who commands and stands fast, unchangeable, whose mercy endureth forever, who is able to deliver and does deliver and will deliver. He is God and besides Him there is no other. He does all His pleasures in heaven, and among the inhabitants of the earth. So let's press on, dear soldiers of the cross, and gain the victory. He that endureth to the end shall be saved. When the war is ended we shall meet our Saviour and be satisfied. So if I am one of that little flock it was the grace of God that did it all, nothing I ever did or ever can do. Salvation is of the Lord. I don't feel that any one that the Lord has stripped of all their strength and self-righteousness, brought them down to the sovereign throne of grace and placed His banner of love over them can say and tell that it was their works that did it. He says, "I write my laws in their minds, print them in their hearts. I'll be unto them a God and they shall be unto me a people." I believe they will trust Him.

Bro. Denson, I feel there will be many mistakes here, as I feel I am full of them, and if you feel that this is not worthy of a space in the Landmark just cast it aside and it will be satisfactory with me. I don't want to take up any space that some one else could fill with better things, so I will close, asking you to remember me in your prayers, and come to see me when you have a mind.

Mary E. Daughtridge,
Rocky Mount, N. C., R. 4.

Zion's Landmark

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

Editor

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

Associate Editors

Elder M. L. Gilbert—Dade City,
Fla.

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

Elder J. T. Rowe, 704 Deepdene
Road, Baltimore, Md.

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MATT. 5:20.

Jesus said, "For I say unto you, that except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter the Kingdom of Heaven."

That is as true today as when Jesus said it unto His followers, and it is sufficient cause for us to try to understand what was the righteousness of the Scribes and Pharisees.

The Scribes were originally copyists of the law; but in the time of Christ's ministry on earth they had assumed the role of interpreters of the law, and were therefore teachers as well as writers or scribes, and the great mass of the common people being uneducated heard most they knew about the law covenant and teachings from the religious rulers, Scribes, Pharisees and Sadducees.

The Scribes were educated from youth up, were usually seen in the Court-Rooms and Colleges; but most frequently in the Jewish Synagogues and were ordained or set apart, usually at around thirty years of age, as Scribes or writers and teachers of the law. They were members of the Sanhedrin Court, or the Court of Appeal or Supreme Court as we would call it.

The Scribes and Pharisees held that they were the guardians and interpreters of the written law of Moses and claimed further that the written law had been supplemented by the oral law, likewise derived from God, through Moses and further that they were the medium through which the people were to be raised to their level of strict observance of the Oral law.

The Scribes and Pharisees affirmed, and the Sadducees denied that there were Angels, Spirit, and Resurrection and life eternal, in store for those who were doers of the law.

When Paul was before the Council, he saw that some were Scribes and Pharisees, and some of the same Council were Sadducees, and "There arose a dissension between the Pharisees and the Sadducees; and the multitude divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit; but the Pharisees confess both. And there arose a great cry; and the Scribes that were of the Pharisees part arose, and strove, saying, we find no evil in this man; but if a spirit or an angel hath spoken to him, let us not fight against God." Acts 23:8-9.

Jesus not only said beware of the doctrine of the Pharisees and the

Sadducees; but called them hypocrites in that they were teachers of the law; but not doers of the law. He said. "Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of the mint, and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."—Matt. 23:23.

"Ye blind guides, which strain at a gnat, and swallow a camel. Woe to you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe to you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so outwardly, ye also, appear righteous unto men, but within ye are full of hypocrisy and iniquity." Matt. 23:24-28.

The Law and the Prophets, foretold and pointed to Christ. They were a shadow of the perfect law of life in Christ Jesus; but the Scribes and Pharisees could not discern this fact. They were greatly displeased with Christ because He sat with, ate with, and kept company with the common people, sinners, who heard Him gladly.

This favored class, in society, the Scribes and Pharisees, could not see in Christ, a panacea or cure for the sinner's wounds. They could not understand how Jesus, sitting at meat with sinners, came not to destroy the law; but to fulfill it.

He said, "Think not that I am come to destroy the law or the prophets, I am come not to destroy; but to fulfill: For verily I say unto you, Till heaven and earth pass, one jot, or one tittle shall in no wise pass from the law, till all be fulfilled."

They professed to be the living examples of those who were keepers of the law; but as a fact Christ alone kept the law and fulfilled its demand by the shedding of the only sinless blood of all time. He thus magnified the law and made it honorable; but showed that all the justice of the law could do was to condemn, while Grace and the Truth and the imputed righteousness of Christ was all of grace, as it was given in Christ, who became our sin bearer, and the end of the law for righteousness unto every one that believeth on His name.

We read. "Therefore, by the deeds of the law there shall no flesh be justified in His sight. For by the law is the knowledge of sin; but now the righteousness of God, without the law it is manifested, being witnessed by the Law and the Prophets; even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all those that believe. For there is no difference, for all have sinned (None have kept the law save Jesus Christ) all have sinned, and come short of the glory of God; being justified freely by His Grace, through redemption, that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in His Blood, to declare His righteousness for the remission of sins, that are past through the forbearance of God; to declare, I say, at this time,

His righteousness; that He might be just and the justifier of him which believeth in Jesus."—Rom. 3:20-26.

Therefore it is clear that Jesus did not condemn the moral law or the keeping of the law, as best they could; but rather commended their observance of the moral law; but condemned them in that they neglected the weightier matters of the law, judgment, mercy and faith.

He said to this self righteous class. "Search the Scriptures, for in them ye think ye have eternal life and they are they which testify of me." And ye will not come to me, that ye might have life, I receive not honour from men; but I know you, that ye have not the love of God in you."—St. John 5th. chap.

He continued saying, "I am come in my Father's name, and ye receive me not; if another shall come in his own name, him will ye receive." Therefore, we do not marvel at His saying, "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter the Kingdom of Heaven."

Times have changed. Eternal truths never change. The whole Bible theme teaches that we should earnestly endeavor to lay aside every weight, and that sin that doth so easily beset us, that we may run with patience the race that is set before us, ever looking unto Jesus, the author and the finisher of our faith for every help in time of need, and that in Him is life and immortality, and to Him be all the glory, dominion and praise forever and forever.

In hope,

O. J. DENNY.

IN MEMORY OF MRS. JULIA DUPREE.

It is with a sad heart that I attempt to write the death of my husband's mother, Mrs. Julia Dupree.

Before her marriage she was Miss Julia Young. She was married to J. T. Dupree sometime about fifty years ago. To this union were born eight children; four girls and four boys. Their names are: Leamon, Ida, Maylou, Amelia, Everett, Furman, Samson and Young, all of Angler, N. C. All are living except Leamon and Ida who preceded her to the grave many years ago.

She was born April 16, 1857 and died August 9, 1930, making her stay here on earth seventy-three years, three months and twenty-four days.

She leaves to mourn her departure, two girls, four boys, nine grandchildren, one brother and two sisters.

She lived a lonely widow's life for nearly twenty years, but we can say, indeed, that her's was a very beautiful Christian life. She was a good woman with but few words. She never spoke any harm of anyone. If she could not say any good of them she would not say anything.

She seemed willing and ready when the Lord called for her. She passed away very quietly with a sweet smile on her face.

Mrs. Dupree never united with any church but was a faithful believer in the Primitive Baptists, and it seemed to give her great joy and pleasure. She loved this doctrine to the end.

She had been in feeble health for several years but was able to be up most of the time, up until about two weeks before she died, when that dreadful heart trouble took her.

She bore all her suffering and all the trouble that was put on her with the most patience of any one I ever saw. She never grumbled at anything.

We sorrow not as those who have no hope. We feel there was a crown of righteousness laid up for her. And not her only, but for all that loved the appearing of our blessed Lord.

Dear children and loved ones, we have so much to feel thankful for and to see such a beautiful example of a Christian's life laid down before us all that we should remember to thank our Lord for His goodness and mercy shown to us.

We feel that now in this lonely hour of distress and grief that anything or all we can say would be of no good to her. But we have to look to the One who has all power and can comfort our weary souls and heal our broken hearts. He is that great physician and divine healer. He heals our wounds and soothes our fears. He has promised never to leave or forsake us. He is our shield and hiding place. We can go to Him in our prayers. He knows our needs before we ask of Him. And we beg Him to be with us.

Funeral services were conducted by Elder Floy Adams and assisted by Eld. A. L. Holloway.

After services her body was laid to rest near the grave of her brother, Franklin Young in the family cemetery. The dear pastors spoke comforting words to the bereaved children and loved ones left here to mourn her going.

No words will ever be so sweet
As the words you used to say
No hour will ever be so sad
As the hour you passed away.

Death has robbed us of a mother,
Of one we loved so well,
Taken from his world of sorrow,
Safe at home with Him to dwell.

Down in the grave where mother was laid,
Sweet is the memory which never shall
fade,
Others may think that the wound is healed
But little they know what our hearts have
concealed.

Prepare us Lord to meet her,
Who has gone on before
That we may all dwell together,
Where parting comes no more.

Written by her son's wife,
Mrs. Bverette Dupree,
Angier, N. C.

MRS. SUSAN L. GRIMES

By request of the Conference at Spring Green Church, I will write a short sketch in memory of my dear aunt, who died suddenly at her home near Robersonville, June 21, 1930. She was the daughter of Hareum Robuck, and Charity his wife and was born Oct. 6, 1859 making her near 71 at her death. She was married to Stephen L. Grimes when a young girl. Having spent many useful happy years together, he being called away two years ago last April. To their union were born 9 children, 6 boys and 3 girls, all living except one son, who died when a young man.

She had been to her church on fourth Saturday and seemed unusually well, enjoyed the meeting, and had returned home and made preparations for the meeting the next day. When she was stricken with apoplexy of the brain she complained to her daughter of a terrible pain in her head and she didn't live but thirty minutes. It was a great shock to her dear children and to the community for she was loved by all who knew her. She was a dear good woman, always doing for and helping others when in need. I never knew a happier home before Uncle Stephen died. He was a good man. They seemed to enjoy life so much together, going to church and entertaining company was their chief delight. Rich or poor always received a welcome that gave lasting friendship though after she lost him she never seem-

ed to find much pleasure in this life, always longing for her time to go to her reward in a better land where we hope to be one happy family in the Lord, where all will be joy and peace and no sorrow will ever be. She had often expressed a desire to go when her time came just as she did. She had just told me of a beautiful dream she had about four weeks before she died, of being with her dear husband in a beautiful place and all was happy and how she did enjoy it. She was the last of her generation to go. All brothers and sisters gone on before. We can but feel as the song, Oh happy day, when saints shall meet to part no more the thought is sweet. Her funeral services were held Sunday afternoon by her beloved pastor Elder B. S. Cowin, and W. E. Grimes, at her home among a large crowd of sorrowing relatives and friends and her remains laid beside that of her husband in the family cemetery. There to sleep that sweet sleep from which none ever wake to weep.

Written by her niece,
ANNIE EDMONDSON.
Spring Green Church.
Done by order of Conference.
J. L. ROSS, Moderator
W. A. ROSS, Clerk.

MISS BELLE MERRITT.

By request of my mother I am writing the death of my dear sister, Miss Belle Merritt.

She was born May 6, 1902 and died November 16, 1928. She was an invalid for 16 years and a true friend to every one she met. She was a girl that whatsoever fell her lot always went well with her.

She spent most of her life with our grandfather until the death of our grandmother. Then she came home and stayed until she was carried to the hospital, where each and every one did all that was in their power for her, and finally she was able to be brought back home.

She was carried to the hospital five different times. God only knows what she suffered but she took it all easy and was a patient sufferer all through her life, and a child of God.

In her last days she joined the Baptist Church under our cousin, Rev. O. L. Riggs, of Raleigh, North Carolina. Although she joined the Baptist church, her belief was of the Primitive Baptist, and on account of sickness she never could go to that church any. After she was baptized she was never able to attend the church, but enjoyed the bretheren and sisters that came and prayed with her before she was carried to the hospital.

When the doctor told her she had to go she told us, "I will never come back home alive again, but may the Lord bless each and every one of you so that you all can meet me in heaven, where I have longed to go."

When she was carried off it seemed as if I would go crazy until something said to me, "don't worry over her."

At last came the sad hour when the sun was rising on November 26 my sister told my oldest sister that she was going home where she would be free from pain, sorrow and death.

She laid her head down and told the nurses and all of her friends good-by.

I feel that she is sweetly resting in the arms of Jesus.

The funeral service was conducted by Rev. O. L. Riggs and Rev. L. J. Ranard at the Mt. Hurmon Baptist Church.

She was laid to rest by her grandmother in the Pine Hill cemetery in East Durham, where a host of relatives and friends gathered to see the last glimpse of her sweet face.

Written by a sad sister that loved her dearly,

Miss Leona Merritt,

Franklinton, N. C.

D. G. ALLEN.

It is with a sad heart that I attempt to write a few lines in memory of my dear father, D. G. Allen. Father passed away Sunday, June 29, 1930. He was born March 7, 1860, making his stay on earth seventy years, three months and twenty-two days.

He suffered a stroke of apoplexy eight weeks before his death and gradually grew worse until the end, though he had been in declining health for some time before. He bore his suffering with patience. He was so humble and never murmured at anything. It seemed that all was well with him. After his stroke he could never talk so that we could understand him. It was very heart-breaking to us all to see him trying so hard to tell us something and could not, but God knew best.

All was done that doctors, his dear wife, children, kind friends and neighbors could do, but none could stay the icy hand of death. God said, "Come," and he had to go, just as we all will when it pleases Him to take us.

Oh, it was so hard to give him up. We miss him so much for it is very sad and lonely without him. The Good Book teaches us that "dust thou art, and unto dust shalt thou return." He has only paid the debt we have all got to pay.

Father united with the Primitive Baptist Church at Hannah's Creek twenty-one years ago, and had served as Deacon for the past several years. He loved the doctrine of God, our Saviour, and was so faithful to his church duties. He always filled his seat if possible and was so glad to have the members visit his home.

Father leaves to mourn our loss, a wife and ten children; five girls and five boys: I. V., T. V., Albert, J. S., and A. R. Allen, Miss Charity Allen, Mrs. Harry Lee, Mrs. Arthur Langdon, Mrs. Will E. Jones and Mrs. Hatcher Byrd.

Father was so kindhearted, always ready to lend a helping hand. He will not only be missed in his home and church, but throughout his community, for he was loved and highly esteemed by all who knew him.

He was laid to rest in the cemetery at Hannah's Creek, Monday afternoon, June 30. Funeral services were conducted by his beloved pastor, Elder Xure Lee. An unusually large crowd was present and the beautiful floral offerings attested the high esteem in which he was held.

It was sad to part with father,
Oh, so sad to see him die;
But we hope to meet him
In the sweet Bye-and-Bye.

Father is gone but not forgotten,
Never will his memory fade,
Sweetest thoughts will always linger,
Around the grave where he was laid.

Written by his heart-broken daughter,
MRS. HARVEY LEE,

Coats, N. C.

MRS. DARCAS COMSTOCK

Mrs. Darcas Comstock passed away at her home in Washington County, August 30, 1929. She was the daughter of Jesse and Nancy Sawyer; was born Feb. 1846; and on Jan. 18, 1872 was married to Louis Comstock. They lived quietly and peaceably together in their humble home. On Dec. 11, 1912 the death angel took away her husband, but this failed to leave her entirely alone. While there were no children given her in this union, yet the good Lord was mindful of her and provided for her companionship. She had taken Maggie Sawyer when she was eighteen months old and reared her to young womanhood. After she married she took her oldest daughter who at that time was nine months old and who is now Mrs. R. E. Davenport. She owns and lives at the old home. After the death of Mrs. Davenport's mother she took her sister Mattie and reared her until she married on the fourth Sunday in Sept. 1891.

She united with the Primitive Baptist Church at Concord in Washington County and was baptized by James Ambrose. She walked and lived her profession and showed her faith by her works. She was gentle and kind and loved everybody from little children to the grown ups. To know her was to love her. She loved her Saviour and His cause in every sense of the word. She was mindful of every duty at home, in the community and to her church. She seemed to live in the sunshine of her Saviour. Her spirit is resting with Him that gave it to wait the resurrection of the dead, then shall all the saints be called in the cloud to meet the blessed Lord and He will take His children home with Him and so we will ever be with the Lord and never go out again

for ever more. To live is Christ, but to die is gain. He that is dead is free from sin. We pray the Lord may enable us to take comfort from His words is our prayer for Jesus sake. This is written by the request of Mrs. R. E. Davenport.

Yours to serve in humble hope,
JAS. S. CORBETT.

MRS. NANNIE WYNN.

By request I will write the death of Sister Nannie Wynn. She was the daughter of M. G. Bullock and wife, Della, of Martin County.

She was born June 8, 1901, and died June 2, 1930. Her stay on earth was twenty-nine years, excepting six days.

She was married to Walter Wynn and to their union were born four children. The oldest died at the age of three years. She is survived by her husband and three children, Ruby, Mabel and Mildred, four brothers and three sisters.

She joined the Primitive Baptist Church at Bear Grass the third Saturday in June, 1923, and was baptized on Sunday morning by the Pastor Elder John N. Rogerson. She loved her church and was a faithful member until her health failed. She was taken sick with tuberculosis, taking her bed last October and was confined to her bed for about nine months. She was a patient sufferer and never murmured about her dreadful disease.

A short time before she died she asked her father to sing two hymns for her. He went to her bedside and sang for her, "Thou Dear Redeemer," and "Dying Lamb." As she was breathing her last she raised her hand toward heaven and repeated these words, "O, Father, I stretch my hands to thee, no other help I know."

We have tried to think it best
That God called you home to rest,
And we know, oh so well,
That with Him you've gone to dwell,
Where suffering is never known,
In His beautiful, eternal home.

Written by her aunt,
MILLIE STALLS,
Williamston, N. C.

G. W. RIGGS

With a sad and broken heart I will make the attempt to write the death of my dear grandfather, Mr. G. W. Riggs.

He was born May 25, 1845 and died May 17, 1930. His death was attributed to old age and a complication of diseases.

Mr. Riggs was a man that whatsoever fell to be his lot always went well with him. He was a dear lover of Christian people. He had great sympathy for anything that was afflicted.

Although he did not make any open profession, I believe he was a child of God.

I saw a difference in him before he was taken sick. All through his sickness he was a patient sufferer. Before he became

unconscious he told us he was going to meet those little children. He seemed to be perfectly submissive. God only knows how heart rending it is to give up a loved one. It is a wound that can never be healed.

I feel that he is sweetly resting where sad parting, sorrows, sickness, pain, and death are felt no more.

He leaves to mourn our loss two sons, two daughters, twenty-five grandchildren, great grandchildren and a host of relatives and friends.

His funeral service was conducted by Elder C. L. Woods at Pine Hill cemetery in East Durham, where he was laid to rest.

He was a well known Confederate soldier and a dear grandfather.

Written by his broken-hearted granddaughter.

Miss Leona Merritt.

J. T. SNELL.

As I have known Mr. J. T. Snell since we were young, he has been one of my friends all of his life. Sister Snell asked me to write something of his life, to send to the Landmark. I do not know how to write as I feel, but I will do my best.

Brother Snell was born in Washington County the 14th of May 1853 and died the 22nd of June, 1930. He was married the 8th of May 1881. To this union were born four girls, Mrs. J. E. W. Glover, she died in 1920; Mrs. G. A. Johnson of Shelby, Mrs. C. E. Fisher of Salisbury, Miss Annie Snell of Shelby. He is survived by his wife, three children and ten grandchildren.

Mr. Snell was ill with high blood pressure and heart trouble for several years. He was confined to his room for only three months before he died. He was ever patient, and truly loved the Primitive Baptists and their doctrine.

Written by his friend,

M. M. CURLY.

ELDER ISAAC JONES.

I would like to write something concerning our deceased brother, Elder Isaac Jones. He left us not very long ago, and oh, how we did hate to give him up. He was always faithful to attend his meetings, and blessed is he that holds out faithful unto the end. He was pastor at Muddy Creek Church and we all miss him very much and will never forget him. He was so solid and firm in the doctrine of our Lord and Saviour, Jesus Christ. I feel sorry for his wife and family for they have lost a loving and faithful father and husband, who talked so wonderfully about the goodness and mercies of God and has stood so firm for the faith that was delivered to the saints.

Written by

G. R. SHEPARD,

Catherine Lake, N. C., R. 1.

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