

Zion's landmark

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

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLDSCHOOL BAPTIST

VOL. LXII.

November 15, 1928

No. 1

HAND OF THE LORD GUIDED THE ARK.

"And the ark of the Lord was in the country of the Philistines seven months.

And the Philistines called for the priests and the diviners saying, what shall we do to the ark of the Lord? tell us wherewith we shall send it to his place.

And they said, If ye send away the ark of the Lord of Israel send it not empty; but in any wise return him a trespass offering: then ye shall be healed, and it shall be known to you why his hand is not removed from you.

Now therefore make a new cart and take two oxen, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them:

And take the ark of the Lord and lay it upon the cart, and put the jewels of gold which ye return him for a trespass offering in a coffer by the side therof; and send it away that it may go.

And see if it goeth up by the way of his own coast to Bethshemesh then he hath done us this great evil; but if not we shall know that it is not his hand that smote us; it was a chance that happened to us.

And the kine took the straight way to the way of Bethshemesh and went along the highway lowing as they went and turned not aside to the right hand or to the left.—1 Sam. 6:1-12.

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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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Wilson, N. C.

Zion's Landmark

Devoted to the Cause of Jesus Christ

THE IRON GATE.

"When they were past the first and second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord; and they went out, and passed on, through one street; and forthwith the angel departed from him."

Acts. 12:10.

The saints of God, though sinners of Adam's race, are the best people that have ever lived upon the earth, yet how evil spoken of and persecuted they have been. Saith the apostle Paul, "We are accounted as sheep for slaughter." That professor of the name of Christ who in his behavior is conformed to the world may get along smoothly enough, for the world loves its own. Many have a religious mouth, but their lives are according to the course of this world; they flow with the tide, and the world does not hate them. Cain slew his brother Abel. And wherefore slew he him? Because his own works were evil, and his brothers righteous. "Marvel not, my brethren, if the world hate you." 1 John 3:13.

Some of the dear saints of God were tortured, not accepting deliverance; that they might obtain a better resurrection; and others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment: they, were stoned, nay they were sawn asunder, were tempted, were slain with the sword;

they wandered 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." Hebrews 11:35-38. This is a terrible indictment against the world that God's saints should be so shamefully entreated. And shall not God avenge his own elect which cry unto him day and night? "Herod the King stretched forth his hands, to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quarternions of soldiers, to keep him; intending after Easter to bring him forth to the people."

It is written "He that toucheth you toucheth the apple of his eye." Zech. 2:8. So tenderly beloved are God's chosen unto himself. He that offends, causes grief to his saints, has touched God in the tenderest spot. "Saul, Saul, why persecutest thou me." Act. 9:4. O Saul of Tarsus thou wast a wild, savage beast, exceeding mad; Acts 9:1; 26:11. Thy fierce hot breath was breathing out threatenings and slaughter again the saints. Thou wast a blasphemer of Jesus' dear name; thou wert injurious, a bloody

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persecutor, yet thou didst obtain mercy! O what exceeding riches of grace is shown in thee! This is wondrous love indeed, This is Jehovah's grace to sinners, of whom I am chief. 1 Tim. 1:15. "Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him." I love this picture, my heart is instructed and comforted as I contemplate it. Peter is in prison, in chains, soldiers guard him, walls and gates separate him from the brethren. They cannot see him, or minister to him. What will they do? Their enemies are powerful and many. The church loves Peter, he languishes in prison, their hearts are troubled for him. They can have no power in Herod's court. They are too despised to have influence there. They are too poor to purchase his freedom. They cannot with battering-rams and weapons of war rescue him, and they Herod killed James with the sword. What will they do? They do very blessedly. They plead in his behalf before the Majesty in the heavens. They come before God and spread before him all the distress they are in.

Dear children of God, how blessed is all this! Instant, earnest prayer was made without ceasing of the church of God for him. O how blessed is that heart that we have to pray one for another. This is the one God-given heart. Jer. 35:39. I will call it the heart of the household of God, in which we are taught of God to love one another, in which we look with all desire for the welfare of one another. It is a burden bearing heart, a forgiving heart, a heart that prays for one another. This is the new cov-

enant heart of the household of God. Have you this heart? He that is destitute of this heart knows not God. "He that loveth not, knoweth not God; for God is love." 1 John 4:7-8. The church prayed without ceasing unto God. They prayed for comforting and sustaining grace to be given to Peter, and that, if it were God's will, he might be delivered from his bloody persecutors.

The Jews are all in expectation of witnessing Peter's execution on the morrow. O sinful man! How cruel, desperately wicked is thy heart! "And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keeper's before the door kept the prison." Peter was sleeping; he did not know what should be on the morrow, whether it should be to glorify God by life or by death. It was not in his determination. Herod intended his death. Peter was sleeping. Many of the church were gathered together praying to God. "Peter was sleeping between two soldiers, bound with two chains." So the Lord giveth his beloved sleep. Many a tried child of God has been given rest and quietness amidst sore troubles. We have felt we were imprisoned, walled in with trials, shut in by the iron gate, held in chains and we could not come forth; but God by his gracious power can give us in the midst of our adversities, repose, resignation, and trust; we pillow our heads upon God given thoughts of the unchanging love, the precious promise, the faithfulness, the wisdom, the omnipotence of the Lord, and that all things are in the hand of our heav-

only Father, and we rest. "Peter was sleeping." The Lord was not sleeping, for he that keepeth Israel neither slumbers nor sleeps, Psalm 121:4, he is not wearied; there is no searching of his understanding. Though Herod the wicked has purposed the death of Peter, and though the wicked Jews are in expectation of the wicked spectacle, "Who is he that saith, and it cometh to pass, when the Lord commanded it not." Lam. 3:37. The counsel of the Lord it shall stand, and his purpose is to deliver Peter from the power of Herod and disappoint the sinful expectation of the people.

"And behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And the chains fell off from his hands." The ministry of angels, so often narrated in the Scriptures, is very sacred. The elect angels are ministering spirits to the heirs of salvation, the elect of mankind.

The prison is illuminated with supernatural light, and there we see Peter sleeping in chains between two soldiers. Walls and gates, keepers and soldiers, have not been able to hinder the entrance of this heavenly visitor. Who, or what shall frustrate Omnipotence? He smote Peter upon the side, and raised him up. This was a loving stroke to awaken him, not to the dismal darkness of his dungeon, but to the radiance of heavenly light, to the presence of an angel of light from God. One of old exclaimed (and the same in our days is sometimes heard), "I sleep, but my heart waketh; it is the voice of my Beloved that knocketh, saying, Open to me, my sister, my love, my

dove, my undefiled; for my head is filled with dew, and my locks with the drops of the night."

His kind, heavenly voice smote, knocked and awakened her heart. O such knocking is wonderful! We know his voice, no one can speak like Jesus. He awakens our dull, sleepy, sleeping hearts.

The angel raised up Peter, and his chains fell off from his hands. Peter's guards, to whom he was chained, were not awakened and raised up by the angel; there lie the sleeping soldiers. The Lord raiseth up those that are bowed down. The children of God know what it is to be bowed down, to be cast down, and there is none to help. Faint, weary, wounded, in a desert land because of sin, of the fiery darts of the devil, because of trials, and also because of what we know to be the rebukes and chastenings of our heavenly Father. But when the Lord says, "Arise," how cheering and strengthening is his voice in the soul. The gospel of Christ in the sacred comfort of it is spirit and life; we are raised up, and our bonds are loosed.

"And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did." The Lord told the children of Israel thus to eat the passover: "With your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat in haste; it is the Lord's passover." Exod. 12:11. They were in all readiness to march forth from Egyptian bondage, and Peter is to be in all preparedness for his exodus from prison. "Gird thyself." Children of God, we have need to be girded for our journey to the better country, to the city which hath foundations, whose

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builder and maker is God. God has not left us unprovided for, this is the instruction given us, we are to have our "Joins girt about with truth." Ephes. 6:14. There could be no better girdle for us poor sinners than this God-provided girdle. The precious truth of Christ's gospel is so supporting and strengthening. So the apostle Peter, having spoken of the sufferings of Christ, and the glory that should follow, says, "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." 1 Peter 1:13. Thus we are girded with strength for the journey, or for the battle, and we hope to the end. "Gird thyself, and bind on thy sandals." Peter's feet are to be shod, and the feet of believers in Christ must be shod.

If thy way be rough and thorny, then "thy shoes shall be iron and brass, and as thy days, so shall thy strength be." Deut 33-25. And whether it be such shoes as we wear in the palace of the King, when in all admiration it is said, "How beautiful are thy feet with shoes, O prince's daughter." Solomon's Song 7:1, or whether it be shoes fit for our pilgrimage, to stand in the battle, to tread the lion, and the adder under our feet, all that comprises our shoes, suited for every condition, is found in this, "Having your feet shod with the preparation of the gospel of peace." Ephes. 6:15. Christ's gospel known in our hearts prepares us, enables us to walk circumspectly, to walk in love to God, and to Jesus Christ, to walk humbly with our God, to run in God's highway of holiness, and not grow weary, to walk and not faint. With our gospel shoes our

feet shall stand within thy gates, O Jerusalem, and our feet shall stand upon the necks of our enemies, and we shall in holy triumph tread upon their high places. O, it is with such shoes that we shall stand with the Lamb upon Mount Zion, having his Father's name written upon our foreheads. Rev. 14:1. "The God of peace shall bruise Satan under your feet shortly." Rom. 16:20. "Gird thyself, and bind on thy sandals. And so he did." Peter was obedient. All new covenant obedience is God wrought, springing from God's gracious operations in a sinner's heart. "We have obeyed from the heart that form of doctrine which was delivered you." Rom. 6:17. And as it is written in Psalm 110, "Thy people shall be willing in the day of thy power, in the beauties of holiness, from the womb of the morning: thou has the dew of thy youth." It is so blessed that God worketh in his people both to will and to do of his good pleasure. Does not your heart say, "Let me be formed for thyself to show forth thy praise; I will run in the way of thy commandments when thou shalt enlarge my heart." And the angel of the Lord said unto Peter, "Cast thy garment about thee, and follow me." All this was that he should be in all readiness to go forth from the prison. And what garment shall a poor, guilty sinner wear when the Lord shall grant him deliverance from his guilt and shame, and the curse of the law." He shall be clothed by faith, (wrought by the operations of God in his soul) in the garments of salvation and robe of Christ's righteousness, which is unto and upon all that believe. Isaiah 61:10.

Thus arrayed by faith in Christ

crucified there is no condemnation. Christ has died for our sins, and has risen again for our justification. O sincere, how blessed thou art to be dealt with in such a way.

"Jesus, thy blood and righteousness My beauty are, my glorious dress; Midst flaming worlds in these arrayed,

With joy shall I lift up my head."

"And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision." A miracle has been wrought, so while Peter follows the angel he walks as one in a dream, or rather as though he were simply looking upon moving pictures of these transactions. That was a sacred experience of the disciples when Jesus after his resurrection appeared in their midst; they at first "believed not for joy, and wondered." Luke 24:41. "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing." Peter with the angel pursues his way to freedom. Are there none to challenge their steps? When the tribes of Israel marched out of Egypt on the passover night not a dog moved his tongue. Exod. 11:7. The four quaternions of soldiers to whom Herod had delivered Peter to keep, are asleep; they are powerless, they cannot detain in prison the one that God will deliver. So Peter and the angel pass the first and second ward and there before them is the iron gate that leadeth into the city, and it is closed and shuts them in. Who has the key? Who shall unbar this massive gate and open it for their exodus? The angel of the Lord and Peter hold on their way, and

when they came to the iron gate it opened to them of his own accord. We do not read that they had to wait a moment. The God of Peter's deliverance timed the opening of the iron gate. That gate was in accord with the apostle's deliverance. There was no grating complaint of its hinges, for the Lord wrought in it, his omnipotence moved it to open of his own accord; there was not a moment's hesitation on the part of that iron gate. God cuffed the hands of wicked men to close that iron gate upon Peter, and shut him in; but no human hands were called upon to open it for Peter's freedom. "And they went out, and passed on through one street; and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews." It is all true, not a mere vision; the apostle Peter is free, and he knows that God has released him from prison and rescued him from the cruel power of Herod. The time for Peter to die was not to be on the morrow, as Herod had decreed, but it was to be at the time and manner spoken of by Jesus: "Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkest whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God." "John 21:18-19. II Peter 1:14. "And when he had considered the thing, he came to the house of Mary

the mother of John, whose surname was Mark; where many were gathered together praying. And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

But Peter continued knocking; and when they had opened the door, and saw him, they were astonished. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place. Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter. And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death."

There are times in the experience of the children of God during their sojourn in the world when they find themselves as those imprisoned, and cannot come forth, the iron gate shuts them in. Some indeed of the chosen of God, as the prophet Jeremiah, have known what it is both temporarily and spiritually to be in "the low dungeon," Lam. 3:55, but the dismal deeps set forth in this chapter are only known by a very few; and if the language is used by us to tell our own experiences it is only in a relative manner that it is lawful for us to do so. For instance, Heman, the Ezrahite, in

Psalm 88:6-8, exclaims, "Thou hast laid me in the lowest pit, in darkness, in the deeps. Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves. Selah. Thou has put away mine acquaintance far from me: thou hast made me an abomination unto them: I am shut up, and I cannot come forth." If there are deeps in tribulation that only a few of God's people know, and have gone down into, so there are heights of ecstatic blessedness, of "visions and revelations of the Lord," that a few only know. The apostle Paul's labors and sorrows for Christ's sake exceeded all that other apostles were called to endure so his consolations abounded by Christ. His visions and revelations of the Lord when he was caught up to the third heavens were more than others were given to experience. The Lord is sovereignly gracious in his dealings with his blood bought people, and in his infinite wisdom, and for his own glory, he allots unto each one such trials, temptations and sorrows, and such comforts and blessedness, as seemeth good in his sight.

Joseph was cast into prison, his feet were hurt with fetters, he was laid in iron, until the time that the word came, the word of the Lord tried him. Psalm 105:17-20. His brethren when they planned his destruction said, "And we shall see what will become of his dreams." Ah, Joseph when in prison was in his spirit in a furnace of trial because of his dream: "The word of the Lord tried him." Pharaoh's butler and baker go forth of the prison, the one to honor and the other to dishonor, but Joseph remains in prison, the iron gate of false accusation shuts him in. He pro-

tests, "I have done nothing that they should put me into the dungeon." Gen. 40:15. He cannot unbar the iron gate. But the time came for his release: "the king sent and loosed him." The King of kings, to fulfill his own counsels, moved this king "to let him go free," and when we see Joseph standing before Pharaoh arrayed in a vesture of fine linen, and a gold chain about his neck, who shall then lay anything to his charge? One word from the king, the iron gate opens, and Joseph is free. The Lord said to the church in Smyrna, "Fear none of those things which thou shalt suffer; behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulations ten days: be thou faithful unto death, and I will give thee a crown of life."

"No foe can annoy me, or friend give a smile,

Unless he permit, or constrain;
Thus satan may tempt, and false
brethren revile,

My God will his purpose explain."

Child of God, doubtless you know something of the iron gate that shuts you in, and makes you as a prisoner debarred from the privileges of Zion. Sometimes what appears at first sight a small matter grows into a formidable iron gate that we are not able to move on its hinges or burst asunder. Cares and afflictions encompass us and are as a prison to the soul. If the Lord hides his face from us then we are troubled, and the iron gate hinders us in the enjoyment of our citizenship. Instead of freedom to walk in the courts of the Lord's house, our best portion while shut in by the iron gate is to be in the court of the prison; and there is quite a differ-

ence. And when in prison all we have is prison fare, and prison garments. This Jehoiachin knew for thirty seven years, 2 Kings 5:27-30. The rebellious fugitive Jonah found himself a prisoner in the belly of the whale. That fish was "prepared" to swallow Jonah. A miracle was wrought in his imprisonment, and by a miracle he was set free. "Jonah prayed unto the Lord his God out of the fish's belly, and said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice." And that fish, Jonah's living prison, piloted by the God of Jonah's salvation, swam for the shore and vomited Jonah upon the dry land; because "the Lord spake unto the fish." Jonah 2:10.

Now, dear child of God, no matter what may be the iron gate that shuts you in, if the Lord speaks to it then it will open of its own accord for your freedom. An arm of flesh, the help of man, are all in vain in your case. This perhaps you have already learned, and if you have not you certainly will. God shutteth and no man openeth; and openeth and no man shutteth. But you say, I have been in prison so long, my chastenings continue; I own I deserve them, and my soul sometimes cries, Let not the pit swallow me up. Temptations, conflicts, adversities inclose my ways as hewn stone, I sigh and languish, moan and pray, but there is the iron gate still shut, and I am in chains, in the bondage of corruption. O wretched man that I am! Who shall deliver me from the bondage of this death? I have tried to break down the gate, but it is iron, too massive for my feeble hands to move, too for-

midable for me to break through.

I could be patient under these trying providences, I could endure these straits, and put to flight the taunting adversary, I could laugh at all trials, and all the enemies of my soul, all the walls, and iron gates, if Jesus would only visit me with his love and smile upon a sinful worm. But ah, I am base, unworthy, vile, distrustful, a mummer, sometimes a very rebel, with hard thoughts of God and of Jesus; O, I am a wretched sinner, no wonder I am hedged in, and the iron gate will not open; and though I am discouraged, and often cast down, yet I cannot leave off praying for mercy. O when, O Christ, wilt thou visit me, and bring my soul out of prison that I may praise thy name?

In God's sacred purpose the prayers of the church made without ceasing for Peter were the key to open the iron gate. God hears the groanings of his prisoners, and Jesus Christ is their Almighty Friend; and every iron gate will open when he shall say "Ephphatha that is. Be opened." "For he hath broken the gates of brass, and cut the bars of iron asunder. Psalm 107:16. Remember that when Peter and the angel of the Lord were come unto the iron gate that leadeth unto the city it opened to them of his own accord.

Frederick W. Keene,
Raleigh, N. C.

THE RIGHT SOUND.

Mr. J. D. Gold,
Dear Friend in Christ:

I will enclose in this a letter from Eld. W. S. Neal to me, which seems to have the right sound to me, and if it sounds the same to you, and you

have room for it in your good paper you are at liberty to publish it. I am well pleased with the reading matter in general and the way that it is managed. I cannot see anything in it to stir up controversy or strife among the brethren. God bless you and it to the furtherance of Gospel. Peace among the churches is my prayer.

D. M. VAIL,

28 Willard St.
Binghamtown, N. Y.

Elder D. M. Vail and wife,

Binghamton, N. Y.,

Dear Bro. and Sister:

Your letter of the 8th received sometime ago and was glad to get it, but first I want to refer to your letter of Dec. 28, 1927, in which you state that your churches disbanded associations to keep so-called big preachers from bringing trouble among you. I think you did right. Eld. Wm. Mitchell, former Associate Editor of the Gospel Messenger (now Advocate and Messenger) did the same. I think at least 90 per cent of our church troubles are caused by men that are called preachers. Bro. Vail, what I am wishing for is to see our people, all of us, down at the feet of Jesus, as little children looking up to him trying to learn what he would have us to do, and then do it by his help, for Christ's sake. We do not need big displays, big long outcries, covering the altar with tears, to bow down his head like a bulrush, calling on Baal from morning till noon, leaping upon the altar, or most anything to excite the natural sympathy of the people, especially the weak, the wind, earthquake, and the fire, but the Lord was not in it. Then the still small voice,

there is not any thing like the power that spoke in that still small voice. Paul said on one occasion he would know not the speech but the power, and again he said, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. There is no power like it.

When the Lord calls a man to preach, and reveals the truth of the gospel to him, he rejoices in speaking of these truths because the right of the holy spirit leads him in his discourse, and when the holy spirit reveals the gospel to the true minister, he can preach it with liberty and freedom and when the Lord opens the heart of the hearer to receive the gospel he will rejoice in it also. Paul said, "for I am not ashamed of the gospel of Christ for it is the power of God unto Salvation to every one that believeth, to the Jew first and also to the Greek, for there is the righteousness of God revealed from faith to faith." From the speaker to the hearer.

"Oh what amazing words of grace,
Are in the gospel found!
Suited to every sinner's case
Who know the joyful sound."
Lloyd Hymn No. 125.

God does not deal with us according to our imperfections but we have a little hope that Christ is made unto us wisdom, righteousness, sanctification and redemption, 1st. Cor. 1-30. Let us try to forget the things that are behind, and press forward toward the mark of the high calling of God in Christ Jesus. Striving to enter into that rest that is in store for the people of God, not as a matter of policy, but from a principle of faith under

the gospel law or perfect law of liberty. Today if ye will hear his voice, today is the time, we will never see tomorrow, it is always today with us, if we do anything we will have to do it today. We should strive to do his holy laws from a principle of right, not questioning what we might or might not get for our service. Whosoever looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer but a doer of the work, this man shall be blessed in his deed. Christ is the way, and to walk in that way will lead to a blessing, or a place of peace and rest.

How forgetful we are sometimes. You state that it seems very discouraging at times to think you were born a fool, lived a fool, and will die a fool. "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." 1st Cor. 1-27.

If we look at ourselves separate and apart from the holy spirit, we cannot claim any merit above the dust of the ground from which we were taken. Therefore let us try to look above and beyond the things of the world and look to Christ for all of our needs and try to trust Him at all times.

There is no better evidence that a man abhors sin, than to see him turn away from it.

Hope Sister Vail and you are well. May the Lord watch over us to the end if it can be His will.

Your brother in Christ, I hope,

W. S. NEAL.

Warren, Texas.

THE INFLUENCE OF THE SPIRIT

To the dear Beloved of the Lord:

It is through the sweet influence of the spirit that we accord with each other in Faith Divine, which is the gift of God, to the little ones. They believe in Christ Jesus the Lord, the Lord of glory, to the praise of God's grace, given to us by the imputed righteousness of Christ Jesus our Lord; to the glory of God, for the redemption of His people from under the curse and condemnation of God's holy and righteous law, for when we were without strength in due time Christ died for the ungodly, and it was for our comfort, and consolation, and to the glory of His grace, to whom all glory, honor, and adoration is ever due, from all that has or ever will inherit eternal life. So dear brethren and sisters, let us join in a **sweet song of praise**, and adoration, and also in our prayers, for the peace and prosperity of Zion, in bringing in our dearly beloved kindred in Christ into the church of the true and living God. Oh that more of them could come home. There is more joy in Heaven in the church over one sinner that repenteth, than over ninety and nine just persons. It is such a sweet resting place, for the little lambs of God as well as the older sheep. When they can rest, in love, peace and fellowship, all to the glory of God, and the Lamb, who for sinners was slain and washed us with His own precious blood. Yes I have seen the blood as it flowed towards me, and covered me, and I felt it running down through me, and I was cleansed of all my sins. I felt pure within, without a single stain, all to the glory of God and the Lamb.

Dear Brother Lester, this is for your consideration and disposal as you think best.

Yours in hope,

J. R. JONES,

Revolution Station,
Greensboro, N. C.

James R. Jones,

Kind beloved brother:

Am due you more than one letter. I received your last letter the 17th and soon the next morning I had to get ready to go to Pine Grove Church. Brother R. A. White comes after me, or us. We had a good Communion Sunday at Pine Grove. There was 95 sisters and 79 brethren in the Communion, and feet washing. Brother Geo. S. Williams and I are pastors of Pine Grove church and we have pleasant meetings in peace and love; as is the case where the ministry is of one accord. Brother Williams is a sound truly devoted minister and I love him and he proves his love to me.

The threshing machine was here yesterday and I did not have time to write you until this morning. I thank you for the present you sent us—but feel undeserving the compliment. We would not have you to make sacrifice offerings for us; after it is humiliating. Of course I am not able to do manual labor but I lease enough land to make our bread, just Lula and me to keep house and she is busy all the time. She was 61 years of age the eleventh day of this month and I am over 12 years her senior. Yet we are "childish." It is good to be like little children. For little children love one another. Brother Jones, I am glad you have the visitations of the Lord to comfort you in dreams. Ripe fruit indicates

ready to be used, fitted for and prepared for the Master's use. Without works the apples come and grow in grace. We can't make them come, neither can we make them mature in beauty and flavor. In the work of grace the fruit of the Spirit is not sweet neither hath a rich flavor, but it grows in grace. Hope is established in Christ Jesus. Then, the rich flavor of love flows out with a sweet smelling savor; flowing from breast to breast in God's children. O, so sweet is the fellowship of the Spirit. The beautiful ripe fruit representing the work of God in fitting and preparing the believer for the church. I went to Peach Bottom one month ago, two joined the church there, and brother Ed Davis and Stevie Roberts baptized three; I had dreamed of seeing three fish taken out of a dark stream. The first was a young man—he shouted Praise God! And his face shone with delight and happiness. The next two were husband and wife. The sister had a sad look of dread as she went in the water, but a great change was affected as she came out, rejoicing and praising the Lord.

Bro. Jones, may the Lord bless you,

Your brother,

D. S. and Lula Webb.

Hillsville, Va.

P. S.—Brother Jones, we feel interested in your health, and yet we know men of our age cannot work much more. The last time my Father was at my house he sang just before him and mother left,

Our cheerful voices let us raise,
And sing a parting song;
Although I'm with you now my
friends,

I can't be with you long,
For I must go and leave you all;
It fills my heart with pain;
Although we part, perhaps in tears,
I hope we'll meet again."

I think that he felt like it was his last visit to my home, and the lines are sacred to me.

May the presence of our dear Lord be with you beloved brother.

From your unworthy brother,

D. S. WEBB.

ANOTHER YEAR CLOSES.

This number begins another year of the Landmark. It was established sixty one years ago on the fifteenth of November, and has been published twice a month ever since. If it has ever missed a single copy we are not aware of it, though it has been behind in its publication for one reason or another a number of times. It happens to be on time this year, and we hope to keep it that way hereafter.

The expressions of appreciation and consideration from the sisters and brethren are sources of encouragement to the undersigned in the publication of the paper, despite the troubles and afflictions that beset the church. We hope and believe that the Lord will take care of the church as He took care of His ark when it was in the hands of the Philistines, as the chapter from Samuel on the front of this number indicates. We desire to wait on His pleasure and His power, believing that He will eventually bring all the members of the church into that sweet union and fellowship that obtained when father was living, and which gave his heart so much comfort and joy.

JOHN D. GOLD.

ZION'S LANDMARK

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

Editor

Elder P. G. Lester—Roanoke, Va.

Associate Editors

Elder M. L. Gilbert —Dade City,
Fla.

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

VOL. LXII.

No. 1

Entered at the postoffice at Wilson
as second class matter

WILSON, N. C. NOV. 15, 1928

GOOD WORKS.

David said as recorded four times in the same chapter, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of Men! Psalms 107 verses 8, 15, 21 and 31.

Man is too finite and his language too weak to but faintly, describe the goodness and the greatness of God in his manifestations of his love, mercy, and long forbearance to the children of men. In our songs, in our sermons, in all our expressions by word or pen, we have to acknowledge that we are unable to ascribe greatness to our God as we feel it in our hearts and must say, that after all is said, the half has never yet been told.

Men are prone to despondency, and often feel, many of them, that the fates are working against them, and fail to render praise to God for

his goodness and his wonderful works to the children of men. If we can forget our own shortcomings and failures, and spend much time and thought in counting and re-counting our blessings that God hath so freely bestowed on us, and our loved ones, we can say with David, "Oh that men would praise the Lord for his goodness and etc."

Good works, or the words that proceed from the good fountain from whence all true obedience flows, are but manifestations of the love of God, and proceed from the spiritual source—Christ, The Vine, through which spiritual life and sustaining grace, as surely reaches the obedient in Christ as the branch naturally receives life and sustenance from the vine which bears it. It was Christ who said. "I am the vine, ye are the branches, and that as the branch cannot bear fruit of itself, no more can ye except ye abide in me."

Cruden in his concordance says, "By good works are to be understood all manner of duties inward and outward,—as well as thoughts, words and actions, toward God or man, which are commanded in the law of God."

By good works, when we speak of them in connection with the Church of God, we have in mind every spiritual work that the Church of God is blessed with and we find that Paul said to the Gallatian Church, that (Good Works) "the Fruit of the Spirit is love, joy, peace long suffering, gentleness, goodness faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the spirit, let us also walk in the spirit. Let us not

be desirous of vain glory, reproving one another, envying one another." As though we amounted to something. For they that are in the flesh, have only fleshly motives and aspirations, cannot please God, for the works of the flesh are manifest which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, drunkenness, revelings and such like. Gal. 5, 19, 20.

We found from observation that we have different gifts among us now as in the Apostolic age. We have those who preach of the wonderful power and dominion of God in the salvation, preservation and final glorification of the church of God, and we honor such gifts. We have those who are teachers, and those who exhort and admonish the people of God to obedience and if of the same spirit, it is of the Lord and is profitable to the Church and should be so regarded.

Let us each one, in humility try to abide in his calling and remember that all have not the same gifts; but each in his order, if the gift is of the Lord, should be respected and encouraged in his calling.

Good works, the fruit of the spirit, is manifest in every spiritual service and those who are thus blest can say of a truth, not unto us, not unto us; but unto Thy name be all the glory now and forever.

Good works are the outgrowth of a spiritual life and not a condition to be complied with in order to live or that we may have life. Let brotherly love continue.

Yours in hope,
O. J. DENNY.

WESLEY WILLIAMS.

It is with a sad heart that I attempt to write a few lines in loving memory of my

dear father, Wesley Williams. He was born September the 9th, 1845, and departed this life Oct. 27, 1927, making his stay on earth 82 years, 1 month, and 18 days. He served two years in the Confederate army. Then he came home and was married to my mother, Lethia Ann Taylor and unto this union were born ten children, three boys and seven girls, which they raised to love and obey them. Father was a hard working man and provided well for his family. His children all married and left him and his health failed so he was bound to break up housekeeping and stay with his children. He stayed with me the last four years of his life, and he seemed to grow weaker all the time. He was confined to his bed about six weeks before he died and suffered so much with low blood pressure and a weak heart. All was done for him that a good physician and loving hands could do, but we could do nothing to stay the cold icy hand of death.

Oh, it is so hard to give up our loved ones, but why should we grieve after them that we believe are resting in the arms of Jesus. Father never united with any church but was a strong believer in the Primitive Baptist faith. Just a day or two before he died he wanted to hear preaching and said if he could see Elder Crisp and hear him preach it would do him more good than a doctor could do. He wanted Elder Crisp and Elder Denson to come and preach for him that night and we sent for Elder Denson and he came and preached for him and it seemed to revive his hungry soul. He asked us all not to grieve after him when he was gone, but to rejoice that he was resting. 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. He leaves to mourn our loss seven children, besides a number of other relatives and friends.

His funeral services were conducted by Elder Crisp, and Elder Denson, then his body was taken to the family burying ground and laid to rest beside his wife to await the resurrection morn.

Written by his daughter,
MAZIE MORGAN,
Sharpsburg, N. C.

RESOLUTION OF RESPECT.

Whereas, on June 7, 1928, God saw fit to take from our midst Sister Epsy Ann Nordan.

Sister Nordan was born in the year 1860 and as before stated, departed this life June 7, 1928, making her stay on earth sixty-eight years. Exact date of birth not known by the writer. On the second Saturday in June 1906 she came before the

church at Bethel meeting house, Johnson County, N. C. and related the dealings of the Lord with her soul, and was received into the church and baptized by Elder J. H. Johnson. We feel to say that surely she was drawn to the church by an undying love, for nothing ever came to jostle her faith in God or to quench her love for the church.

We miss Sister Nordan. Therefore be it Resolved:

1st., That we bow in humble submission to this dispensation of God's Providence. Being taught that within that he doeth all things right and none can stay his hand, nor should we dare say Jehovah, What doeth Thou?

2nd., That we extend to the bereaved family our heart felt sympathy in the loss of their mother. But dear children mourn not as though we had no hope but rather say with the poet:

"Why do we mourn departing friends,
Or shake at death's alarm
'Tis but the voice that Jesus sends
To call them to His arms."

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

Done by order of Conference.

BRO. B. F. YOUNG, Moderator
J. ROBERT JOHNSON,
DALLAS E. YOUNG, Committee.

RESOLUTIONS OF RESPECT

Whereas it has pleased our God to remove from our midst, May 5, 1928, our dear sister, Annie Coffield, we bow in humble submission to His will knowing all He does is right, and while we miss her here, we feel to know she is basking in the sunshine of God's love, awaiting the resurrection morn.

Resolved,

1st., That we place this on our church book.

2nd., That we extend our heartfelt sympathy to the bereaved family.

3rd., That we send a copy to Zion's Landmark for publication.

Done by order of the church of Spring Green Saturday before the fourth Sunday in June, 1928.

W. A. ROSS, Clerk,
B. S. COWEN, Moderator,
From Spring Green Church.

BETTIE GRIFFIN

Our dear sister, Bettie Griffin, was the daughter of Brother Needham Hyman and wife Sister Emily. She married Brother Rick Griffin when in her twenties. To this union was born four children, Tommie, Ruth, Hattie, and Joseph, all of which survive.

She joined the Primitive Baptist church at Conoho when a young girl.

After her marriage to brother Griffin she moved her membership by letter to Spring Green where she lived a true and faithful member until July 18th, 1928. The dear Lord was then pleased to take her away.

Sister Griffin was a faithful member, always filling her seat when she could get there. So many times after Brother Griffin died, she would walk 3 or 4 miles to church which I feel is an evidence of spiritual love. I heard a dear Sister say once that her father's family was the most spiritual people she ever knew, said they would wake in dead hour's of night to have prayer, so filled with the spirit of the Lord.

Oh I feel that she has gone to await the resurrection of the chosen of the Lord. May the dear Lord who is able, comfort and bless the dear children that they may follow in her footsteps, ever looking unto Jesus, the author and finisher of our faith.

Written by her unworthy sister, I hope in Christ,

NORA D. GRIMES,
B. S. COWIN, Moderator,
W. A. ROSS, Clerk.

V. A. BARTLETT

Mr. J. D. Gold:

By the request of dear sister Bartlett will write a few words in regard to her dear husband, Brother V. A. Bartlett. He was born March 7, 1878, was married to Miss Martha Hill September 11, 1901. To this union was born 13 children, 3 having died in infancy, leaving 10 living, 8 dutiful sons, some of them grown, and 2 girls.

Dear Brother Bartlett was loved by those that knew him and was a man highly esteemed and his word was his bond. He died from a hurt received when he was dressing lumber with his planer. A piece flew back and struck him, I think, June 23 and he died, June 24th, 1928 his age, 50 years, three months and 17 days.

He joined the church at Nahunta in Wayne County, Saturday before third Sunday in September, 1908, and was appointed clerk, Dec. 1919. He was among the best Clerks I ever saw, quick and active if the church needed repairs or anything to the uplift of his church. He never waited but was always on his job. The church has lost one of the best members. He let his light shine. He was a kind husband and a loving Father, a good neighbor, a friend to all.

May God bless his dear wife and children and keep them from harm. I could say many good things of his life here in this old world but the people know them. He is out of all his troubles and is at rest.

Sister Bartlett requests you to print this in Landmark. I think she takes it.

Yours truly,
J. W. GARDNER,
Goldsboro, N. C., R. 1.

MISS SALLIE PEEL THORN

It is with joy and sadness mingled I attempt to write the death of our sister, Miss Sallie Peel Thorn. Sallie was born, Nov. 5, 1884, died July 24, 1928. She lived on the earth 43 years, eight months, 19 days.

She lost her mind over religious affairs and was carried to State Hospital, Raleigh, N. C. She stayed there 15 months and died there. None of us knew she was any worse off until we got the telegram that she was dead. Sallie was a Christian little lady. She wouldn't have done anything wrong when she was in her right mind. She would often say she wanted to see Jesus and be with him. Elder Amos Crisp of Pinetops conducted the funeral and spoke very comforting words to we brothers and sisters. She was buried near Elm City at the family burying ground. The floral offerings were beautiful. The mound was nearly covered.

Sallie leaves behind to mourn, four sisters, two brothers, five nieces, four nephews, aunts, and uncles, Messrs. W. A. and Ernest W. Thorn, Misses Fannie and Angie Thorn, Mrs. Margaret Wiggins, Mrs. Beesie Sharpe, Misses Nellie and Magdalene Sharpe, Master William M. Sharp, Misses Anna and Margie Wiggins, Mr. Charlie W. Wiggins, Clifton N. Wiggins, and little Horace, baby Doris Thorn.

Saviour has this precious one
Safely gathered for his own
Now she waits for us above
Resting in the Savior's love
Jesus grant that we may meet
There adoring at Thy feet.

But all her toll and care is over
And she is freed from pain
Her face on earth we will see no more
But hope we will meet again.

All the years we've spent together,
All the happy golden hours
Shall be cherished in remembrance
Fragrance sweet for memory flowers.

Written by her oldest sister,

MRS. MARGARET WIGGINS,
Elm City, N. C., R. F. D. 3, Box 166.

MRS. MARY ELIZABETH HINES

On Sunday morning, Oct. 21, 1928, the angel of death entered the home of Mr. Walter Hines and bore the spirit of his beloved wife to the home not made with hands, where we believe she will spend the eternal sabbath with the Lord. Her maiden name was Mary Elizabeth Thain. She was born July 26, 1866. So her life on earth was 62 years, 3 months and one day.

She was a useful woman wherever her lot was cast. Industrious and kind hearted; always ready to render service wherever she saw it was needed, and she

will be greatly missed in her community and among hers and her husband's relatives and friends. She had been a consistent member of Corinth Primitive Baptist church several years.

Her remains were buried in the cemetery there, funeral services being conducted by her pastor, Elder Perry Johnson.

Cousin Mary left two daughters to mourn their loss, Mrs. Esther Creech, and Mrs. Kittle Creech, several grand children, and husband, Walter Hines, besides three sisters, Mrs. Annie Lee of Sampson county, Mrs. Mandy Blackman of Smithfield, and Mrs. Sarah Massengill of Johnston county, near Four Oaks.

Her disease was pellagra. She had been seriously sick the most of the time since last March. All was done for her that her loved ones and a good nurse knew what to do, but the time for her departure had come. May we all be prepared to answer the summons as we believe she was, and meet her in the glory land where there will be no sad partings, is the humble wish of,

One who loved her,

MRS. L. D. HINTON,
Benson, N. C., R. 2.

TRUDIE MAY McBRIDE

Trudie May McBride was born December 21, 1928, died Aug. 7, 1928, her age being 29 years, 7 months, 18 days.

She was married Nov. 18, 1917 to R. H. McBride. To this union was born 4 children, 3 girls, 1 boy.

It was my privilege to visit the home of this dear sister second Sunday in April, 1928 while she was confined to bed with T. B., and together with Elder Wingfield preached for her. If I have ever seen an humble, Christ-like spirit upon the face of any one, it was hers during service. After service she told of a sweet hope in Christ, and was received into the fellowship of Draper Primitive Baptist Church, being baptized by the writer, 4th Sunday in May, 1928.

Funeral services were conducted by Elder J. W. Flinecum and myself. We feel that she has only fallen asleep.

(Elder) D. V. Spangler,
Cascade, Va.

RESOLUTIONS OF RESPECT

The following resolutions of respect for our deceased sister, Ola Andrews, were adopted Sept. 26th, 1928.

1st. In the death of Sister Andrews 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 her gain.

3rd. Therefore we wish to submit to the wise dispensation of God's providence and hope to meet her 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, Nov. meeting 1928.

Eld. J. A. Herndon, Moderator
F. D. Long, Clerk.

Roxboro, 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 Gilliam, Alamance Co., N. C., on the 5th Sunday and Saturday before, in Dec., 1928.

The public is cordially invited.

W. C. KING, Union Clerk.

THE EASTERN UNION.

The Eastern Union is to be held with the Church at Beulah in Hyde County. We invite all who may have a mind to come, especially ministers.

Those wishing to be met may notify C. C. Culpepper, Scranton, or Dan Spencer, Stop at Scranton on State highway from Washington, N. C.

A. W. AMBROSE
Union Clerk.

APPOINTMENTS.

Appointments for Elders M. F. Westbrook and W. S. Schenck:

Sandy Grove—Monday, 19th.,
Mill Branch—Tues, 20th.
Falls—Wed. 21st. (Night).
Elm City—Thursday, 22nd (night).
Upper Town Creek—Friday 23rd.
Otters Creek—Saturday and Sunday,
24th and 25th.
Tarboro—Sunday, 25th., night.
Robersonville—Monday, 26th., night.
Skewarkey—Tuesday, 27th.
Bear Grass—Wednesday, 28th.
Smithwick's Creek—Thursday, 29th.
Washington—Tuesday, 30th., night.
Tiny Oak—Saturday and Sunday, Dec.
1st and 2nd.

APPOINTMENTS FOR ELDER HARDY

Please publish the following appointments for me.

Thursday, Dec. 27th.—White Oak; Jones County.

Friday, Dec. 28th.—North East.
Saturday, Dec. 29th.—Ward's Hill.
Sunday, Dec. 30th.—Yopps.
Monday, Dec. 31st.—Stump Sound.
Tuesday, Jan. 1st.—Maple Hill.
Wednesday, Jan. 2nd.—Wilmington.
Friday, Jan. 4th.—Cypress Creek.
Saturday, Jan. 5th.—Sloan's Chapel.
Sunday, Jan. 6th.—Muddy Creek.
Monday, Jan. 7th., Sandy Hill.

If the brethren can change any of these appointments so as to make them more convenient they are at liberty to do so.

My wife will be with me.

Affectionately,

L. H. HARDY.

Atlantic, N. C.

P. S.—I shall be glad to receive subscriptions for the Landmark while on my trip. H.

H. T. HUTCHINS

Dear Mr. Gold:

Please publish the enclosed appointments for Elder H. T. Hutchens.

Muddy Creek 4th Saturday and Sunday in Nov.

Sand Hill, Monday after 26th.
Sloan's Chapel, Tuesday, 27th.
South West, Wednesday, 28th.
Bay, Thursday, 29th.
Cypress Creek, Friday, 30th.
Maple Hill, 1st Saturday and Sunday in December.

Wilmington, Monday, 3rd.
Stump Sound, Tuesday 4th.
Yopps, Wednesday, 5th.
Wardswill, Thursday 6th.
North East, Friday, 7th.
White Oak, Saturday, 8th.
Hadnots Creek, Sunday 9th.
Newport, Monday and at night 10th.

ISAAC JONES,

Maple Hill, N. C.

W. M. MONSEES

High Point, Tuesday night after first Sunday in December.

Will Elder McMillan be at Bus station at 3 P. M.

Lexington, Wednesday night.
Sallsbury, Thursday night.
Pin e Saturday and 2nd Sunday.
North Creek Monday.
Winston-Salem Tuesday night.
Saint's Delight Wednesday.
Abbot's Creek Thursday.
Hancocks Saturday and 3rd Sunday.
Bear Grass, Monday.
Skewarkey Tuesday.
Smithwick's Creek Wednesday.
Jamesville, Thursday night.
Concord, Saturday and 4th Sunday.
Bethlehem Monday.
White Plains, Wednesday.
Pungo Thursday.
Eastern Union Saturday and 5th Sunday.

Galloways Tuesday.
Farmville, Wednesday night.
Meadow Thursday.
Raleigh, Friday night.
Mt. Lebanon Saturday and 1st Sunday in January.

Mr. Gold, please publish this letter.

Yours very truly,

W. M. MONSEES.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

LXII.

DECEMBER 1ST, 1928

No. 2

ISRAEL PUNISHED FOR DISOBEDIENCE

"And the men of Kirjath-jearim and fetched up the ark of the Lord, and brought it into the house of Dagon in the hill, and sanctified Eleazer his son to keep the ark of the Lord."

And it came to pass, while the ark in Kirjath-jearim at the time was long; for it was twenty years: and all the house of Israel lamented after the Lord.

And Samuel spake unto all the house of Israel saying, If ye do return unto the Lord with all your hearts then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord and serve him only: and he will deliver you out of the hands of the Philistines.

Then the children of Israel did put away Baalim and Ashtaroth, and served the Lord only.

And Samuel said gather all Israel, and I will pray for you unto the Lord.

And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the Lord thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel.—Sam. 7:1-10.

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

ASSOCIATE EDITORS

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

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

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

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

Let each subscriber pay for his paper in advance 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 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 DEALINGS OF THE LORD WITH ME.

Dear Brothers and Sisters:

As you all seem to be on my mind so much it seems like I can't lay down to sleep without viewing you all standing around my bed. Sometimes I feel like I can't live if I don't tell you of some of my troubles. Then again, I am made to fear that I might be mistaken, it is with fear and a trembling hand I write you.

When I was very small I can remember that sometimes I had a desire to be baptized and at times when I would see some of the Baptists join the church I would wish I was as good as they were.

I went on until the year 1927. I hope the Lord showed me what a vile sinner I was. I felt like I did not have a friend on earth. I would go out by myself and get down on my knees and try to beg the Lord to have mercy on me, a poor sinner; though I felt like it was no good. It seemed that I had already sinned away the day of grace; his eyes were closed against me. I was made to wonder if Christ would save a poor sinner like me.

I would read the Bible until I would hear some one coming and I would lay it aside. I did not want any one to know I was reading it.

I had a desire to go to preaching and would go every time I would get a chance, but it seemed like I knew everybody thought I was acting a hypocrite and I would go home and cry and try to pray, but all that I

could say was, Lord have mercy on me a poor sinner. And when I would hear of any one joining the church my thought was that every body could have a hope but me.

I went on in this way for some time feeling I could not live long, and saw no way to escape everlasting punishment. I wondered if there was any one like me. I felt to be worse than any one else.

One day I was plowing and there was something said to me "Repent of your sins and be baptized and follow me."

Those words were so sweet to me though I felt surely they could not be for such a sinner as I was. I went on still begging the Lord for mercy and one night I laid down so troubled I tried to ask the Lord to show me something in a dream to comfort me. And I dreamed one night that I was down under a rugged mountain and my mother and father were on top of the mountain and I wished to go up there where they were. I tried in every way I knew how to get up there. I went to each end of the mountain and it seemed like it would be so easy to go up but could not do it. I went back to the middle of the mountain, the very steepest place. And I heard a voice say you will have to go as your mother and father have gone, and in a moment I was on the mountain with them, didn't know how I got there but knew it was nothing I did as I had already done all I could to get up there and every effort had

failed. When I got up there mother and father were walking in the prettiest green grass I ever saw and they were so happy. There were apple trees blooming and an old fashioned house among the trees. It seemed something came to me and said you see how powerless you are. And this green grass represents heaven and that old house is the old Baptist church. That dream seemed to relieve me for quite awhile. But doubts seem to arise, is this all a delusion—or is it of the Lord. I prayed that the Lord show me just once more so that I might not be deceived.

And I went to sleep and dreamed of being baptized. I thought it was the prettiest clear water I ever saw, and when they raised me out of the water I felt so happy. One morning not so long ago I got up with such a burden on me. I felt like I could not live long. I laid down upon the bed crying and picked up a book and read where it says:

"Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world."

My burden seemed to be gone. I felt like singing:

Come, humble sinner, in whose breast, a thousand thoughts revolve, come, with your guilt and fear oppressed, and make this last resolve.

When you all were singing that song over to the church that 2nd Sunday it seemed to me like the singing reached heaven. My whole heart within me rejoiced.

I awoke one night last winter and as it seemed to me I was smothering to death, I raised up in my bed, my prayer was Lord spare my life until I could be buried in the pure sweet

and flowing water.

I just looked at Mr. Boswell last 2nd Sunday in July. While he was preaching I just thought if I could be held as good as he was I would be satisfied. If ever I loved the Baptists it was down here at Healthy Plains church about a year ago, had been going to a missionary meeting, and it seemed that something told me I must go to the Baptist church. I got so happy it seemed like everything was praising the Lord. I got up and went from where I was sitting and went to the window and oh everything looked so happy to me I could hardly wait for Sunday to come so I could go to the church. I went and I never will forget when I went in the church that morning it seemed like I loved every body. I did not know but few of the people there though I loved them with a different love than I had ever had before. I always thought I loved to hear Mr. Boswell preach until that day, it seemed like he preached sweeter to me than ever before. He looked like an angel to me. It has been 3 long years. There has been no pleasure in the world for me. My desire is like the poet says:

I want to live a Christian here, I want to die rejoicing. I want to know my Saviour near, when soul and body departing.

I hope you all will not think hard of me for writing to you; this is my feeling. You pray for me a poor sinner and come to see us. I have desired for a long time to tell you this.

My prayer is, if I am deceived Lord undeceive me.

Pardon this long scribbling. I will close though the half has never

been told.

From a poor sinner saved by grace if saved at all.

Mr. Gold if this doesn't do for publication please cast it into waste basket and all will be well.

Your brother in hope,

H. W. HOWARD,

Bailey, N. C., R. 3

HE DIED TO SAVE SINNERS

Dear Brothers and Sisters
in Christ I hope:

I try with my weak, trembling hand to write what I hope the good Lord has done for my weary soul. When he died on the cross he died to save sinners, and I feel that I am the greatest sinner in the world not worthy to write to those good people, Primitive Baptists. But the Lord knows I love them. I hope with an everlasting love that seems to draw me to them every day. I was not allowed to hear the Primitive Baptists until I was married. My mother said it was a dangerous doctrine. The first words that drew my eye to them has been about eighteen years ago. It was Brother J. J. Hall preaching at Flat River and I wondered if I would hear him again. The next day me and my husband were working in the field and I was waiting for him to go to the house. While I was sitting there my mind wandering, a voice called me by my name three times. It seemed the voice was in me, under me and ringing all around me. The first time it called I listened; the second time I got up and the third time it called I answered. I couldn't help from answering and I forgot my husband and I ran a half mile to the house and when I got there no one had called me. So friends I never tell

any one how I felt and so you dear brothers and sisters from then on my tongue will never tell how I was. My husband and I would go visiting. Seems I would enjoy myself until on my way home and these words would come, there is no eternal life in this pleasure, and I would step in front of him and tell him the words, it sounded so strong in me I couldn't help from telling him. So he believe I in nothing else but Primitive Baptists and this burden kept getting heavier till I couldn't do my house work. I got to the place when the sun was going down I would get a long breath. It seemed like I'd never see it rise again. It looked like torment was all before me, and I would be there before the sun would rise again. So I would walk the house about all night, looking down at the barn where my husband was curing tobacco to see if I could see a little spark of light. My husband wanted a doctor, but I felt no doctor of this world could do me any good. I told my husband so. He was so kind and he didn't seem to get worried with me. He would sing this song: While sorrows encompass me round, and endless distress I see. These are the first words of the song and I thought he knew what a great sinner I was and that was why he would sing that song. But it wasn't, it was all me. So one night in a dream I saw a man come to me in my worried condition, with a large book. I have never seen one like that one here in this world. My papa was with him. Papa said my fortune was in that book. Papa and this man went outdoors and when they came back papa said, Lula, you are worried. Don't be worried. It is well with you. And

he was going back to Heaven and I said, let me go and ask him to pray for me. But when I reached where he was I couldn't say anything. But papa turned and looked at me and asked me what I wanted, but I couldn't answer him. He had crossed my bed and was going up the wall to heaven. It wasn't long before one morning at four o'clock I waked with fear. It seemed torment was at my door. I sat up in bed. I called to my husband and asked him to get up with me, and he said, you are worrying yourself to death. Lay down and rest and I hushed and looked at him and thought if I had to be lost why should I worry him to death when he had all the work to do, so I fell back in my bed helpless, hoping the Lord's will would be done, not mine. I never will believe I was asleep. I seemed to be in a stupor, and I was placed in my kitchen with everything white as snow and I had gotten ease and in the corner of the room there was a peck basket. I got it in my left hand and I tried to catch all the black filth from dropping on that peaceful floor with my right hand and when I got back at the table there was a pan sitting there to fit it that caught all the filth so it vanished from me and when I came to myself I seemed to be sinking. I was so weak I couldn't get up but when I was enabled to move it seemed like heaven was my home and I was happy. So I begged my husband to please sing some more. I felt like I could help him. So every thing I looked at seemed to be praising this wonderful Lord and Saviour Jesus Christ. Then my mind was led to find the people that had been as I had been. I asked my husband to go with me

till I found them. So it was God's will to be done, not mine. So the next meeting I knew of was at Surl on Saturday, so I went. Elder Johnnie Peed was pastor and it seemed like he knew what I had seen and felt. He told my experience and the good Lord knows that before I knew what I was doing I was up there telling the people what I have written to you and these good people received me, and gave me a home with them. And I sure love this home with them. So I've been with these good people about eleven years. So I just wrote a part. My poor stammering tongue never will express the wonderful power of this great Lord Jesus and what I hope he has done for his people.

After you have read these lines and corrected all mistakes for me and see fit you may publish it in Zion's Landmark as one of the sisters of the church said she wished to read it. I desire the prayers of all of God's little ones.

Your poor, unworthy sister,
LULA STONE,

Roxboro, N. C.

TRUTH VS. UNTRUTH

In the 8th Chapter of John, we have the words of Jesus that says: "And ye shall know the truth and the truth shall make you free." As some of our devout and able ministers of past days have said that "If you did away with the wills and shalls of Jehovah spoken through the mouth of his servants the prophets and apostles, then we might concede there were more ground for arguments of worldly professors who teach that man himself is the maker of his own destiny in regard to where he will spend eternity.

What is truth? When Jesus was about to be offered up for the redemption and salvation of his people Pilate asked him, What is truth? I don't think Jesus answered Pilate and I have thought of late that the reason Jesus did not answer him was because he knew that deep down in his heart Pilate did not want to know the truth. That he had rather believe the lies told him that he, Pilate, might maintain his position with the carnal ungodly workers of iniquity, who he himself could not help but see were liars, but for the love and greed he had for filthy lucre or carnal things of this world he was perfectly willing to turn his back on righteousness and side with this ungodly element, who could speak great swelling words of godliness but who inwardly were ravening wolves or whited sepulchres. The apostle Peter refers to a people that is ever ready to bring in damnable heresies and take sides with and profess to believe these liars and enemies of the truth.

Of course characters of this type will always get a following of a kind but if the blind lead the blind what will be the final result.

How many that call themselves Primitive Baptists these latter days that love the Almighty dollar better than their God or the truth will stand up boldly for the truth on a test, or take sides with hypocrites and liars and make the statement that they get along like brothers?

The Apostle Peter speaks of a people that speak great swelling words of vanity or self righteousness that shall perish in their own corruption and shall receive the reward of unrighteousness. Spots they are and blemishes, spotting themselves with their own deceiv-

ings, while they feast with you, who are termed as "wells without water, clouds that are carried with a tempest to whom the mist of darkness is served forever." Can there just be a Sunday God for some? We believe there be some that had just rather have him on the Sabbath or on their meeting days but who get so busy during the intervening time in carnal or worldly things that He does not enter much into their thoughts.

Who has it in his heart to take it upon himself to go around and do all in his power to bring discredit on a brother by repeating heresies from Armenians, liars and enemies of the truth and that too to a brother that for years had and showed to all people that he had the utmost confidence in this man. And this man to try to justify himself from a standpoint of doing his duty. Is it duty for a brother to take it upon himself to go out and that among Armenians bring in heresies and carry it to the church to try to pull down a brother thinking to build himself up; it looks very much like a jealous and envious spirit of one that is afraid he himself would not be considered the whole works and some other than himself should get a little credit for something done. Is that the teachings of the meek and lowly one who said that "he that exalteth himself shall be abased?" Is that way consistent with the true Primitive Baptist and a truthful, honest purpose? If so then my understanding of what constituted the true teaching and principles of Primitive Baptists as founded and instituted in the years gone by have been wrong.

But thanks be to God Jesus re-

ferred to a people that "shall know the truth, and the truth should make them free."

When Lot, the nephew of Abraham left him and went down in Sodom and Gommarrah he no doubt was in a worse condition and in a worse and more dangerous crowd than he had ever realized he was in until God sent his messenger down there and demanded that he get out. His getting out was not in a very pleasant way, but he got out and if God desired him to get out from that crowd the way he did then who can criticize the way. Is not God's way far above man's way and his thoughts above man's thoughts. Lot no doubt while down there thought there surely are some good people here that love the truth and truly believed in God. Maybe he had at least one acquaintance that he had confidence in and trusted and told some of his troubles and trials to in confidence and to find out when the real test came that his confidence had been misplaced. Some might have said Lot should not have been down there with that crowd in the first place, but if it was God's way of opening his eyes and showing him the real truth as it really existed who can condemn the way? Is it not true and good that God's way or work is done from a human viewpoint? And will not his work bear good fruit in his own time and way and right prevail over wrong, and truth over untruth in God's own time and according to his will and good pleasure and all get the recompense due them in accordance with his judgment and wisdom. Who knows the hearts and intents of all men.

I think according to the word of God that this city that Lot was living in when God commanded him to get out from among them had got so corrupt and crooked in the management of affairs than an honest and truthful man could not have stayed among them very long.

Job says the wicked is sometimes prosperous in his way and spreads himself like a green bay tree but I think David says that God sits on high and laughs for he knows his end is near.

If God be for a man what can a slanderous, lying tongue and the puny arm of man do against him. David said his own familiar friend, the man he thought he could trust most it seems was the first to lift up his hand against him when affliction or trouble came upon him. It seems there are some of the same kind of men today that lived three thousand years ago, the way of application may be different but the nature or principle is the same.

But He says "I am God and change not" and we are thankful that the law of the Lord is the same yesterday, and today, and forever.

Yours in love of the truth,

W. F. DODSON,

Lynchburg, Va.

A GOOD LETTER

Mr. Jno. D. Gold:

My Dear Sir:

Allow me to apologize for lack of promptness in renewing subscription for Landmark. I feel to desire faithfulness in everything and do admire it in my brethren and friends. But I am lacking. But this is due to my financial depression over which I have not absolute control, however, please find money

order for due length of time. I feel that I shall ever hold dear the memory of the Landmark. The life and work of Elder Gold will doubtless linger as long as time shall last, because of the grace of God that was so richly bestowed upon him, and it is my desire that the Landmark may continue according to the will and grace of our God so long as such rich experiences as the dear brother Jason Allen, of Dunn, N. C., shall fill its columns, and the timely worthy expounding and admonition of the scriptures is set forth so ably as that of our dear sister Lizzie Holden Garrard, backed by the pure and gentle wisdom, "Also according to the grace of God" of Elder Lester. I believe that it will continue.

We are now living in the day when prophecy is fast fulfilling. I believe that when our beloved apostle, John, was cast out on that lonely island, "according to the will of our God" that he was shown the Church together with her great head and governor, even Christ from the morning of time to the final conformation of her glorified state which is yet to come. Not only that, but the wickedness also much of which appears to be figurative both the good and the bad working together for the ultimate benefit of the Church.

I have never heard any one give their construction on Revelations but this is my feeling about it.

I am I hope, yours to serve,

JNO. R. SMITH.

Reidsville, N. C. R. 5.

**SPEAK OFTEN ONE TO
ANOTHER.**

"And they that feared the Lord spake often one to another." I

don't know that I understand this scripture, but the daily fear of the Lord that is constantly with me that I am not numbered with those whom he hath chosen to life everlasting and that I might be a subject of his displeasure from whom he will hide his countenance and banish from the presence of his glory. Therefore I meditate daily upon these things with fear desiring to speak with those whom I feel assured to be subjects of his grace and whose lives and character reveal the image and attributes of the Son of God. To speak with those there seems to be a comfort, an edifying and an encouragement to those of mutual faith to press on toward those principles that lead to life everlasting. These are things the world knows not of and has no delight in, had they known them they would not have crucified the Lord of Glory. Therefore it has no pleasure in the meek and the lowly followers of Jesus. Hence the world with all its charms and pleasures cannot dissipate the fear of the Lord that is implanted in the hearts of his people and in the midst of this fear hope spring up, blessed hope that he is our captain and he is leading us; he is our hope and our salvation and we will triumph through him. This brings us to the language of the poet when he said, "Nothing to thee I bring, but simply to thy cross I cling." Here are the ends of the earth. Here are the weary and heavy laden. Jesus says "Come unto me all ye that labor and are heavy laden and I will give you rest." So our rest is with him, our all is in him. All power in heaven and earth is reserved in his hands. Hence our weakness, our inability, our insufficiency and

our nothingness is reflected through his all-sufficiency, his power, and his glory. Then this fear must be of the Lord that we might meditate upon his name and walk in his laws and speak often one to another to our comfort and our consolation and to the glory and majesty and dominion of his name in whom is anchored our hope of life and immortality beyond the grave.

W. M. GRAHAM,
Christiansburg, Va., Box 114.

CHICAGO BAPTISTS.

The Old School Baptists of Chicago meet, the Lord willing, every Sunday at 11 a. m. and 2:30 p. m. (Standard Time). at the home of W. N. Spittler, 1133 South St. Louis Avenue, Chicago. By street car: "111th St. and Sacramento Avenue" car to end of line. By auto: From 111th St. Highway South on Kedzil to 114th St., West three blocks to end of 114th.

Midweek Song Service by appointment. Preaching by Elders Jones, Jaynes and Clayton. Basket lunches.

All lovers of the truth are invited to meet with us.

W. N. SPITLER.

ELDER STEWART GIVES \$5.00 TO SKEWARKEY CHURCH

Mr. John D. Gold,
Wilson, N. C.
Esteemed Friend:

I observe your notice in last Landmark concerning Skewarkey church, and in aid of Skewarkey church and as a small tribute to precious memory of Elders C. B. and S. Hassell, I herewith enclose check for \$5.00.

G. W. STEWART,
Akron, Ala.

A BEACON LIGHT IN A DREARY WORLD.

P. D. Gold Publishing Co.

Wilson, N. C.

Dear Sirs:

Enclosed find P. O. Money Order for one dollar on subscription to Zion's Landmark. In the midst of the storms of this harassing world, the things I read in it are sometimes like a beacon light or perhaps I might compare them to the shadow of a great rock in a weary land. Christ our all for time and eternity.

MRS. M. C. STORY,
Famer, Ala., Route 2.

ELDER STUART CONTRIBUTES \$5.00

Elder G. W. Stuart of Arkon, Ohio sends \$5.00 to help repair the Skewarkey church in honor of Elders C. B. and S. Hassel.

Mrs. James E. Moore of Williamston writes that so far she has received \$38.00 contributions from the notice in the Landmark. More is required to put the church in good condition.

RESOLUTIONS OF RESPECT

Whereas it has pleased our heavenly father to call home our beloved brother V. A. Bartlett, a member of Nahunta Church, we desire to express our appreciation of his faithful service and devotion.

First, Brother Bartlett was born March 7th., 1878 and died June 24, 1928, was appointed clerk in Dec. 1919. He united with the church at Nahunta in Sept. 1906.

Second, We desire to bow in humble submission to the will of our heavenly father who doeth all things well.

Third, We extend our sympathy to the bereaved family. May God bless them and comfort and lead them to worship with him around the great white throne.

Fourth, That these resolutions be recorded on our church book.

Done by order in conference third Saturday in Sept. 1928.

Written by his lonely companion.

Martha Bartlett Church Clerk
Elder J. W. Gardner, Mod.

ZION'S LANDMARK

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

Editor

Elder P. G. Lester—Roanoke, Va.

Associate Editors

Elder M. L. Gilbert —Dade City,
Fla.

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

VOL. LXII.

No. 2

Entered at the postoffice at Wilson
as second class matter

WILSON, N. C.

DEC. 1, 1928

CUSTOMS—PRACTICES. NON-ESSENTIALS.

Customs and forms of worship differ in different sections of our country. Those not informed as to different customs, sometimes become so established in the idea that they are right that they seem to conclude that those who have customs, differing from those practiced by themselves and their immediate associated worshipers, are not to be regarded as Orthodox Baptists.

What has custom to do with the worship of God? The Old and New Testament Scriptures are to be taken as our guide, rather than any set rules or forms, that may be established as a custom among us.

God is a spirit, and seeketh such to worship Him as worship Him in spirit and truth. When God is worshipped in song, in prayer, in sermon or in any other form, the

spiritual presence, is vital to its being an acceptable service in the sight of God.

We read:

"They that are in the flesh cannot please God."

"The Spirit is willing; but the flesh is weak."

"The flesh profiteth nothing."

"With my mind I myself serve the law of God; but with the flesh the law of sin."

"By the works of the law, no flesh is justified."

"The flesh lusteth against the spirit, and the spirit against the flesh."

These and many other bible quotations show that man, in the flesh, void of the spirit cannot worship God.

When may we worship the Lord?

Wherever the Spirit of the Lord is present there is liberty. The true worship of God is not confined to time, place, or manner, as an outward form, in song, in sermon, or in prayer; but whether in church, in the home, in company, or alone, on the sea or in the air, or in the homeland, or in the foreign lands or on the isles of the sea, they, that are of Him and moved by His Spirit, can and do worship Him in Spirit and in truth.

Boundless as eternity, so is His love and mercy, unbounded, and in the final day, all who have felt the need of His mercy are destined to be fathered home, when CHRIST, shall say to the FATHER "Behold I and the Children Thou hast given me," then shall be the fulfillment of John's vision, as recorded in Revelations. He saw first an Hundred and Forty Four Thousand, and then an innumerable host, which came from every land, nation, kin-

dred, people, and tongue that had washed their robes and made them white in the Blood of the Lamb."

We have heard the saying, "That all is right that ends right." We are glad to believe that God will reign, supremely, in the Salvation and final Glorification of the Bride—the Church, and that body—the mystical body, will embrace all who have, do or will feel to implore His Divine Mercy.

Some one might say, "If all is to end well, then why concern ourselves about what happens in the interim before the end. The Scripture given for our instruction and we find it a relief, in the "midst of the strife and confusion, to turn to them for counsel and instruction as to how we should behave ourselves in the House of the Lord or in our ministry of the Word.

Paul said to Timothy, his son in the ministry, as he spake of him, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long suffering and doctrine."

We believe the greatest desire of the called minister of God is that he may so teach and so preach the word that God's name may be praised, and that the people of God may be edified and comforted; therefore it's our sincere desire that we may not be the cause of bringing needless contentions among our people. Christ said to His Disciples: But whoso shall offend one of these little ones, which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

Customs are not essential to the worship of God.

Customs and forms of worship acceptable to God without regard to any set time, place or manner of worship, so far as fixed rules are differ in different sections of our country; but the Spiritual service is concerned.

The Scriptures are a safe guide, and yet the letter killeth; but the spirit maketh alive.

"God is a spirit and seeketh such to worship Him as doth worship in spirit and in truth." The spiritual presence is vital to our worship, in song, in sermon, in prayer or in any other form. Formality or any conformity to set customs established by men is not an essential part of the worship of God.

The true condition of the fleshly man, devoid of the spirit of divine worship is fully set forth in the following quotations.

"They that are in the flesh cannot please God."

"The Spirit is willing; but the flesh is weak."

"The flesh profiteth nothing."

"With my mind I, myself, serve the law of God; but with the flesh the law of sin."

"By the works of the law no flesh is justified."

"The flesh lusteth against the spirit, and the spirit against the flesh."

The man who is thus involved in a fleshly state can do nothing of himself; but can do all things well through Christ, if He is in the service, as the spiritual guide, He being the Alpha the Omega, the beginning and the end in the spiritual worship of God.

Without Him, whom to know is life eternal, we can do nothing. Wherever and whenever the Spirit of the Lord directs, there is liberty.

Boundless as eternity, so is the love, mercy, grace and truth of the Lord unbounded. His presence fills immensity, and all who have felt, do feel or will ever feel the need of His mercy, will be gathered home, when Christ shall say to the Father behold I and the children Thou hast given me."

Paul said to Timothy, preach the word; be instant in season; out of season; reprove, rebuke, exhort with all long suffering and doctrine," and we read, "We are the circumcision that worship God in the spirit and have no confidence in the flesh."

From the above it will be seen that Paul regarded reproof, rebuke and exhortations as being necessary or in place, at times, therefore we conclude that these things are still in order; but we do not want to do or say or write or publish anything that will bring discord, unnecessarily, among our people.

We note the saying of the Lord to His Disciples. "Whoso shall offend one of these my little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." No wonder we are fearful at times. At other times, we feel secure in His love and can say as one of old said, though He slay me still will I trust in Him."

Paul said "I will pray with the spirit, and I will pray with the understanding also." Thus it is clear that we must worship in the spirit in the song, in prayer or in any other way or it is nothing more than formality.

How shall we pray, or preach, as to posture?

Jesus stood to read, but sat down

to teach or preach. Matthew, Luke and John all record this fact. On one occasion Paul sat during the reading but stood up to preach. Neither standing or sitting to teach or preach, therefore, is to be condemned. If it is in the spirit it is of God and is an acceptable service.

Posture in prayer, not essential; but the true spirit of intercession is vital.

Shall we condemn kneeling, standing, bowing the head, bowing the knee, or falling upon the face or ground to pray. We have bible examples for all such postures. Then why be sticklers for either custom? The spirit in which we approach unto God is the essential part of the service.

In recording the agony of Christ in the garden of Gethsemane, Matthew said "And He fell on his face and prayed that the cup might pass." Mark, says, "And He fell on the ground and prayed that the hour might pass, (not the cup; but the hour). Luke says, "And He was withdrawn from them about a stone's cast, and kneeled down saying, O, my Father, if it be possible, let this cup pass from me."

Hezekiah turned his face to the wall and prayed and the Lord added fifteen years to his life.

Others bowed the head. It was ancient custom to bow the knee, not to kneel down; but to break the upright position by bowing the knee in prayer or in reverence to the priests or objects of worship. This custom is still practiced in the Catholic cathedrals. Shall we condemn the bowing of the knee as a mark of reverence? God said, "Unto me every knee shall bow and every tongue confess."

But says one if a man stands to

pray, he lacks reverence. Who art thou that judgeth another's servant? What doth the scriptures say? Let them speak and we dare not condemn.

Jesus said, "as ye stand, praying, forgive, if ye have ought against any, that your Father also which is in heaven may forgive you your trespasses." Mark 11:25.

"The Pharisee and the Publican both stood to pray, The one was justified the other was not justified, because he was not in the right spirit to pray an acceptable prayer.

The ten lepers all stood, afar off and prayed. All were cleansed; but only one fell at His feet to give thanks.

The woman with the issue of blood, did not pray in word, that we have any record of; but she had such faith in the Lord that she said "If I can but touch His clothes, I shall be made whole. What a magnet? What a Physician. He doth hear and doth heal all who are truly led of His spirit to the fountain, whereof if a man drink he shall never perish.

David said, "Let us kneel before the Lord." All kneel. Paul and his company kneeled upon the sea shore and prayed. Kneeling was much more in evidence among our people of my early recollection than at present.

We like to see anything that begets love and fellowship and shows the spirit of reverence to God. In all of our Churches, so far as I know we have our rules of decorum which say all our conferences must be opened and closed with prayer. So far as I have observed, the ministers stand in the closing prayer; but some stand and some kneel in the opening prayer. The

congregations, usually sit, with bowed heads for the opening prayer; but stand during the closing prayer.

With varied customs, and with all the Bible examples of kneeling, standing, bowing the head, bowing the knee, falling upon the ground, falling upon the face, looking upward to heaven as did Jesus in that wonderful prayer as recorded in the 17th Chapter of John, we have some who criticise all who do not adopt one custom to the exclusion of all others. Let God be true, and may we cease to condemn for a word or for an immaterial custom. Custom is not an essential; but the Spirit is the essential part of all our worship.

In hope,
O. J. DENNY.

WHAT ABOUT IT?

If our absolute predestinarian brethren do not cease to manifest such a spirit of arrogance and dietation the brotherhood will be forced to take such action as shall decide who are the ruling element in these parts. They do not seem to be willing and ready to declare non-fellowship, but they are ready and willing to object to this and that course and doctrine of the general body of the brethren hereabout and throw down menacing threats, unless so and so is done or not done. I have not felt to declare non-fellowship for these brethren; I have heard good preaching from some of them and I am not ready to say that they are not gospel preachers, but I will say that all they preach does not come to me as the gospel. It is not unto salvation to me. I think I know the truth, in the doctrine, discipline and order of the church,

and I think I am able to take care of the interests of the Landmark. We may differ in our judgment as to certain matters. As to the Landmark, it is in the hands of its friends.

If the three leading principles now being advocated and pressed among us, claiming to be Primitive Baptists, viz.: Salvation by grace, conditional time salvation, and the absolute predestination of all things whether good, or bad should be pressed to the pulling part to the effective non-fellowship declarations instead of what might as well be one great body of Primitive Baptists in the unity of strength and assurance there will be three branches questionable in both kind and character, with here and there one true to the faith. It is probably true in making one of these three classes, one here and there would be found wanting in the faith, Salvation by grace. Predestination extremely set forth knocks out good works and conditional time salvation extremely advocated excludes the idea of salvation by grace. Good works is a doctrine common among all Primitive Baptists. We are sealed unto it by creation and ordination. Discipline requires correct living with gospel consideration of all principles of truth. The Lord gives understanding and if we examine ourselves whether we be in the faith and if it is in us we will find we are in it. If any man lack wisdom let him ask of God who giveth to all men liberally and upbraideth not.

P. G. LESTER.

FOR SKEWARKEY CHURCH

Mrs. Irene Young,
106 South Maple St. Durham, N. C. \$2.00
Mrs. P. H. Wilson ----- \$1.00

MRS. W. D. EDWARDS

My precious, loving mother, Mrs. W. D. Edwards, passed on the morning of Nov. 5, at 7:15, from a world of sorrow and suffering to one of everlasting joy and happiness; and I do not grieve because her sufferings are over, but because I shall see her lovely face no more; for, O how sad to have no mother; though she begged us many times not to shed a tear when she was gone, for she hoped she was going home to dear Jesus. She said she dreaded the sting of death, just the crossing of the river, but did not dread after death, and wanted the time to hasten when she could go and dwell and be like him; and often prayed that she might not die hard, her sufferings had been so great; and her prayer was answered, for she was blessed to go to sleep, as it were, in the arms of Jesus—sleeping an hour or two and breathing her life out sweetly there with never an indication of sorrow or pain manifested on her dying brow; and O, how happy and free she looked in death. It was far easier to stand by helpless and watch her quiet passing than to see her suffer agonies as she had for seven long years. But during all these years I had never felt that I could live and give her up until the time came, and I tried to beg the dear Lord for grace to sustain me through the trying ordeal, and I trust He heard my prayer and enabled me to say by His Spirit, "I know she is resting in the arms of Jesus." She was the most patient sufferer I have ever known—never having been known to utter a murmuring word, but ever begging the Lord for His mercies and praying to go home to Jesus to dwell with Him forevermore. She had a most wonderful intellect and was blessed with a wonderfully spiritual mind and could converse on the Scriptures equal to any preacher within my knowledge. Her Bible was a precious companion as long as she was able to read.

Her maiden name was United E. Whitely, born Feb. 22, 1842, married to W. D. Edwards, Oct. 2, 1872, to which lovely union were born 8 children, six girls and two boys, one boy and two girls dying in infancy. Those who survive are Mrs. J. P. Coffey, Rufus, Mrs. T. A. Helms, Marshville, Mrs. Nita Edwards, Polkton, Mrs. W. J. McDaniel, Salisbury, W. T. Edwards, Wadesboro, all of N. C., together with an aged and afflicted husband, four grandsons and three brothers.

From girlhood until the first Sunday in May 1887 she was under conviction for her sins, but in that day at an association at Lawyer Spring her fears were all taken away and she was made to rejoice aloud in a Saviour's love and give glory to God and the Lamb forever. From that day forth she did not cease to talk of the goodness of God and His mercies, being blessed with many dreams and visions to comfort and strengthen her along the way; and the first Sunday in Aug. of the same

year she was enabled to take up her cross and go home in her friends, the church at Lawyer Spring and tell them what great things the Lord had done for her whereof she was glad, relating a wonderful experience and being joyfully received she desired the pastor to baptize her, but being old and feeble would not be back till Nov., and on account of the cold weather asked her to consent to some one else to baptize her, which was a great trial to her; but the 4th day of May following Elder J. E. Adams was to preach at that church and she was baptized by him at that time; begging as she went into the water for dear Jesus to come and go with her in the watery grave, and coming happy in the Lord.

Her experience and baptism impressed me very much, though I was only a child and in trouble on account of my sins. Hence she was a great companion and comforter to me, and the last time I visited her while she could talk she said, "Lou, don't grieve when you hear I'm gone," and then she said, "The Lord comforted me concerning you and told me that he would be with my daughter, Lou, all the way, even in the valley of the shadow of death."

And while I mourn her absence I rejoice in hope of the resurrection of the dead when we shall meet again to "know only as we are known," and be like our blessed Saviour and praise His holy name forevermore.

Elder R. A. May spoke comfortingly to the sorrowing relatives and friends from the 14th chapter of Rev. "Blessed are the dead," and etc., and mother was laid to rest in the cemetery at Pleasant Grove Church.

Pray for me,

In love and sorrow,

MRS. J. P. COFFEY.

ELIZABETH REBECCA BROWN

Elizabeth Rebecca Brown, widow of J. S. W. Brown, of Pitt county, died Oct. 22, 1928, at the home of her daughter, Mrs. Nannie Evans, in the town of Greenville, N. C. Sister Brown was born October 5, 1843, making her earthly pilgrimage 85 years and seventeen days. She left eight children, two sons and six daughters, together with a number of grandchildren, nephews and nieces to mourn her departure. Sister Brown's husband died on the same day of the week in 1904.

The deceased obtained a sweet hope in Christ in her early life and united with the Great Swamp Primitive Baptist Church on the fourth Saturday in September, 1923, and was baptized by myself the following day, and she remained a most faithful member until her death.

As the death angel hovered around her bed, she gently and patiently fell asleep in the blessed arms of her gracious Redeemer. The funeral services were conducted

by the writer in the midst of a host of sorrowing relatives and friends, and her remains were conveyed to the family burying ground and placed beside her husband beneath a beautiful mound of flowers to await the second coming of our Lord.

Submitted in love,

S. B. DENNY,

Wilson, N. C.

MISS MARGIE McGEHEE BUTLER

By request of Mr. and Mrs. S. H. Butler, I will write the obituary of his daughter, Miss Margie McGehee Butler was born March 14th, 1912 and died Nov. 8th, 1928 making her stay on earth 16 years 7 months and 25 days. She was a student of Ben Haven High School in Harnett County below Sanford, where her parents were living. She was a truthful and a devoted girl, one that was loved and held in high esteem by all who knew her. Her teacher said she was always perfect and was loved by her classmates, many of them attending the burial, bringing many nice flowers as a tribute of love and respect.

She died in the hospital. All was done for her that could be done by kind hands and loving hearts. Mr. and Mrs. Butler loved the kind and loving disposition of their daughter, but God loves her the best. She said before she died that she was willing to go. We will miss her but she is I feel to say gone to rest, enjoying that rest that remains for the people of God. Her body was brought to Reidsville for burial in the family plot where she will rest till the blessed Lord comes to make up his jewels and take his ransomed home forever. We feel she will be happy forever and ever.

We extend our heartfelt sympathy to the bereaved family. May God be with them and reconcile them and bless them with every needy blessing for time and eternity.

ELDER G. M. TRENT.

JAMES M. LANGDON

The church at Fellowship, in memory of Deacon James M. Langdon who was born June 29, 1854 and died September 7, 1928 making his stay on earth 74 years 2 months and 8 days. He was baptized into the fellowship of the church by Eld. J. T. Coats Aug. 2, 1896. He was ordained a Deacon June 5, 1897.

Therefore be it Resolved: That we bow with humble submission to the will of Him who giveth and taketh away fully believing that our loss is his happy and eternal gain. Be it further Resolved: That we send a copy of these Resolutions to Zion's Landmark for publication, a copy to the family and one to be recorded on the Records of the church. He is gone but his loving face is still cherished in our memories. Done by order of the church.

Shepard Langdon, Clerk.

MARY ALICE TAYLOR

Mary Alice Taylor was born June the 3rd, 1908. She was the youngest child of J. R. B. Wiggins and Mary B., his wife. She was married about three years ago to Mr. Clarence Taylor who was to her a very kind and helpful husband. She was a niece of this poor unworthy writer. She was always a very moral child and dutiful to her mother, brother and sisters and to myself. Her father died leaving her a small infant. She used to wallow on my knees and lap in her childhood after I had done my day's work. Little then did I think of ever writing the obituary of my dear little niece, little lap companion and the sweetest of all my little sister I hope in Jesus. She has suffered all this year, 1928, with what people used to call bowel consumption. All was done for her that kind doctors, her mother, husband and family could do but the good Lord had a better home for her and touched her young and tender heart with the fingers of His gracious and forgiving love 7 or 8 days prior to her death. She said she wanted that dear old sainted Elder T. H. B. Pridgen to come and preach for her. He was sent after and came and preached for her. She made it manifest that she wanted to join the church. Her experience was very rich and as all other Primitive Baptists she had been given a love for preaching and her Saviour and had wanted to hear preaching all the year, but had kept it to herself. After relating her love for the cause of her blessed Jesus and that she desired to join the Church a Presbytery was formed by Elder T. H. B. Pridgen, Bro. Jesse Pridgen and wife and myself and received her in full fellowship at the church of Elm City. She rested and slept considerably better for 2 days, afterwards then succumbed to her former weakness, and on Sunday, October 28th., she passed away from this her suffering life to be with her Saviour on the sunny shores of eternal glory. I never saw any one more resigned to the will of God through all her suffering than she seemed to be. She was confined to her bed about 4 months. I never thought of her during this time that I did not try to ask the good Lord to restore her to her former health but I realized every time that I had not the spirit of prayer and felt sure she would soon be taken in the bloom of young womanhood to that blest abode prepared for saints and angels. She leaves a brother, 2 sisters, 2 uncles, and a mother to mourn their loss, also one half uncle and two half aunts. She never got able to be baptized. She died in the same room of the house as did little Roy Albert Moore several years ago who joined the Church at Upper Town Creek church and like Alice was never able to be baptized. Sister and I reared little Roy. The good Lord loved them better than earthly friends loved them and took them to him-

self in glory. Hence after toiling for and rearing them and hating to give them up I can only commend them both to the blessed Lord and say, thy will Oh Lord, be done, and rejoice in the sweet hope of meeting my little brother and sister in Jesus by and by on the sunny banks of Heaven's glory.

J. J. THORN,

Elm City, N. C.

MRS. SALLIE BOWEN

It is with a sad heart I attempt to write the death of my dear mother, Mrs. Sallie Bowen. She was born near Beargrass, Martin County, N. C., June 7th, 1851, died September 16, 1928, making her stay on earth 77 years 3 months and nine days. She was the daughter of William and Nancy Bullock, married to John a Campbell, Feb. 3, 1871. To his union seven children were born. Three still survive, Rev. C. A. Campbell of Portsmouth, Va., Mrs. Addie Adams, Hopewell, Va., Mrs. Carrie Har'c'son, Williamston, N. C. And she was married to W. H. Bowen, Feb. 2, 1898. To this union 3 children were born, two still surviving, Eli Bowen, Greenville, N. C., Mrs. Lizzie Bailey, Williamston, N. C. She was a kind and dutiful wife, a tender and loving mother and good neighbor. She was good and kind to everybody, always ready to lend a helping hand to any one in need. To know her was to love her. She would meet every body with a smile.

Mother had been sick nine months with Brights' and heart trouble. The first part of May she began to get better and went to her church. I did pray she would get well again. On the 28th of July she took her bed and was never up another day. We did all for her that could be done, doctor, nurse and neighbors, but none could stay the icy hand of death. It is so hard to give her up and to know we will never see her on earth again, but we feel our loss is her eternal gain. I feel satisfied that she is now resting in Jesus arms. She begged the Lord to take her out of her suffering and home to heaven. Mother joined the Primitive Baptist Church at Bear Grass the third Saturday in August 1873 and was baptized by the pastor. She lived a faithful member, always filled her seat when she could. Mother had made her home with me nearly 15 years. Funeral services were held by her pastors, John N. Rogerson and B. S. Cowen and her body laid to rest in the family cemetery by the side of her late husband. She leaves one sister, Mrs. W. L. Stalls of Williamston and one brother, Mr. McG. Bullock of Robersonville, N. C. We hope to meet dear mother on the bright shores of heaven.

Dearest mother, thou are sleeping,
In the cold and silent tomb,
Sad and lonely we are weeping,
For our hearts are clothed in gloom.

When our days on earth are over,
And from all afflictions we are free
We hope to land on that bright shore,
And join to praise with thee.

But all her toil and grief is over
And she is freed from pain
Her face on earth we will see no more
But hope we will meet again.

Then why should we lament, or weep
If God has thought it best
To take her soul from earth away,
To take her home to rest.

Sleep on, dear mother,
Take thy sweet rest,
We loved thee well,
But Jesus loved thee best.

Mother is gone, but not forgotten
A voice we loved is still
A place is vacant in our home
Which never can be filled

Written by her youngest daughter,
MRS. W. S. BAILEY,
Williamston, N. C.

THE LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union will be held, the Lord willing, with the church at Tar River Granville Co. N. C., on the 5th Sunday and Saturday before, in December, 1928.

We invite all who may have a mind to come especially ministers.

A. P. CLAYTON,
Union Clerk

ELD. W. H. SCHENCK

Sand Hills, Dec. 8 and 9.
Muddy Creek Dec. 10.
Sloan's Dec. 11.
Cypress Creek Dec. 12.
Southwest, Dec. 13.
Bay, Dec. 15 and 16.
White Oak, Dec. 17.
Newport, Dec. 18.
Hadnott's Creek, Dec. 20.
North East, Dec. 21.
Stump Sound, Dec. 22 and 23.
Yopps, Dec. 24.
Wilmington, Dec. 24 at night.

LINVILLE UNION

The next session of the Linville Union is appointed to be held with the Church at Saradis, Rockingham County, N. C., on Saturday and fifth Sunday in December, 1928.

Brethren, Sisters, and Friends are invited to meet with us. A special invitation to ministers.

W. L. Teague.

CONTENTNEA UNION

The next session of the Contentnea Union was appointed to be held with the church at the Meadow Meeting house, Greene Co., N. C., the fifth Saturday and Sunday in Dec. 1929.

Eld. A. M. Crisp was chosen to preach the introductory sermon and Eld. W. B. Kearney as alternate.

The meeting house is situated about 5 miles west of Farmville, one fourth mile South of 91 highway. Those coming by R. R. will be met at Walstonburg.

A special invitation is extended our ministering brethren.

J. E. MEWBORN, Union Clerk.

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 December 1928. Elder A. L. Holloway has been chosen to preach the introductory sermon and Elder E. C. Jones is alternate.

Bethel Church is located about 7 miles South East from Angier a station on the Durham and Southern Railway, and also on State Highway No. 210. Those coming by way of Angier will be met by notifying Brother B. F. Young, Angier, Route No. 1.

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

W. F. YOUNG,
Union Clerk,

Angier, N. C.

MILL BRANCH UNION

The Mill Branch Union is to be held with the church at Peedee. All orderly Baptists are invited to attend.

M. MEARES.

ELDER SAMUEL McMILLAN

Angier Saturday and first Sunday in December.

Coats, Sunday night, Dec. 2.
Bethel, Monday, Dec. 3.
Fellowship, Tuesday, Dec. 4.
Benson, Tuesday night, Dec. 4.
Hannah's Creek, Wed. Dec. 5.
Old Union, Thursday, Dec. 6.
Bethany or Pine Level, Friday, Dec. 7.
Sister Florence Taylor's Home, near Little Creek Church, Friday night, Dec. 7.
Clement, Saturday, Dec. 8.
Middle Creek, Sunday, Dec. 9.
Sandy Grove, Monday, Dec. 10.
Willow Springs, Tuesday, Dec. 11.
Oak Grove, Wednesday, Dec. 12.
Raleigh, Thursday night, Dec. 13.
I hope to be with him at most of these places.
I hope to be with him at most of these places.

Very sincerely yours,

T. F. ADAMS.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXVII.

DECEMBER 15, 1928

No. 3

GOD IS THE BEST RULER.

"And it came to pass when Samuel was old, that he made his judges over Israel.

Now the name of his first born was Joel; and the name of the second Abiah: they were judges in Beer-sheba.

And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.

Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah.

And said unto him behold thou art old, and thy sons walk not in thy ways; now make us a king to judge us like all the nations.

But the thing displeased Samuel when they said give us a king to judge us. And Samuel prayed unto the Lord.

And the Lord said unto Samuel, Hearken unto the voice of the people in all that they said unto thee: for they have not rejected thee but they have rejected me, that I should not reign over them.

Now therefore, hearken unto their voice; howbeit yet protest solemnly unto them, and show them the manner of the king that shall reign over them."—I Samuel 8:1-9.

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

ASSOCIATE EDITORS

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

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

\$2.00 PER YEAR

T. H. Williams
1 Jan 28

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

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

Let each subscriber pay for his paper in advance 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

THAT WHICH THE LORD HATH PURPOSED SHALL COME TO PASS.

(Republished by request from
Landmark for March 15, 1901.)

Dear Brethren Gold and Lester:
—From some cause my mind has been much exercised for several days upon the purposes of God. I do not know why I should be so constantly meditating upon this, to me, wonderful, deep and sublime subject, yet it is so. A kind of irresistible impression seems to impel me to write, notwithstanding my great weakness. I am fully aware of the fact that I am not able of myself to grapple with so deep and sublime a subject. Therefore it is with much fear and trembling that I approach it. I think it is with a heartfelt desire that the Lord may direct my mind so that I may write so as to glorify his name, and thereby edify his saints, believing that when God is honored through our Lord Jesus Christ, that the saints rejoice and are edified.

It was the purpose of God to speak the earth into existence. "In the beginning God created the heavens and the earth." Gen., 1:1. This proves a purpose to create. In fulfillment of his purpose he made the firmament, that handiwork might be shown. For "The heavens declare the glory of God: and the firmament sheweth his handiwork." That the dry land might appear, it is written, "And God said, Let the waters under the heav-

en be gathered together into one place, and let the dry land appear: and it was so." Gen. 1:9. "And God called the land earth; and the gathering together of the waters called he seas; and God saw that it was good." 10th verse. Thus his purpose is carried out. Take into consideration the fowls, the beasts, the fishes, the herbs, etc. Then come to man, and in his creation we see the plural used. "And God said, Let us make man in our own image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth; over every creeping thing that creepeth upon the earth." 26th verse. "So God created man in his own image; in the image of God created he them." 27th verse. In their creation the male and the female. It is said that while they were in this state they were immortal. But God did not say so and I shall not. It is also said that he was made able to stand but liable to fall. But God did not say so and I shall not, for I don't know. That he did transgress and fell is certain. If he had never transgressed and fell, I own that I cannot trace the purpose of God in the perfect work of salvation. For if the man had not fallen, I own that I cannot see for the life of me why God should, from before the world, have given any of the fallen race grace in Christ. "Who hath saved us, and called us with an holy call-

ing, not according to our works, but according to his own purpose and grace, which was given in Christ before the world began." 2nd. Tim. 1:9. This is an affirmation of the apostle, as the preceding verse shows, This grace which was given in Christ Jesus before the world began, consequently was before the creation of man. If this was according to God's own purpose before the world began, it seems to me there must of necessity have been a purpose in the fall or transgression of the man, without which he never could have been the recipient of this grace; for none but fallen, depraved sinners stand in need of saaving grace. I do not think that it is blasphemy to assert that as God purposed grace in Christ Jesus before the world began, that he also purpose that the sinner should stand in need of it.

I am not able to see how the Lord could declare the end from the beginning, and not see and know every event from the beginning. And he by the prophet declares, or command thus: "Remember the former things of old: for I am God, and there is none else: "I am God, and there is none like me. Declaring the end from the beginning and from ancient times the things that are not yet done. Saying, My counsel shall stand, and I will do all my pleasure." Isa., 46:9-10. I am not able to see how he could declare things that are not yet done unless he purposed or predestinated that they should be done. To say that he merited things to take place, that he did not purpose, seems to me to contradict itself, and makes the creator no higher than the creature. Man purposes and

plans, but his purposes fail, his plans are frustrated. Not so with God. He purposes and it comes to pass.

"To every thing there is a season, and a time to every purpose under the heaven." Eccl., 3:1. Is this not according to God's predestination? The Lord's will cannot be frustrated in the least by any event that takes place under the sun, because every event is according to his purpose and predestination, hence it cometh to pass. "A time to be born and a time to die; a time to plant, and a time to pluck up that which is planted." Eccl. 1:2. Who can put off his birth? Not one. If there is a time for man to die, and he by some chance is cut off before his time, who is to die at his time? Can he fill the time if he is cut off before the time? If he passes over time, then what? Who is to take him away after his time has passed? Seeing that he has passed his time, "Yes," says the objector, "but Hezekiah had fifteen years added to his days." Yes, and if you admit that, then you can never kick against God's predestination, and are compelled to honor his purpose, and will be compelled to acknowledge the chance system to be false. "For," saith the preacher, "I know that whatsoever God doeth, it shall be forever; nothing shall be put to it, nor anything taken from it; and God doeth it that men should fear before him." Eccl., 3:14.

We have seen that he declares that he will do all his pleasure. Then nothing can be put to it, and nothing taken from it. And it is clearly proven by this that all the idle cant about God being desirous to save all, and some will not let

him save them, must be of the devil, and they that preach it must be the devil's tools. For the above is sufficient to show his sovereignty. "Every purpose of the Lord against Babylon shall not be performed." See Jer., 51:29. If against Babylon, why not in all things? It is certainly taught in scriptures that God worketh all things according to the counsel of his own will, and then we clearly see that nothing in the heights or depths comes to pass without his purpose—no, not the falling of a sparrow or the rustling of a leaf.

The saints are saved according to his purpose and grace. The apostle says, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." "Rom., 8:28. 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." 20th verse. "Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." 30th verse. "But," says the objector, "all good things work together, and not evil things." I answer, "He that purposed the good, also purposed the bad, and he controls both alike." "But," says the objector, "this predestination, calling, justifying, and glorifying, refers to the apostles only, and not to the saints generally." I answer, If so, then the apostles are all that are saved, because without these callings, justifying and glorifying, it certainly must follow that none could be saved or are saved. Besides, there were only

twelve of the apostles, and the number saved, and consequently were predestinated, called, justified and glorified, is a great number or multitude, that no man could number. So the idea that it was only the apostles must be of the wicked one, and not of God. In the purpose of God, we are taught the principles of election very plainly in the following: ("For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) it was said unto her, the elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." Rom., 9:11, 12, 13. Are we to believe these verses, and yet condemn God's purpose, election and predestination? Surely not. Then we certainly are bound to reverence God's way of saving his people, or contradict his word. Are we to suppose that his purpose of election in the case of Jacob and Esau differs from his purpose with the rest of the children of men. It cannot be without denying his right to govern and dispose of his as seemeth to him good.

Again, read Ephesians, 1:11: "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." I would ask who worketh things that are not after the counsel of his will? Since God worketh all things, from whence cometh other things? I must confess that if there be things either in providence or grace that are outside of God's purpose, then am I a deceived mortal. I do re-

joyce that the saints have hope, "According to the eternal purpose which he (God) purposed in Christ Jesus our Lord." Eph., 1:11. For it does seem to me that if we ignore his eternal purpose, we are without hope.

I think there could be no quarrelling and wrangling among the Baptists if all would be strictly attentive to the scriptures. For they certainly do teach the Sovereignty of God clearly. His eternal purposes, election and predestination, are stamped upon every page. Our exalted Creator certainly purposed all events, or else he purposed a part and left some to chance; and we know that if it is based upon chance, that it may or it may not be. Far be this from God. There is no chance work in grace, nor in providence. All things have fixed laws, and one law does not annul another, so far as it relates to the works of the eternal God.

"For this purpose the Son of God was manifest that he might destroy the works of the devil." 1st. John, 3:8. He did destroy the works of the devil and thereby proved himself the Son of God. If not, then he has failed to prove his sonship. Then predicate the events of time upon chance, and to my mind we dishonor God, and make his Son out to be an impostor. I know carnal reason revolts at the idea of God's complete sovereignty. But we are to understand that carnality never believes in anything above itself. It is the spirit that reveals Christ as a complete Saviour. And that clearly proves the purpose of God.

Every purpose of God is for some wise end. When he says to Pha-

raoh, "Even for this same purpose have I raised thee up, that I might show my power in thee." Romans, 9:17. Evidently, the purpose of God according to what God in his foreknowledge intended or purposed, was fulfilled in him. Certainly he would not purpose the course of Pharoah, and leave the rest of men to work by chance. No, no. He declared the end from the beginning. Was not this the end of all things, acts or events? To deny it, it seems to me would be blasphemy. Then if man cannot fathom the deep things of God, none should ask why or what doest thou!

The Lord saith of the church, or at least to the Ephesians by Paul, "The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of this glory of his inheritance in the saints" Eph., 1:18. Then the saints have the eyes of their understanding enlightened; therefore they alone can see a beauty in the purposes of God, and look for the fulfillment of them all, and God will not disappoint them, if so, then some things will work together for their ill, and not for their good. It is a comforting truth that God purposes, and none can frustrate him.

Let us keep silent and hear the Lord speak of his purposes by the prophet: "The Lord of Hosts hath sworn, saying, Surely as I have thought, so shall it come to pass: and as I have purposed, so shall it stand. That I will break the Assyrian in my land, and upon my mountain tread him under foot: then shall his yoke depart from off them and his burden depart from off their shoulders. This is the purpose that

is purposed upon the whole earth: and this is the hand that is stretched out upon all nations. For the Lord of hosts hath purposed, and who shall disannul it? And his hand is stretched out, and who shall turn it back? In the year that King Ahaz died was this burden." Isa., 14:24-28. Looking at this wonderful prophecy, who can doubt the fulfillment of all the wonderful purposes of God, or question his sovereignty, or deny his predestination? To my mind, if in the wisdom of God, anything visible to mortals, or invisible to them, were to work contrary to the purpose of God, then all that was purposed in Christ would be likely to turn out to be a failure in what Christ purposed to accomplish. And should his purposes fail in one instance, it follows of course that all might fail and that Christ hath died in vain.

Oh, how discouraging, how horrible, to think of even a remote possibility of a failure in the complete and perfect salvation wrought out by Christ at such an awful and wonderful cost! What a howl of triumph would rise from the dark dungeon of hell if one purpose of God were to fail! All the demons of that awful abode would rise, and with demoniac yells make universal space resound with their shouts of triumph over the conquered Son of God. And we think Christ and all the angels of glory would stand trembling for the safety of the throne of God. If one link in the chain of God's purposes—election, predestination, or of the reign of grace through Christ—could be broken, then farewell to the whole grace of man. For all would be forever gone, eternally gone.

But to my mind all things were purposed by the eternal "I Am." And that his purpose is as sure to accomplish as it is sure that his throne stands. I cannot see, for the life of me, how his honor can be maintained if we teach a probability of the failure of the reign of his grace. And never, to my mind, has one single sinner been quickened to life only by the Spirit of God; and this, it seems to me, is because of the reign of grace. And this grace was given in Christ before the world began. And consequently was bound, in the very nature of things, to have been before there was a man made; and that must of necessity prove that God purposed to make man, and that man would need a Saviour, because of his death in sin.

"Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? Or who hath 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 forever. Amen." Rom., 11: 33 to 36. Now, if in the wisdom of God all things are for him, it does seem that it is reasonable to conclude that all and every event that taketh place in the heights above, or the depths beneath, or in the lengths, or breadths, either in earth or hell, are under his control, and that he purposed and foresaw them, and overrules them to his own glory. Or else events are not things. Then, taking this view of the wisdom, power, mercy and love of God, I feel safe in believing and

teaching that the God of salvation is a complete Sovereign, and therefore lives in hope of his mercy, and that through the efficacy of the blood and righteousness of his adorable Son, that I shall yet praise him who is my "wisdom, righteousness, sanctification and redemption." See 1st Cor., 1:30. Then God forbid that we should glory save in the Lord.

Dear brethren, I have thrown these thoughts together under the most trying circumstances—with much fear and trembling—knowing that I am imperfect, ignorant, and short sighted, often wondering can it be that such a creature as I am can be a child of God—saved by grace. I have written my own imperfect views, without consulting any man for his views. I alone am responsible for what is here presented. I desire that if this is published, that none will take offense because of it. I hope that I have had the honor of God in view, and trust that I have the mind of Christ. My race is nearly run. I shall soon go hence, and shall soon know the reality of these things. I am looking forward to the time of my departure. When I go I expect and believe that I shall meet a satisfied Savior. My hope is to see the King in his beauty, and the whole of the purchases of Christ's blood, which will be a train that shall fill the temple—not one left out for whom he atoned; if so, it will be because of his eternal purpose, which he purposed in Christ before the world began. Then I shall be as the glorified saints, and methinks that all the hosts of heaven will be shouting "Crown him Lord of all!" Then I shall be completely happy, as I

stand with the sanctified family of God.

And to his name be all the praise now and in the world which shall never end.

J. C. HALL,

Gogginsville, Va.

GOD IS TRUTH.

Elder D. M. Vail,

Dear Brother, in that precious hope the world can neither give nor take away. Your good letters came to hand some time ago and I owe you an apology, and the only excuse I have is a barren mind. When I read your letter, I said I know I never can answer such a letter. So I have waited and waited and I am no better off today and while I want to write but know not what to say and I am ashamed of my poor efforts, unless the dear Lord has written his law in our hearts and puts his words in our mouth we can not write, nor speak according to the truth, nor to the comfort of each other. So I am made to realize my helplessness and my dependence on the Lord. Yes, "All our springs are in thee. He hath hedged me about. He hath inclosed my ways, that I cannot come forth, but the Lord won't cast me off forever. He will have compassion according to the multitude of His mercies for He does not afflict willingly nor grieve the children of men, if He dealt with us according to our sins, there could be none saved, but He deals with us according to his wonderful love and tender mercies. In your letter you spoke of our hope being enduring and unchangeable. How good it is to know He is God. He changes not, the same yesterday, today and forever. How good to

know He has all power and rules all things after the counsel of His own will. While I am a poor sinful worm of the dust, and I know that in me, that is in my flesh dwelleth no good thing. Yet I hope the Lord has thought on me. And has given me a good hope through grace. I who am the least of all and am not worthy the least of His blessings. I often get very low down and fear I have deceived myself and worse still I have deceived these good people and do not feel fit to go among them but there is no where else to go and I feel to say with Ruth entreat me not to leave thee, or to return from following after thee, and as the apostle said Lord to whom shall we go, thou hast the words of eternal life. I have had a home with the Old Baptists almost 20 years, but have loved them a much longer time, but could not feel any bright experience as so many others can, and this has troubled me greatly, and I remember telling some of my feelings to a sister in the church one time and she said that had been her experience also. There had been with both of us just a gradual drawing in that direction, but it was such a comfort to me to listen to her tell the way she had been led, and I love to hear others tell their experience however bright they may be and I am glad I have never thought to doubt them but feel to rejoice with them.

And I can see in them the marks of grace, and I feel sure they have been taught by the one great teacher and it makes me wonder where I am and what I am, and I wonder they can have any fellowship for me, but I do believe Salvation was

made complete for every heir of Heaven and there will not be one lost. His love is as large as his power and neither knows measure nor end. And he has and will provide all things needful for his children. I have thought there is everything laid down in that blessed book that we ever need to know and we don't need ask any one how we should live or conduct ourselves for this book tells us all we need to know. We know there are great mysteries in this book that are sealed away from us and unless it pleases the Lord to give us an understanding heart the whole book is a mystery to us, and it must come by divine Revelation. I cannot see any other way. There is none other name given under heaven or among men whereby we must be saved, except the Lord build the house they labor in vain that build it. Except the Lord keep the city, the watchman waketh but in vain and in vain do they worship me, teaching a doctrine the commandments of men. I know you think I am never going to stop and this must seem to you like idle chatter, but I do want to mention the good meeting we had last Saturday and Sunday. Elder George L. Weaver is our pastor and we are only a few but a lovely little band and in peace. Maybe you know Bro. Weaver. We think he is a wonderfully gifted man. His preaching is clear and positive. Sunday morning he read the 25th chapter of Exodus from the 10th to the 2nd verse inclusive. He brought out things new and old. It was very beautiful. In the afternoon he read the last three verses of the 48th Psalm. And it was a most wonderful discourse. O the

beauty of such preaching. I cannot begin to tell it. It is too high for me, but blessed are they that know the joyful sound. I want to give you the number of the hymns, 1052, 368, 20, 367. These are such dear old songs and we love them. We want the songs that give all praise to our Heavenly Father as well as prayer and preaching. May we all be found following after him whom to know is life eternal. Dear Brother, remember me when it is well with you, and please pardon this very imperfect letter. It is like the writer, very imperfect in all my ways. Yes, I would say, Show pity, Lord, O Lord forgive, and be merciful to me a sinner. May he keep us all throughout our remaining days, and at last take us home in peace.

Your very unworthy sister, if I may claim that sweet relationship.

ADDIE CHANDLER,
Sulphur, Ky., R. 1.

A LOVELY MEETING

Miss Virgie Newton

Nelson, Va.

Dear Sister Newton:

In reply to your last letter which was very comforting and highly esteemed, I trust that the Lord may direct my pen, that I might write something that will be to the praise of His name and to your comfort.

I have been to preaching today and enjoyed it very much. It was their yearly meeting, and it was a most lovely meeting. After preaching by Elder Holloway, myself and Brother Adams, the church communed and washed feet. This was a good meeting indeed and in truth to the praise of the Master's name.

We often think of ourselves as

being cast down, but we trust that we can say with the poet—"But not destroyed," and I am glad that in God's kind Providence that he so fixed it that we should be raised above our troubles and that we are permitted to rise above our cast down feelings, and to feel that he blesses us to sit down with Abraham, Isaac and Jacob in the Kingdom and then we are lifted above nature and we are enabled to worship God in Spirit and truth. Then we have the presence of the dear Lord with us and we are enabled to praise His name with an understanding heart and he loosens our stammering tongue that we may speak in the manner that will glorify his name and comfort each other. We ask ourselves the question, How do I know when I am permitted to see and hope to know that this is true? First, because we realize that we are not what we once were, for once in our lives we were not troubled about anything, no matter where we were nor what we had done. We were content with our station in life. But it pleased Him who doeth all things well to show us just how we look to ourselves, and oh! what horror and terrifying pain and agony it brought to us, seeing ourselves lost and condemned in the sight of God.

Then our first pleasure and joy was gone and to refill this with trouble of soul and a troubled mind. Then we find ourselves praying subjects, praying to God for mercy that He might pardon us from the sentence of death that has been passed upon us.

Then the sweetest time of our lives comes to us, to wit: Jesus comes upon the stage of action and

stands before the judgment bar of God, and intercedes in our behalf and as we trust that we hear the blessed sound from the father, to-wit: Thy sins are forgiven thee. Then we rejoice in the Saviour's name that He has obtained freedom for us. Then we are permitted to walk with Him and journey His way, and in so doing He blesses us to see the Heavenly rays of His light, and Oh! what comforting thoughts that he permits us to have when He is with us. Now we have been permitted to see ourselves as a lost and ruined sinner. We hope we have been permitted by an eye of Faith to behold Jesus as our Saviour. Then we begin to hunt for the Church of the true and living God and we feel that he leads us safely into his Kingdom. We are still traveling with our lowly Jesus. But our faith must be tried, so we are left alone, we come back to self again, and oh! the doubts and fears come. We are in darkness. We know not how to walk. We find ourselves wandering in the valley of despair, praying to God to undeceive us, that we may not deceive others. But Jesus comes to us again and comforts us for He has promised not to forsake us.

Please excuse all the errors and remember me in your prayers.

E. C. JONES.

McCullers, N. C.

FAITH IS THE GIFT OF GOD.

My Dear Brothers and Sisters:

I will try to write you a few words of my experience.

One night I dreamed that I was walking along the road and saw great companies of soldiers. There were about 4 or 5 different com-

panies of them and the first company was commonly dressed and the second company was dressed some better and so on until the last company was well dressed and they were all almost perished until death. Some of them were so weak they had to lean up against something to hold them up. Some of them were already dead. I was filled up myself and was not hungry and I had a lunch in a basket carrying it in my right hand, and some of them out of each company would take after me wanting some of the lunch that I was carrying along with me, and I did not give them any and they were perishing and I had a plenty and yet did not give to the hungry. (End of dream)

Dear Brothers, I would not like to be selfish. I am willing to be the Lord's anything it is my desire to have a home in heaven.

If I have a lunch, why should I pass by the hungry and not give to them? God forbid that I should do such a trick. I had this dream about 7 years ago, and from that time until this I have been tried as the gold in the fire. Every way I turn seems to be wrong. All you brethren that have the faith of our Lord and Saviour Jesus Christ, I desire your prayers.

In another dream, I was walking along a woods path all alone on solid ground. I passed by an old corn mill. Down through the woods I went, and behold all at once, before I knew it, I was among tussets, where there was a hole of darkness between them, so deep that no one could see the bottom of them. They were about one step apart. I knew not how I came among them, but they were for

miles and miles. I went on stepping from one to another, knowing that if I should fall in one that I would be lost forever. And every other step was over a hole of darkness and the other on land. I kept on a straight course. And there appeared two sheep with me, one was black and the other was white, and they were following me. We came to a large tusset and there was a large tree on it, and I and the white sheep went on the right hand and the black sheep on the left hand. I saw it no more. There appeared a halter on the sheep's head made of thread, and with that thread I was leading the sheep. We stepped down on an ocean of water and one straight way we kept walking. We walked and could not see land or anything for a long time. But we kept one straight course, walking on top of the water. After a while we came to a spot of land. On that land was a two-story house painted white. We went in. This sheep became a woman and it was my wife, and there was everything in that house that a man might want in this life or might need. Our Saviour, Jesus Christ, and His Father, the Almighty God, appeared, standing at the foot of the stairway side by side. And me and my wife were standing side by side facing them and the Good Lord and Our Heavenly Father pointed His finger to me. You have had a rough way to travel, but you have kept straight. I will give you all this. Then there appeared two little babies on the floor between us and them. The Lord said to me, I will also give these to you. And then he pointed his finger up the stairway and said to us, some day you

can go up there. That will be your home. That is a lot better place than this. You cannot go now. . . .

My dear brothers, will you pray for me.

An unworthy brother, if one at all surely the least of all.

It seems hard to me that I cannot pay my just and honest debts as I desire to live right and to treat everybody right.

Dear brothers, I hope you all will pray for me.

Your brother,

R. B. SKINNER,

Wilson, N. C., R. 2.

HIS FOUNDATION IS IN THE HOLY MOUNTAINS.

The Lord loveth the gates of Zion more than all dwellings of Jacob. Glorious things are spoken of thee, Psalms LXXXVII.

Beautiful for situation the joy of the whole earth is Mount Zion. Let Mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. Walk about Zion and go round about her, tell the towers thereof. Mark ye well her bulwarks, consider her palace, 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 XLVIII Psalm.

The church was established here in this world for the benefit of God's children, and the glory of him who founded it, when men of old by vision beheld her they admired her beauty, her strength and security. It is a mutual home here on earth where all those who enjoy the worship of our Saviour can meet, and sit together in heavenly places in Christ Jesus, our Lord. Where all

should have equal rights and privileges, no one above another. Some may be weaker than others, but we can't say or feel that we have no need of them, as each one fills his place in this body, for the body is much more and the members of the body which seem to be more feeble are necessary, and those members of the body which we think less honorable, upon these we bestow more abundant honor, and our uncomely parts have more abundant comeliness. For our comely parts have no need but God hath tempered the body together having given more abundant power to that part which lacked. Cor. XII.

There is no pope, no priest, no king of any kind between the humblest saint and the throne of mercy. All are kings and priests of God, offering up the sacrifices of a broken heart and contrite spirit, all command the respect and esteem of each member of the household as the faithful comply with the obligations of membership of the one body there is in equality. The grace of God teaches all to esteem their brethren better than themselves. It puts the humble, loving child of God at the feet of his brethren irrespective of wealth and station of life. If the heart has been changed by the grace of God he will not discriminate against the less fortunate brother but will feel pity and sympathy towards him. What a lesson James teaches us on this subject. He tells us we have become transgressors against the law if we have more respect to him that is wealthy. We are become judges of evil thoughts. Harken, beloved brethren, hath not God chosen the poor of this world rich in

faith and heirs of the Kingdom which he hath promised to those that love him. But ye hath despised the poor. What God hath cleansed, call not common. We feel that the poor will never cease out of this world. I will leave also in the midst of thee an afflicted and poor people and they shall trust in the name of the Lord. Let us not treat them in a way so as to drive them from us. If they are our brethren we should treat them as such, and show mercy and compassion every man to his brother. Oppress not the widow, the fatherless, the stranger, nor the poor, and be not forgetful to entertain the stranger, for sometimes we entertain angels unawares. Let brotherly love continue. The spirit of true Christianity is the spirit of love one to another regardless of the high or low station of life. Pride goeth before destruction, a haughty spirit before a fall, partaking of the evils and abominable enticements Satan lures us with and causes sickness to affect this body and enter into this home we have under consideration. Then sorrow, tears, and suffering are the result. Just a little event I wish to relate that I witnessed once upon a time gives me a reason to believe sickness enters into this spiritual home on earth when the little children of this kingdom partake of this deadly poison. I was attending services at a church where the congregation was so large the church seemed to be filled. While this congregation was standing to sing the opening hymn, a very delicate lady in appearance and a member of this family entered the church. At the close of the hymn and the congregation was seated she

was left standing. She stepped to one side. Upon her arm she carried a wrap. This she dropped upon the floor beside an open door. She rested herself against this door upon the floor. Presently another lady of robust strong appearance well dressed, appeared at the door upon entering saw the seats were all filled, she took a seat on the last step in the open door. When one of the deacons of this church saw her take a seat there, he arose going to a dear old brother whose hair was white from old age sitting upon a chair speaking a few words to him. Then this poor old brother arose from the chair going to a bench crowded himself among the others. Then he approached the lady sitting in the door inviting her to come take the chair where this poor old brother had vacated. The lady refused, remaining where she was first seated. But this poor lady of feeble appearance sitting against the open door had not been seen. Only a short time afterwards this church was sick with confusion distress, sorrows and tears. Oh it makes my heart fill with grief to witness the afflictions of Zion. I feel like breaking down into sobs and tears.

Humbly submitted,
AZUBAH MATTHEWS.

CHANGE OF ADDRESS

Mr. John D. Gold,
Dear Sir:

I'm enclosing P. O. order for \$2.00 for which please extend subscription to Landmark, to July, 1929 and please change address from T. G. McCall, Largo, Fla., to J. E. Jones, Largo, Fla. Box 131.

I'm very much ashamed of this delay, but thought each day we would be in a position to renew and we do so enjoy reading the dear old Landmark. We hated to miss a single copy. My father's father took it as long as he lived. I presume your dear father was Editor at that time, then my father took it until dear Jesus called him home one year ago, 29th of August past. Now I hope to take it as long as I live, for I would rather read it than any religious paper I have ever seen. There is no fighting or arguing in the Landmark, but that which will edify and comfort God's dear children.

Hoping that you will forgive us for this delay, and trust and believing that the great and all-wise and merciful God will continue to bless you in carrying on this good work, that your dear father was so faithful to while he lived, I remain,

Very respectfully,
MRS. J. E. JONES.

BETHEL CHURCH CHICAGO

My Dear Mr. Gold:

Bethel Church, the first Primitive or Old School Baptist organization (white) in this great city, was organized November 17, 1928. We have been meeting many years; for the last two years have had steady preaching by beloved and able ministers of the New Covenant. We meet every Sunday at 11 a. m. and 2:30 p. m. at the home of W. N. Spiller, 11332 South St. Louis Ave., Chicago. By street car: "111th St. and Sacramento Avenue "car" to end of line. By auto: From 111th St. Highway South on Kenzie Avenue to 114th St., West three blocks to the end of 114th St. We have

all days services with lunch at noon. All lovers of the truth as it is in Jesus are invited to meet with us. Our pastors are Elders Jones and Jaynes, both sound and gifted preachers. Occasionally we are favored by visits from other preachers passing through or visiting Chicago. While few in number, we believe there are many more here could we but locate them. We stand, we trust, in the ways, and see, and ask for the old paths, where is the good way, and walk therein. In this we find rest for our souls, and great peace and joy in one another's company.

EMMA BRUNOW, Church Clerk
411 N. Ridgeway Ave.
Chicago, Ill.

A SUPREME RULER.

Dear Mr. Gold:

I am so glad that we have a Supreme Ruler who is too wise to err, and makes no mistakes. That He rules supremely over all, neither borrows leave to be. He is the God of the universe. He executes His own will to the pulling down of the strongholds of Satan and to the upbuilding of His kingdom here in the world, and none dare to say, Jehovah, why, or how doest thou? Hath not the potter power over the clay of the same lump to make one vessel to honor, and another to dishonor, as seemeth good to Him. For He is too wise to err, and too good to be unkind to His little ones. Yet He is angry with the wicked every day, and He told His Disciples to be ye angry and sin not. Yet the trouble with me seems to be, if I get angry, I am so apt to think, say, or

do something wrong, to my sorrow and grief. But my Saviour never did sin, yet He was a man of sorrow and acquainted with grief. To the pulling down of the strongholds of Satan, for through His suffering and death, he rose a victorious conqueror over Death, hell and the grave. "Oh! death, where is thy sting? Oh! grave where is thy victory?" He holds the keys of Death, Hell and the grave. He shuts and none can open. Opens and none can shut. He spoke many words of comfort to His disciples before he ascended to the Father. He said it was needful for Him to go away, for if He went not away, the Comforter would not come, but if He went away, He would send the Comforter, and have we not often felt the sweets of pardoning love in our dear hearts. Dear hearts, yes, Christ is formed in us the hope of glory. "Blessed are the pure in heart, for they shall see God."

Yours in hope,

J. R. JONES,
Greensboro, N. C.

TO BUILD A NEW MEETING HOUSE.

At the November meeting, 1928, we, the Church at Concord, Washington County, N. C. have agreed to build a new meeting house, costing twelve hundred and fifty dollars. So far we have made up at home about three hundred and thirty dollars, (\$330.00).

Our membership here are all poor and scarce and we would feel thankful for any help our brethren, sisters, and friends will send us.

Our building committee consists of brethren, A. W. Ambrose, Joseph A. Furlough, Brother A. W. Ambrose, Creswell, N. C. is secretary and treasurer. Make all contributions payable to him in the name of the church at Concord.

I will give \$10.00 on same, and acknowledge subscriptions received by me through the Landmark.—J. D. GOLD.

ZION'S LANDMARK

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

Editor

Elder P. G. Lester—Roanoke, Va.

Associate Editors

Elder M. L. Gilbert —Dade City,
Fla.

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

VOL. LXII.

No. 3

Entered at the postoffice at Wilson
as second class matter

WILSON, N. C. DEC. 15, 1928

COME LET US REASON TOGETHER.

Paul said, the Kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." "For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way."—Roman's 14th chapter.

We are living in an age of restlessness and much confusion abounds, so much so that many of our ministers are wondering what to do, where to go, who to seat or preach with, or who to pass by without notice. What is the trouble? Have we not many who are seeking

leadership and who are making requirements of others that they are not living up to themselves? If not so, then: many observers are mistaken in their conclusions.

All this contention about who to seat with, and who not to seat with in our associations is to my mind, much of it mere child's play and without any well grounded reason for so much stir and division over the matter.

As we go across our country to day in our high powered cars, we see here and there the Sign Board, "STOP, LOOK and LISTEN." Brethren I fully believe we have too much running to and fro in our midst. Better STOP, LOOK and LISTEN awhile and see if we can hear the call "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." What reason have we to believe the Lord is in the matter when men set up bars here and there and refuse to seat or preach with those who have, in their minds, failed to keep the LAWS of CUSTOM to the jot and tittle, when at the same time we can compare notes and see that such men do or have often done the same things at other times and places or often more unseemly things themselves. Are such things possible. Yes, the records prove them to be true.

What did JESUS say you should do under such circumstances? Read the 10th Chapter of Matthew for the answer. This chapter is rich in instruction, given by the Lord

Jesus Christ.

Do we want confusion. No. Do we want peace at the sacrifice of truth or principle. No. Then what must we do? What can we do? Surely the time is here when we need the guiding hand and spirit of the Lord, lest we become as Sodom and even as Gomorrah. May we not see the great need of moderation, long suffering and forbearance, that we may not offend the least of the Lord's humble poor. Who is to be the judge among us? To God and to Christ all judgment hath been given, and we dare not question the wisdom or the judgments of God.

STOP, Look and Listen. Well says one what shall we stop? Some say the Church Papers. Some say stop having associations. Others seem to want to stop about every body and everything except their own following. All the stop signals that the CHURCH or ASSOCIATION leaders can raise will not stop the Lord in His march to victory over every opposition that has arisen or that will ever arise against the true Church of God. "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.

Brethren, The Church of God is all right. God is a wall of fire round about her and the glory in the midst. Paul in describing a life of warfare, said to the Ephesians, "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand

against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that we may be able to withstand in the evil day, and having done all to stand. STAND THEREFORE, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the Gospel of peace— (not confusion) Above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the Word of God; PRAYING ALWAYS with all prayer and supplication in the spirit." Eph. 6:10-18th.

"We love the sons of grace,
The heirs of Christ divine,
Who walk in paths of righteousness,
And long to be freed from sin."

We do not want to add to the strife; but so much desire to see, in our day, if it is the will of the Lord, the spirit of love and forbearance manifest among us that we may continue to meet in Church or Associated capacity, to worship God in spirit and in Truth and not as COURTS to make breaches that can never heal, perhaps, not to use such occasions to register our unwillingness to seat with or preach with brethren to whom we have never gone as directed in the 18th Chapter of Matthew.

Brethren we had better be slow

to condemn and to judge lest a worse thing befall us.

Written in hope that we may see the light that will lead us in the right way, and with no desire to cast an additional care upon those who have known the Lord in their salvation.

Yours in hope,
O. J. DENNY,

LEVI IRVIN HARRIS

Levi Irvin Harris was born in Edgecombe County Oct. 16, 1851 and died at his home in Tarboro Oct. 17, 1928, age seventy-seven years and one day. He was the second child of George W. and Nettie Thigpen Harris.

He grew up as a moral and dutiful son. On December 29, 1881, he was happily married to Miss Fannie Nelson, of Halifax county. Unto this union were born two children, Mrs. T. H. Williamson, of Greensboro, N. C., and Mrs. S. B. Denny of Wilson, N. C.

In October, 1899, he moved with his family to Greensboro where he made his home until 1923 when he and his wife came back to Tarboro, their native home.

For the last two years he had been failing in health and realized it so plainly. He often spoke of death, but his faith in the Saviour seemed to increase. He seemed so much at ease of body and mind the last two weeks and so easily and gently passed away. It is only the Lord who can make death easy.

In early manhood he saw himself a sinner and felt to be pardoned for his sins. He loved the Primitive Baptists and wanted a home with them, but did not unite with them until February 12, 1905, when he and his wife and two daughters were all baptized at the same time by Elder C. F. Denny, in Greensboro. He always said that was a sweet time with him. He loved so much to be with the Baptists and attended church as long as he was able, July being his last meeting.

His funeral was preached in the Tarboro Baptist Church Thursday, October 18th at four o'clock by his pastor Elder J. B. Roberts, of Greenville, and Elder A. H. Denson, of Rocky Mount, and buried in the Greenwood cemetery beneath a beautiful mound of flowers, a large crowd being present. We are lonely without him. He leaves his loving wife, two daughters and five grandchildren whom he loved so well. We feel like he is enjoying that peaceful sleep.

Written in sorrow by his daughter,

MRS. T. H. WILLIAMSON

MISS ESPER ALLEN

Sister Esper Allen was a daughter of Mr. B. Y. Allen of Person County, N. C. She died October the 27th., 1928, and joined the Prospect Hill Primitive Baptist church at the July meeting in 1925. She lived a devoted, faithful and orderly member of the church, until her death. She had many friends in her community and it causes a sadness with us to notice her absence in our church.

Resolved, First, That we bow in humble submission to a God who is too wise to err and too good to be unkind.

Second, That this notice be sent to the Zion's Landmark for publication.

Done by order of the church in Conference November meeting, 1928.

ELDER B. F. MCKINNEY,
Moderator
W. D. BLALOCK, Clerk.

ELDER W. M. MONSEES

Clayton—Wednesday night after first Sunday in January.

Little Creek—Thursday.

Four Oaks—Friday.

Hickory Grove—Saturday and 2nd Sun

Old Union—Monday.

Pine Level—Tuesday.

Cross Roads—Wednesday.

LaGrange—Thursday night.

Kinston—Friday night.

Hancock—Saturday and 3rd Sunday.

Robersonville—Monday night.

Flat Swamp—Tuesday.

Spring Green—Wednesday.

Hamilton—Thursday.

Platty Creek—Saturday and 4th Sunday

Tiney Oak—Saturday and 1st Sunday in

February.

Beulah—Saturday and 2nd Sun.

EASTERN LITTLE RIVER UNION

The Eastern Little River Union will meet with Bethany Church, Johnstor County, N. C., on Saturday and 5th Sunday in December, 1928.

Brethren, sisters, friends, and ministers especially are cordially invited to attend.

Elder J. T. Collier is appointed to preach the introductory sermon and Elder T. F. Adams his alternate.

Respectfully,

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

EASTERN UNION MEETS WITH NORTH CREEK CHURCH

Dear Mr. Gold:

Brother A. W. Ambrose of Creswell, N. C., said ask you to please correct the announcement of the Eastern union. It is to be held with the North Creek Church instead of Beulah Saturday and fifth Sunday in December 1928. All visitors will be met at Belhaven either by bus or rail on Friday before.

W. M. MONSEES,
Creswell, N. C.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLDSCHOOL BAPTIST

VOL. LXVII

JANUARY 1, 1929

No. 4

SAMUEL HAD CLEAN HANDS.

And Samuel said unto all Israel, behold, I have heard that ye have said, Samuel is anointed king over you. And now, behold, the king walketh before you: and I have said, ye are gray headed; and behold, my sons are with you: and I have walked before you from my childhood to this day.

Behold here I am: witness against me before the Lord and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it unto you.

And they said, thou has not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand.

And he said unto them, the Lord is witness against you, and his anointed is witness this day, that ye have not found ought in my hand. And they answered he is witness.

And Samuel said unto the people, It is the Lord that advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt.

Now therefore stand still, and I may reason with you before the Lord of all the righteous acts of the Lord, which he did to you and your fathers.

—I Sam. 12:1-7.

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

ASSOCIATE EDITORS

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

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

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

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

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

Sometimes the Holy Spirit holds before my sight pictures of Divine Things, and, as I feast the eyes of my enlightened understanding upon them my mind is absorbed, my heart is all aglow, and there are moments when my eyes glisten with tears of sacred blessedness.

A few days ago I had considerable pleasure in contemplating Luke 22:61-62. "And the Lord turned and looked upon Peter. And Peter remembered the words of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out and wept bitterly."

This is one of those pictures that faith can look upon, and ever be finding new and touching beauties.

If you will take with me a glance at scenes preceding this, we may be able to see better the excellencies of the Grace of God so strikingly exhibited. Look at the multitude coming with swords and staves to apprehend Jesus in the Garden of Gethsemane. Who is he that springs to the front, and with his sword cuts off the ear of Malchus, the servant of the High Priest? It is Peter. John 18:10. Bold as a lion, he felt he could slay the whole multitude that should dare lay a finger upon the Christ of God. Look again. There sits a man warming himself by the fire. A certain maid peers into his face, and says, "This

man was also with him, and he denied him, saying, Woman, I know him not." Another recognizes him, and confidently affirmed, saying, "Of a truth this fellow was with him; for he is a Galilean." Again he denies. See, there comes in that man whose ear Peter cut off, and saith unto him, "Did not I see thee in the garden with him?" Perhaps the ear of Malchus tingled somewhat. Perhaps he wanted to pick a quarrel with that man that sits warming himself by the fire. Ah, Peter is not shivering with cold now, he is heated in every way that is evil, and now with cursing and swearing says, "I know not the man." Who is this fellow cursing and swearing, and denying Jesus? It is Peter. What, the very Peter that cut the man's ear off in the garden? Hark! There is the sound of the cock crowing! "And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly." A few minutes ago we beheld a man lying and cursing and swearing, and now in floods of tears he weeps as though his heart were breaking.

Let us take a few more glimpses at our picture. "The Lord turned and looked upon Peter." Amidst all his humiliations Christ Jesus, the Son of God is mindful of that sinner who is lying, and cursing,

and swearing and denying him. In our carnal thoughts we would say, Christ Jesus, the Incarnate Son of God will have nothing more to do with such a man; he will utterly turn from him; and never more will that worthless wretch get the least glance of regard from the meek and lowly injured Lamb of God. Jehovah saith, "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

The Saviour of sinners knows all that is passing around that fire, he knows Peter better than Peter knows himself. Had he not told him a few hours before this scene, "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 then thy brethren." "The Lord turned and looked upon Peter."

David tells us, "He inclined unto me, and heard my cry." Ah, when the moment comes that the Lord turns unto us, then we are turned unto him. He visits us with the almighty transforming power of his grace, and our hearts are turned and flow unto him as rivers of water. Look at this astonishing language of the Lord toward backsliding Ephraim, "Is Ephraim my dear son? Is he a pleasant child? For since I spoke against him, I do earnestly remember him still; therefore my bowels are troubled for him: I will surely have mercy upon him, saith the Lord." Jer. 31:20. How often has my sinful heart turned from the Lord.

"Prone to wander, Lord, I feel it,
Prone to leave the God I love."

We read, "They have turned their back unto me, and not their face." Jer. 2:27. Does the Lord then turn his back upon us and cast us off forever? O No! The new covenant relationship subsists between Christ and the church, between Christ and Peter. Once, twice, thrice, thou hast denied Jesus, O Peter! This is foretold, the decreed limit. Enough! No farther shalt thou go: thine iniquity shall be checked; the flood of thy sinfulness restrained. Thou hast been in Satan's sieve long enough. All thy bravery in the garden has vanished, at the voice of a maiden thy courage has left thee. Thou art a poor, weak, sinful man. Thou hast a heart deceitful above all things and desperately wicked, and thou shalt know it. "The Lord turned and looked upon Peter." Not a word he spoke, but, O, the language that was in that look! What was in that look? Can you tell? I have tried, I have longed to read all the language that was in that look. But there is no end to it; volumes of speech cannot tell it all. Can you portray Peter's countenance, how he looked? Can you describe the emotions that agitated the breast of Peter the moment their eyes met? The loving, compassionate, grieved, forgiving eyes of the Lord, the Man of Sorrows, and the eyes of the sinful wretch, poor, weak, backsliding Peter? It passeth telling! Indescribable! What was in that look of the Lord? Was it a look of loathing, of anger, of vengeance, to drive the poor sinner from his pres-

ence into the blackness of despair forever? Did it say, "Depart from me, ye cursed into everlasting fire? Long time ago at the Red Sea, "In the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of cloud and troubled the host of the Egyptians." Exod. 14:24. It was another look than this; it was a piercing look; it searched Peter through and through; his heart was naked and opened unto the eyes of him with whom we have to do. Heb. 4:13. Prov. 15:11.

"One glance of thine, Eternal God pierces all nature through. Nor heaven, nor earth, nor hell afford a shelter from thy view."

That look of Jesus penetrated down into the lowest hell where Satan had Peter in his sieve. It pierced through all opposition, all the malice of Satan, all the vile, dense sinfulness of Peter. Hell could not hide him, sin could not shut out that look; What could obstruct the look of the Redeemer? O, beloved saints, I have been in some low down, dark places, and in my infirmity I have said, "I am cast out of the sight."

I have feared the Lord would never look upon me again. But better than all my fears the Lord has been to me. Once Jerusalem was in a low and perishing state. None eye pitied thee, O Jerusalem! But thy God appeared, he looked upon thee, in his love and pity, and redeemed thee. In the record it is written, When I passed by thee; and saw the polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live. I have caused thee to

multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare. Nor when I passed by thee, and looked upon thee, behold thy time was the time of love; and I spread my skirt over thee, and entered into a covenant with thee, saith the Lord, and thou becamest mine." Ezek. 16:6-8.

That look that Jesus gave Peter was the look of tenderness, of eternal, unquenching love, so powerful, subduing, conquering and heart warming. One look of thine Emmanuel, dear Savior, can heal in a moment our blacksliding, one glance of thine can curb and quell our headstrong, vile passions. Our murmurings are hushed, our hearts are brought low and melted before our God.

"Thy mercy is more than a match for my heart,
Which wonders to feel its own hardness depart:
Dissolved by thy goodness, I fall to the ground,
And weep to the praise of the mercy I've found."

That look of eternal love from Jesus said, "I love thee still." It was a look of such surpassing compassion, of such tender pity, it revived such memories that Peter might exclaim in the language of the heavenly Solomon, "turn away thine eyes from me, for they have overcome me." Solomon Song 6:5. Jesus eyes were as "flames of fire." Rev. 1:14. "Lamps of fire." Dan. 10:6. All aglow, in flames of unutterable love Jesus looked upon

Peter. John Newton tells us a sacred story, saying:

"In evil long I took delight,
Unawed by shame or fear,
Till a new object struck my sight,
And stopped my mad career.

I saw One hanging on a tree.,
In agonies, in blood:
He fixed His languid eyes on me
As near His cross I stood.

Sure never till my latest breath
Can I forget that look—
He seemed to charge me with His
death,
Though not a word He spoke

A second look He gave, and said
"I freely all forgive:
This blood is for thy ransom paid,
I die that thou mayest live."

Let us look on our picture again. "And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out and wept bitterly." Peter now thinks upon what Jesus had told him that very night. When it was told him he could not believe it was possible that he could act so base a part. Then he was all on fire with love and loyalty to the Christ and willing to devote himself even unto death in behalf of his Lord and Master. "He spoke the more vehemently, If I should die with thee, I will not deny thee in anywise. Likewise also said they all." Mark 14:31. He meant every word he said; but he did not know his own frailties. I have in times past thought I could not, and would not do such and such things, but in

some measure I have learned I am so vile, and so weak that unless kept, there is nothing under the sun but I might fall into. Jabez cried unto the Lord, "O that thou wouldst keep from evil, that it may not grieve me." 1 Chron. 4:10.

"Peter remembered the word of the Lord." Jonah says, "When my soul fainted within me, I remembered the Lord." In the Psalms it is written, "I remembered the Lord, and was troubled: I complained, and my spirit was overwhelmed."

"Jerusalem remembered in the days of her affliction and of her miseries all her pleasant things that she had in the days of old." O! that look of the Saviour has stirred up such remembrances. Beneath that look his hard heart is dissolved and broken. Could he ever forget that look? Away from the fire, outside the palace of the High Priest, out in the darkness of the chilly night, behold a man with streaming eyes sobbing forth his bitter grief. O sin is a bitter thing to those who are born again! "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." Jer. 30:7. We might for a long while look upon this sight of weeping Peter. He wept over his base conduct, he grieved over his sins, he was in bitterness over the dear suffering Saviour, mocked, spit upon, crowned with thorns. "Jesus turned and looked upon Peter." Oh how Peter mourned! Do we not love him? Can we not take to our bosom that heart stricken, contrite, weeping man? O yes! Well, dear children of God, I have sketched but a few glimpses. You may look, and look again; and

the more you look and ponder, the more your heart will wonder over the most surprising grace shining forth in Jesus' face.

Frederick W. Keene.

501 Cleveland Street,
Raleigh, N. C.

A BLACK HORSE.

James R. Jones,

Very dear brother:

Will write you a few lines today, and will try to answer your letter of 17th inst. Your vision of the black-horse, signifies the power of darkness. Horse means power, and darkness means ignorance. "I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand." Rev. 6:5. The king was set on the people (of darkness) to do what they said, and they said, Crucify Him, and yet Herod found no fault in the man. The balances or weights the king held in his hand were sealed. Jesus must die. But the king and the people were in darkness as to the purpose of God in the salvation of his people. Come and see; Let us destroy him and the inheritance will be ours. But when the world and all the power of darkness had combined and did place Jesus in the tomb, the stone the king set with his seal, was rolled away. Death, with the highest power of earth could not thwart the holy purpose of Almighty God, For, He that sat on the white horse, went forth conquering and to conquer." In wisdom God's judgment passed over all the wisdom of this world, for the wisdom of this world is but darkness, when compared to the wisdom of God. The scattering of the people on the street, at the ap-

pearing of the black horse, is the separating of our people, who for slightest of reasons are severing their correspondence with each other. In gross ignorance they strive to find fault that they may disband. But common sense of the matter is, we all are full of faults, and we should make due allowance for the imperfections of others. I have fellowship for what Paul said, who am the chief of sinners." I do not feel that I have any right to turn down a brother for his mistakes. Yet when brethren become so self important as to cause divisions among our people (God's people) and serve their own belly, we are told to mark them "For they serve not our Lord Jesus Christ." But such will take a following of ignorant parties, away from the discipline of our Lord. It is false brethren that cause divisions. And as is the priest so are the people, that follow such leadership. Some desperate men do desperate crimes to get their names published in the papers. And it is a most desperate crime for a preacher to bring some rules and regulations have been adopted in some of our associations that will be hard to meet, by those who are not mixed up with the troubles. There is an unforbearing, unforgiving spirit in some that do not seem to know it, yet prove that fact by what they are doing. Salvation by grace is not any how, and any way we choose to own it.

Bro. Jones I hope you are well, and may the Lord bless you.

Your brother in hope,

D. S. Webb and Lula Webb,
Hillsville, Va.

LETTERS INSTRUCTIVE.

Elder P. G. Lester

Dear Brother I hope in Christ:

I will inclose a letter that I received from a dear sister by the name of Minnie Waddell, Chillicothe, Ohio. I have been in correspondence with her for several years, and I feel that her letters are very instructive and make very profitable reading for those that feel the need of exhortation to love and good works. I have always felt the need of such letters. I have never seen anything in myself in any way that would commend me to the love and fellowship of my brethren, and all that she knows about me is by our correspondence, and that is why she writes as she does in the introduction of her letter, to me, but the body of her letter to me is excellent reading, and if you think proper you may publish it in the Landmark, if not return it to me and there will be no harm done. I enjoy reading the Landmark very much. I consider it a good reliable Primitive Baptist Paper, and I bid the Editors and Publishers God speed.

Yours I hope in Christian Love to all that love the Dear Lord in sincerity and in truth.

D. M. VAIL.

28 Willard St.,
Binghamton, N. Y.

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

Dear Brother:

Your dear letter was a welcome message and was read with much comfort. I am always so glad to get a letter from you because you seem to live so close to your dear Redeemer and I am lifted up by

your sweet, heavenly messages. I often wonder that you would take the time to write to one like me, who am so poor and weak and so little. I feel sure that your heart is so large, so filled with God's love that you can bear with my weakness and pity me wherein I fail to live as I should.

Want to talk a little while of the lesson contained in Hosea 11:1, "When Israel was a child, then I loved him."

If God's children desire to abide in God's love they should seek to obey him. "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be fulfilled. This is my commandment, That ye love one another, as I have loved you. Ye are my friends, if you do whatsoever I command you. These things I command you, that ye love one another." St. John 15.

"When Israel was a child, then I loved him." That is, when Israel was little in his own sight, being obedient unto the Father, leaning upon him and fully trusting him as a little child trusts in its earthly parent, and sought to please his Father in obeying his commands then the Lord's smiles rested upon him and he feasted on God's love and could say, I am his and he is mine.

But when Israel rebelled against the Lord, no longer walking as a little child before him but, instead, worshipped the creature more than the Creator, seeking to please himself, worshipping the gods and idols

of the land, no longer crucifying the flesh by walking after the spirit, as God commanded him, then God became angry with him and his sore chastisements came upon him because of his wilful disobedience against the Lord. He no longer bore fruit unto the Lord which caused the Lord to say of him, "Israel is an empty vine, he bringeth forth fruit unto himself, instead of unto the Lord. According to the multitude of his fruit he hath increased the altars, so that instead of worshipping at the one altar—God's altar he now has many altars, many places of worship.

In fact he now has so many altars erected, so many places he loves to go to that are not in harmony with the word of God, he scarcely has time at all any more to serve the Lord and worship God as he did when he was a child—in his first love.

The Lord further says of rebellious Israel, Their heart is divided, "so that they no longer serve the Lord with singleness of heart, but seek rather to please self and the world, worshipping at the many altars which they have built after human inventions—the same causing much sorrow and distress among them. They invented many calves among themselves, all the work of craftsmen—men who love not the plain." Thus saith the Lord. And they cry, "Let the men that sacrifice kiss the calves."

What a great shame to thus make calves to worship instead of worshipping God, when He had done so much for them.

Let Israel—the church—today beware of kissing the calves.

When Israel was a child, in his

first love, he had no calves to worship, but worshipped the Lord alone. When he ceased to be a child—grew strong in himself and walked after the flesh and the world—turning from worshipping the Lord to worship calves, he died to the joy and rest found in living in humble obedience to the dear Saviour. "If ye live after the flesh ye shall die, but if through the spirit ye do mortify the deeds of the body ye shall live."

"When Ephraim spoke trembling he exalted himself; but when he offended in Baal—sacrificed unto idols and kissed the calves—he died, no longer had sweet communion and fellowship with the Lord and his true followers.

Herein is a lesson for God's dear children today. May the Lord help each of us to solemnly consider the same.

Sincerely yours in hope,
Minnie C. Waddell.

YE MUST BE BORN AGAIN.

Dear Bro. Denny:

A few nights ago I was listening to a sermon preached in New York City over the Radio. It was a Missionary Baptist preaching. He was smart and he was beyond a doubt well read in the scriptures, for he quoted them readily and correctly. Some of his points were good. He preached on the Crucifixion of Christ, 1st Chapter of Corinthians. Now, as we believe, the Apostle Paul was writing to the church at Corinth. They were Christians and he was telling them their duties to one another and to God. All denominations except the Primitive Baptist broadcast these scriptures to the world and

tell them it is up to them to live a Christian life. They do not believe "It is the spirit that quickens, and the flesh profits nothing." He spoke of the Law and said Christ was the only one that lived up to its requirements, which is true and he fulfilled it.

Was Christ born of Mary in Bethlehem to make him a Saviour of men, or was he born that he might make the way to heaven possible? Christ was born a Saviour. The Angel said he should save his people from their sins. In all ages he has, does and will save his people. All the wisdom of men or all the worldly knowledge persons may be able to acquire will not fit them for heirs of Christ's kingdom. "Ye must be born again. The gift of God is eternal life." Its being a gift cannot be obtained by any effort or work of the creature. How dare say some that God doesn't make choice of whom he loves above others? What have we to do with it? He is a Sovereign and does his will. None can stay his hand.

Nearly all professors claim to believe in salvation by grace, but there are many different ideas as to the extent of God's grace in salvation.

We believe that God does all the saving and we the sinning. For we are yet in the flesh.

We cannot hope for real peace with God, on the basis of our obedience for it is faulty while Christ was faultless. Before knowledge of any kind can be imparted life must exist in us. Life must come from God. This is true whether it be vegetable, animal or spiritual life. Some say to me, you are selfish be-

cause I don't go to hear other denominations. I don't enjoy their preaching. Before I joined the Primitive Baptists in the year 1891 the second Sunday in August I had been to an Association and heard Elder Gold and a preacher named Collins, from Texas, preach. My Uncle and I were on a buggy on our way to his home. I was thinking of these two preachers what good men I thought they were. All at once a voice over my head said,

"These be the men of the most high God which show unto us the way of salvation." It does not read exactly that way in the scriptures. That seemed to go all over me and I felt the words. I sometimes think I was changed that day. I felt different from what I ever felt before.

This is badly written. My hand is so stiff and cramped I shall have to quit. Brethren be firm and faithful to declare the whole covenant of God.

Yours in hope,

ANNIE ASTIN.

Danville, Va., R. 6.

A GOOD EXPERIENCE.

Mr. T. F. Adams,
Willow Springs, N. C.

Dear Bro. Floyd:

I have been much impressed for sometime to write you a few lines, though I feel so weak and unworthy, have kept putting it off. But if the Lord will enable me, poor as it may be, I will try to write.

Soon after I was grown, I would have serious thoughts of myself and what would become of me after death. I would often feel to be one alone and wish that I could enjoy life as others seemed to.

Some years ago when at church one Sunday, the preacher took for his text, "Blessed are the poor in spirit for theirs is the Kingdom of Heaven." It took such effect on me, I could not keep the tears back during the time he was preaching. I felt to be such a sinner, I wanted to be where no one could see me. I felt like my friends could see how sinful I was. I enjoyed reading the experiences of others in Landmark and many time I have slipped them out to myself and read and cried over them and wished I could be as good as they were. But I felt like there was no chance for as vile a sinner as I was. I would ask the Lord to have mercy on me but felt like my prayers were not heard. One night I dreamed my brother and I went to a burial. A young lady was to be buried and while I was among the crowd present, I did not see her. It seemed the men had her in a house putting her away, when all at once, everybody thought, Oh, what shall I do? I thought it was the loneliest time I ever saw. I went around on the other side where our buggy was and walked up between the wheels with my face toward the buggy. I felt to be forsaken by everybody. I thought, Oh, what shall I do? I turned around and there was some kind of animal about the size of a dog and with great big eyes that looked like balls of fire. It was creeping around the house trying to slip up on me. I cried, Lord have mercy on me. When I said that it stopped and I awoke. I felt so glad I was protected. I felt it was Satan after me and I saw that I was helpless within myself. This seemed to give me a little hope for

awhile. But soon my burden seemed heavier than ever. I felt to be a lost and ruined sinner before God, and everything I did was wrong. I felt like it was a sin for me to ask the Lord for mercy. Although every groan was, Lord be merciful to me a sinner. Brother Floyd, I can't express my feelings as I have passed along.

One day while standing on the front porch alone, burdened over my sinful condition, I believe Jesus was manifested to me and I was made to feel my sins had been pardoned. I can't express my feelings. I felt a love for everybody that I never felt before. My burden was gone for awhile. Some over a year ago, I had a desire to join the church and be baptised, but I felt like I was not fit to be with such good people, although I felt to love them above everything else, but I didn't feel they had any confidence in me and I didn't want to deceive them. I would go to church and enjoy the preaching, but would feel so unfit to be with them I would wish I had stayed at home. It would grieve me to think of going to the church and my mother not a member and I could not tell her about it. I felt like she had no confidence in me anyway. This gave me a great deal of trouble. I desired if it were right for me to go to the church, that I be made willing to do so. One day while working in the field alone I was in so much trouble about it I could hardly see how to work for the tears. I got out of my row and sat down on the ground. While sitting crying, this scripture came to me: "He that loveth Father or mother more than me is not worthy of me." This gave me some relief

and I craved to be baptised more than ever. The week before the fourth Sunday in July I craved and desired something all the week. I felt that I couldn't wait for Saturday to come, I was anxious to hear some preaching and while Elder Miller from Washington was preaching, it seemed he was preaching right to me. I couldn't see how he knew my feelings so well, for I had never told any one, but he told my feelings better than I could. When Sister Holland joined that day I felt that it was more than I could bear not to go too, but could not for I felt I had nothing to go with. I left Willow Springs with a heavy burden. I could not sleep much that night. I went back Sunday and was in so much trouble, I felt like everybody was better than I was. I went on in this condition most all next month. But a few days before the next fourth Saturday I decided to lay it all aside for fear I was deceived and I didn't want to deceive the church. When Saurday came I felt anxious to go again which we did. When we rode up they were singing. As I walked across the yard to the house I understood these words: 'Tis Grace that brought me safe thus far. And grace will lead me home. My burden came back with such force. I went into the house in a dread. I had not bee nin there long when I felt like everybody was watching me and Bro. Floyd, when you got up to open conference and read the hymn, "Come in ye blessed of our God, And join his children here." I just can't express my feelings. And during conference I trembled so I could not hold myself still. The next thing I knew Bro.

Hall had my hand and much to my regret, I was in such a condition I could not talk. I did not feel worthy of the fellowship of the church and could not see how they could receive me when I could not tell them anything. Though I wanted a home with them and desired to be baptised so much and when Bro. Hall raised me out of the water, my burden was gone and I felt a relief I never felt before. The words he sang as he led me out of the water I thought were the sweetest I ever heard. I felt like joining him in singing.

Brother Floyd, I have written much more than I intended and feel that it is so poorly written and imperfect. Please pardon all errors and pray for me that I may never cause the church any trouble. My greatest pleasure is to be with them and hear the gospel preached.

From one that feels to be the least, if one at all.

Alma B. Ogburn.

A DREAM OF DEATH.

All my life I have had a horror of death. I can remember when but a child I would find myself wondering and meditating and tho' only a child would shed tears at the thought of death.

I have heard different preachers express themselves on this subject and heard different brethren and sisters discuss what they believed of death. But nothing has ever shown it to me as plain as I saw it in a dream. I believe I have seen the death of a child of God, seen how God's children pass from this life into the great beyond.

During the illness of my dear companion, as I saw the time ap-

proaching that I felt like I knew he would be taken from me, I would try to ask the Lord to enable me to bear this heart crushing hour when he should be held in the grasp of death.

One night I lay down and fell in a deep peaceful sleep (which was very unusual for me) and I dreamed that my husband and I were traveling a road on my horse and buggy. We were trying to get home. We passed along by a place that looked to be an old field with small bushes growing here and there. We stopped and went in this field. After we got in this field I found we were enclosed with walls on every side and these little bushes (as I thought they were) were covered with beautiful blooms and underneath our feet was the most beautiful carpet I have ever seen. There were a few people in there that looked to be supremely happy. (That has since appeared to me as the Church).

I don't remember coming out of this place but the next I knew my companion and I were proceeding on our journey home. Oh, the road was terrible, such muddy holes and high stubbles and deep wheel tracks.

The horse tugged along as best he could until we came in sight of a long steep hill and the road looked more rugged than ever. My husband turned to me and said "Lelia the horse can never pull the buggy with us up that hill, so we got off and climbed the hill afoot. Oh, how tired and worn we were but knew we were compelled to go home. I knew at the top of this hill was a river, but thinking there would be a bridge to cross we kept

climbing. But when we got to the top of the hill there was no bridge.

Oh the terror that gripped our whole being as we looked. The river looked to be of depths unknown, so black and angry did the water look the waves rolled in torrents. The sight so overcame us that we both fell to the ground in a stupor of unconsciousness and when we revived from this state we were on the other side of this river and that was the prettiest place I have ever seen. Just as far as my eyes could see were the same flowers and the same carpet I saw in the old field we stopped in on our journey. Those same people were there but the only one I recognized was my father (who had died a few months before).

My waking thoughts were "Oh death where is thy sting." I thought for a while this dream was to tell me that I would go when he did but it was to comfort me in his death, to show me that my dear one would not feel the sting of death—and he passed away so peacefully I feel to say that death is swallowed up in victory. That he is gone to reap the reward that remains for the children of God.

And I am still traveling that rugged road and in my dream I had him with me but now I am traveling it alone save when I can feel the presence of the Lord and am enabled to remember His promise where he says, Lo, I am with thee always, even unto the end of the world and can feel His everlasting arm is underneath. I fear I have been too lengthy.

Yours in hope,

LELIA SMITH.

Wilson, N. C., R. 2.

THE LOVE OF GOD.

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

It seems I have a mind, I hope it is of the Lord, as it has come to me several times on different days, to write again for the readers of the Landmark, and this seems to me to be the subject, the 9th chapter and 11th verse of Romans. It is one of the sweetest things in life to me. (Yes! the sweetest of all), for I do know that without the electing love of God, I am eternally lost. Oh! to think tht He loved us before we did good or evil, and as evil as I have been all my life, "Oh! for such love let rocks and hills their silence break." And all harmonious human tongues their Saviour's praises speak. Oh! who that have been as we hope born again, doubt God's written word, tho' we know according to the weakness of the flesh, we are not worthy of the least of His natural blessings, much less the great free gift of His only Son to come into this sinful world to suffer, bleed, and die for us. It seems to me that if we have felt this love, it should keep us in unity.

Affectionately,

Bettie Z. Whitley.

601 E. Main St., Washington, N. C.

HELP BLOUNT'S CREEK CHURCH.

The members and friends are trying to repair the building and ceil it. There are only eleven members and they are all poor. Would be glad if any of the sister churches or friends would help us as far as they are able.

It is one of the oldest churches in this section. It was organized

May 1808, being about 120 years old. It badly needs repairs. We would appreciate any amount you may send.

Send to the writer,

In hope,

P. L. HILL,

Blounts Creek, N. C. R. 1.

PLEASE INCLUDE ELM CITY.

We trust our preaching brethren and those making appointments for them please include Elm City church, and arrange so they can be at Elm City church at eleven a. m. instead of at night. We desire all brethren in good faith and order at home to include us in their appointments.

May peace, love and harmony abound in the church of God.

Yours in the hope of eternal life,

A. M. WHITEHEAD,

Elm City, N. C.

CHANGE OF ADDRESS.

Elder J. T. Rowe of Baltimore desires us to note change in his address from Linwood Avenue to 704 Deepdene Road, Roland Park, Baltimore, Md.

RESOLUTIONS OF RESPECT

Whereas, our brother Wm. Colston united with the church at Lickfork at our July meeting, 1928, by experience and baptism and departed this life two weeks later.

Therefore be it resolved:

1st. That we acknowledge the providential hand of God in the death of our brother, and trust that his passing has proved a blessing to him and that our loss is his gain.

2nd. That a copy of these resolutions be recorded on our minutes, one sent to the family and one sent to Zion's Landmark for publication.

Done by order of the church at our November meeting, 1928.

Elder J. W. Gilliam, Mod.

C. L. Saunders, Clerk.

(Lone Pilgrim please copy.)

ZION'S LANDMARK

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

Editor

Elder P. G. Lester—Roanoke, Va.

Associate Editors

Elder M. L. Gilbert —Dade City,
Fla.

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

VOL. LXII.

No. 4

Entered at the postoffice at Wilson
as second class matter

WILSON, N. C. JAN. 1, 1929

THE SCRIPTURES

"All scripture is given by inspiration of God, and is profitable for doctrine." What is scripture? It is the inspiration given by men who wrote and spoke as they were moved by the Holy Ghost. That is those who wrote the scriptures did so as they were thus moved. Moses wrote of the creation and of the flood and the incidents narrated in the books he wrote. Not that he was an eye witness of those incidents, but they came into his mind by the inspiring light of the Holy Ghost; therefore he only wrote what the Spirit reflected in his mind, or what God wanted, or intended to be written or what He designed as necessary and sufficient for doctrine. Peter says for whatsoever things were written aforetime were written for our learning that we through patience might have hope."

Christ told the people to search the scriptures for in them ye think ye have eternal life and they, those aforetime scriptures, are they that testify of me. Those old scriptures treated of the dealings of God with his people and of the things by which they were affected. And they set forth all we know about the works and dealing of God in the manifestation of his purpose, will and pleasure under that covenant, the substance of which is revealed unto us which we are to be ready to give to him that asketh of us as the reason of our hope as by them and the patience and comfort thereof we have hope. Whatever the character of the dealings and requirements of God with and of the people, whether spiritual or literal, are fulfilled spiritually in us as they testify of Christ who is our hope.

The New Testament scriptures embody the revealed doctrine of salvation by grace and are a living testimony of the revelation of Christ and his children with him quickened together with him and raised up together with him, are made to sit together in heavenly places in him. The children of God are the living epistles of the apostles known and read of all men. They are written in the heart and in the mind so as that they are a part of them. When you are associated with the children of God for a while, you become impressed that they are gracious characters inseparably connected with the salvation of God. In these scriptures we have set forth the sacrifice of the Lord Jesus Christ, as that we see God's hand and his counsel evidenced that we can but see that we are not only

saved by grace, but that by it in His name, we must be saved. He was sent of his Father to seek and to save that which was lost. He sought them by his obedient life and saved them by his passive death. Not as I will but as thou wilt, let this cup pass or not. The will of the Father was that he must die, so let it be as thou wilt. He was delivered unto the disposition of wicked men who with wicked hands crucified and slew him, and yet he said no man taketh my life from me. I have power to lay it down and I have power to take it up again. This commandment have I received of my Father. He had the same power in the grave that he had on the cross or in the garden of Gethsemane. To describe his death is entirely too wonderful. To declare that he died for his people is enough. How he died is beyond our comprehension. The scriptures testify of these things and we need their testimony, and with the understanding of the scripture are we sealed unto redemption through his blood.

The crucifixion of Christ is the central feature of the scriptures and when that was accomplished the substance of the scriptures was finished. In them we have set forth the purpose, will and pleasure of God. They set forth that "the Lord He is God" otherwise we have no account of him or his dealings with the things of time. They are profitable for doctrine. We know nothing of God before the beginning of the Scriptures and we know nothing of him after their ending. They speak of the election of grace before the world or time began and that Christ is coming again at the

end of time. But the proof of these things is found only in the scriptures. A theoretical doctrine set up on presumptive conclusion is vain. We read in the scriptures that God works all things after the counsel of his own will and that all things work together for good to them that love God and are the called according to his purpose and that we have an unction from the Holy one and we know all things and that all things are ours and that we are God's. It must be that all of these things are set forth in the scriptures and testify of Jesus.

We know the truth and Jesus is the truth. "They testify of me." This testimony is the reason of our hope. Let the scriptures prevail, stay within them; There you will find the gospel, the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek, for therein is the righteousness of God revealed for faith to faith. We believe the scriptures are the revealed will of God, and the only rule of faith and practice or of doctrine and order of life, for instruction and correction in righteousness that the man of God may be perfect thoroughly furnished unto all good works.

P. G. LESTER,

MY HEALTH.

The condition of my health has been for several months quite unfavorable so that I have been insufficient for the work expected of me. I have been able to ride over the streets of the city to the church every Sunday but my voice had so failed of its former clearness of orientation and power as to make my preaching but little better than a

failure, but the Lord has been good to me during this time inputting it into the hearts and minds of ministering brethren to visit us and preach to the people so that the usual interest and a full house has been maintained for which I hope I am thankful. Our house is some 36x50 feet and is generally well filled with 100 per cent Primitive Baptists, not all members, nor members of this church. We have some good people who believe the doctrine we preach but do not believe the gospel of it; and are therefore not fit they feel to come before the church. I think if they could see that they do not have to be fit, but that they have a fitness—a hope—they would come along with us, but they do not seem to see it in that light and so do not come.

You see my failure in my writing and in the lack of it.

I am glad to be able to say that the skies are brightening up some and I am feeling better and hope to come again into my former status; in the meantime I hope my worthy associate editors and our readers generally will be moved of the Lord to send in their communications and thus help me out in that respect.

Give us a sketch of your experience and let it go on file for your children and your grandchildren. I hope to lead in this thought before long; however my experience has appeared years ago.

May the Lord stir up our minds by way of remembrance and bring us up to them.

P. G. LESTER.

WILLIAM D. MARTIN

After many years of useful service for his Creator and his fellowmen, our distin-

guished brother and friend, Mr. William D. Martin departed this life on Dec. 3rd., 1928.

Although he had been in declining health for sometime on the day of his death he was apparently feeling considerably better.

He was a great lover of religious papers and when stricken with death, was sitting conversing with members of his family on a certain article he had read in Zion's Landmark that afternoon.

Should he have had his choice of death, I think he would have chosen to have gone just as he did.

In the passing of Mr. Martin, I feel Mecklenburg County has lost one of its noblest characters. He was an honest, upright, gentleman and lived an irreproachable life. A devoted husband and father and helped to rear a family of remarkable children.

Though his body has returned to dust and ashes, his influence will continue to live throughout time immemorial.

He was born Oct. 30th., 1848, and lived to the ripe old age of fourscore.

On Nov. 12, 1873 he was united in marriage to Miss Pattie Smith. To this union nine children were born, all of which survive him with the exception of two daughters.

In 1905 he joined the Primitive Baptist church and remained a consistent member until death.

Burial services were conducted by his pastor, Elder Williams of Castalia, N. C. He was laid to rest at the Primitive Baptist Church at Brace, Virginia.

A large concourse of friends gathered to pay their last tribute of respect.

The pallbearers were his grandsons, William, Leslie, and Martin Walker, James and Leonard Martin and cEifers Ridout.

The flower girls were his granddaughters, Edna, Ruth, Norma and Hazel Martin, Annie Jones and Alice Walker.

By one who loved him,

MRS. JULIA J. MARTIN,

Warren Plains, N. C.

NANCY HOLLAND STOKES

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

It has become my sad duty to write the death of my dear old mother and sister in the spirit, I hope.

My mother was born in Pitt County and lived out her day in the same county.

Nancy Holland Stokes was born Dec. 3, 1846, died Aug. 26, 1928, making her stay on earth 81 years, 8 months, and 23 days. She was the oldest child born to Josiah and Sarah Ann Cox.

She was married to Hardee J. Stokes, June 20, 1867. To this union was born seven children, six boys and one girl, the

writer. Elder G. W. Stokes, deceased, J. M. Stokes, J. F. Stokes, N. T. Stokes, H. M. Stokes, all of Pitt County, J. T. Stokes, Norfolk, Va.; and Mittie Bright.

Her dear husband and one sister, Mrs. W. F. Carroll and Brother, Dr. B. T. Cox and J. O. Cox of Winterville, N. C. to mourn her loss. But I feel sure that our loss is her eternal gain.

Mother fell on July 10 and broke her hip. She was taken to the hospital and she was put in a plaster of paris cast for four weeks, when she became so ill that the cast was removed. But she revived again in a few days, and we took her home and she had paralysis of the throat and passed away in a few days. Her suffering was great but she bore her affliction with much patience begging the blessed Lord to take her home. She would repeat so often:

O when shall I see Jesus
And reign with him above,
And drink the flowing fountain
Of everlasting love?

Just a few days before she died I went to her bedside and she held out her hands to me and smiled, and I have never seen such brightness on any one's face like was on hers. It seemed to me I could see the very presence of her Blessed Redeemer in her face she was so bright. I know in my mind she is sleeping in the arms of Jesus, where there is no sickness, sorrow, nor pain. We all miss her so much, but I have that blessed hope that bears me up in my troubles.

She was a faithful wife and mother. I feel she did her duty toward her family and neighbors and the church. She united with the church at Red Bank, in Aug. 1892, and remained a faithful member until death. A lovely mother and sister has gone to her reward which must be joy unspeakable an eternal life and to know her was to love her and the attributes of pure womanhood was hers. The radiance of which cast sunshine into the lives of all with whom she came in contact. Her sweet smile of angelic loveliness always greeted the brethren and sisters when she was blessed to fill her seat at meetings which she always filled unless providently hindered.

May the God of all comfort be with us in our sad bereavement and make us submissive to his will. We have lost a good mother, the church a most faithful member. And may her children walk in her footsteps and may God give us grace to prepare us for that great day when the Lord himself shall descend from heaven with a shout with the voices of the archangel; and with the triumph of God and the dead in Christ shall rise first.

Then I fully believe my mother will be among that number and with all the redeemed of the Lord will be caught up to meet her God in the air, and will be forever with the Lord.

Funeral services were held at the home by her pastor, Elder Lutha Joyner. He spoke very comforting to the bereaved family and friends. Her body was laid to rest in the family burying ground by a large concourse of friends and relatives.

She came on earth to smile,
Then sweetly passed away,
Like early flowers,
In summer bowers,
Just blooming in May.

Dear mother how we miss you,
In this world of grief and pain,
Oh, Lord I pray thee to prepare us,
To meet our dear mother again.
Written by her lonely daughter,

MRS. MITTIE STOKES BRIGHT
Greenville, N. C.

Wm. H. SHREVE

Having been requested to write a suitable notice of the life and death of William H. Shreve, and, feeling that it is incumbent on some one to so do, will therefore endeavor, but not expecting to give him justice.

William H. Shreve was the second son of the 2nd wife of Eld. Robert Shreve, who was a gospel minister of much renown in his day. Billie Shreve was favorably known in his native county, Rockingham and surrounding counties, was born Oct. 18th., 1849, died Aug. 7th. 1828. He was a man of rare qualifications in many respects. He never professed a hope openly, but had professed it both in conversation and deportment for many years. And, in that, he really confessed that Christ had come in the flesh, even in him. He was a man whose knowledge was sought and relied on, both from a natural and spiritual standpoint, far above the average, which bespeaks for him to have a wonderfully blessed man of God. Few there be in this our day that would measure up with Uncle Billie. He was indeed a friend to the Baptists, and, also to the poor and sick of our land. The weather never was too severe for him to visit and wait upon those who needed his assistance. And, in his last illness when his suffering was severe he still remembered his every obligation to his friends and those about him. And I now will say! "Peace be unto his ashes." For, he will surely rise again into everlasting life.

Written by his nephew,
Jno. R. Smith,
Heldsville, N. C. R. 5.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXII

JANUARY 15, 1929

NO. 5

OBEDIENCE IS BETTER THAN SACRIFICE.

"Then Samuel said to Saul, 'when thou wast little in thine own sight, wast thou not made the head of the tribes of Israel and the Lord anointed thee king over Israel?"

And the Lord sent thee on a journey and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed.

Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil and didst evil in the sight of the Lord?"

And Saul said unto Samuel, yea I have obeyed the voice of the Lord and have gone the way which the Lord sent me and have brought Agag the king of Amalek and have utterly destroyed the Amalekites.

But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed to sacrifice unto the Lord in Gilgal.

And Samuel saith Hath the Lord as great delight in burn offerings and sacrifices as in obeying the voice of the Lord? Behold to obey is better than sacrifice, and to hearken than the fat of rams.

For rebellion is as the sin of witchcraft and stubbornness is as iniquity and idolatry. Because thou has rejected the word of the Lord he hath also rejected thee from being king.—1 Sam. 15:17-23.

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

ASSOCIATE EDITORS

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

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

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

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

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO.,

Wilson, N. C.

Zion's Landmark

Devoted to the Cause of Jesus Christ

BREAKING DOWN THE FOUNDATION OF RELIGION.

The Literary Digest for December the 29th, contains three articles, one entitled, "One Father to His Son," another "Who Killed Goliath," and the third "More Sowing and Less Sewing."

The first quotes what a father is represented as saying in Harper's Bazaar as to what he shall teach his son, John. He says, "I was raised in a Methodist home on Jonah and the whale straight. Personally I no longer believe in the Virgin birth. I no longer believe in the physical resurrection. I will not mouth the Apostles Creed at church, because I cannot do it honestly. I am not very sure what I believe about God. But I think there must be a God, and I think the man or woman who is not seeking God and living with a sense of reverence and reaching up to a Higher Being for guidance and spiritual companionship and stimulus is going to fall short of the richness of life that might be his."

In other words he has no definite ideas about God and yet he is going to reach up to one. He discards the Bible and its teachings, God's message to man, and says he wants John to see his God, some indefinite something, "not through ancient forms or Old World fables, but as a living reality of the current year."

In other words he would have a

god to suit 1928, and another to suit 1929, and bring his god up to modern times and square it with his desires and impulses, just as the heathen did and worshippers of wood and stone, and Baal, who was known as the god of lust, and represented the right to satisfy every sensual desire and impulse.

The second article says: "David did not kill Goliath, Moses didn't write the Pentateuch, a whale didn't swallow Jonah, Noah never had an ark, according to a commentary on the Holy Scriptures just published in England by some of the learned and devout scholars of the Established Church. The book edited by Bishop Charles Gore is declared to mark an epoch in Bible criticism."

In other words we find in some sections of the christian church that the ministers themselves are saying that the Bible is made up of Old World fables, and they too are joining John's father in destroying mankind's faith in the Bible, that is God's message to man, and His Holy and inspired word.

The third article in the Digest entitled "More Sowing and Less Sewing," says "The four most dangerous foes of the church, says a Philadelphia pastor as he is quoted is the indifference, indecision, intolerance and inactivity," and comments the Messenger, "few will deny that these enemies are forever with us as long as half the membership of

the average church does not attend worship with any degree of regularity and one can count on the fingers of his hands the members of the congregations that are really carrying on the work of the Master."

The Messenger goes on to quote from an address delivered by United States Attorney Tuttle before the Protestant Teachers Association in New York, who pointed to the terrific crime bills of the nation, and the increase in crime, especially among the young. Mr. Tuttle is quoted as saying, that the "comfortable churches" were for the most part regarding religious education as a subsidiary thing, and were spending too much time in keeping sewing circles and other petty institutions going."

But what is the use of teaching from a book which is being presented as all wrong or as certain portions of it are wrong?

If a part is questioned why not question it all, and if papa and the teacher and the church say it is wrong in one part, after the fathers have written it down and say it is right, and it is the basis of the Christian's creed, and that it is the life and teachings of the Son of God, how can you expect John or any one else to have any faith in any part of it?

Suppose we shall say that God was unable to make a fish that could swallow Jonah, does that make it so? Suppose we say that God did not have the power to transmit the elements of His being into Jesus Christ, and thus project himself on earth, and after thirty years sowing the seed of his ministry, he should be crucified, dead and buried, and on the third day

rise again, and was seen in the flesh and then ascended into Heaven, does that make it untrue?

Because we cannot see spirits returning to God who gave them, after the breath leaves the body, and the bodies of the dead transform into bodies celestial, does that make it untrue? We see every day tiny seeds put in the ground and sprout a type of the resurrection and yet we do not understand how it is done.

The churches had better get back to the old time religion, and teach the folks to have simple faith in God and in the Bible, for if they don't the world is going wrong, and the Christian religion will to future generations actually become a fable of the past.

Before the Bible was written, and the Saviour came on earth man was groping in darkness, and was worshipping anything that suited his pleasure. Today with all the remarkable work that has been accomplished by the church we find some ministers discrediting the basis of their faith and their work. How can they expect folks to believe in the church, for if the world is saved it must be done by the church, with the spirit of God and His Christ operating through it.—Editorial in Wilson Times.

EXPERIENCE.

I have been thinking I would write my experience. I have been a member of the Primitive Baptist church for twenty years. I dreamed of my nephew. He and I were wading a stream of water. I asked him what made me feel so good. He said it was water of life. I felt so good I didn't want to come back to this sinful world again. We

were dipping it up and pouring it over our head. He said, listen, and rose up and flew in the blackest fog I ever saw. Come ye sinners, and welcome; God's love is bounteous and glorified. The fog left him and the prettiest light I ever saw shone on him. The heavens opened and Jesus received him and the angels received him.

I was walking beside a stream of water. I saw a man and thought I would go to him and God would not let that man hurt me. He was standing as if he was going down in the water. I walked up to him and shook hands with him. He told me he was John the Baptist, and that he was sent to baptize those that believe on the Lord and that they should have everlasting life. So he carried me in the river and baptized me. When he turned me loose so I could use my hands, I shouted and gave thanks to the Lord that he had sent the man that baptized Jesus to baptize me.

I dreamed of the devil. I saw the blackest cloud I ever saw and the loudest roaring you ever heard. The Lord made me know that he was after me. I saw the largest body of water I ever saw and knew if I didn't go in that water that the devil would get me. So I saw a man and two little children that I thought were fishing. I thought that God would not let that man see me drown. So I went in and the cloud burst and the devil came running down by the side of the sea with arms stretched out to receive me, but when he saw Jesus he left. I was sinking the fourth time when Jesus caught me by the right arm. I came to seek lost sinners. He that believes in me and is baptized

shall have everlasting life. He said you are wading the middle of the sea. Before he got to me it was in a toss.

I went to the cabbage patch one day and was taken with a choking. I fell to the ground and crawled on the ground and begged the Lord to have mercy on me a lost sinner. The words would come up in my mouth and choke me. The ground was wet. On Monday after I was baptized I went to the cabbage patch thinking how much better I felt than I did the time I was along there. Right there at that same bush a voice spoke to me, The Lamb of God has taken away the sins of this world. The leaves on the bush shook. It seemed that all were rejoicing with me, to think that I was lost but now was found. Oh, don't we all feel good when we stray away from the folds of God and he has received us back again.

I had been a member of the church one year. I was taken sick and had two doctors attending me. It seems that I did not get any better. I called on the Lord to have mercy on me, a lost sinner, but it seemed that he didn't hear me so I thought I would try to pray different from what I had done. So that night when all were asleep I pulled my pillar over on the floor, trying to pray. I don't think I had been lying there ten minutes before Jesus came in with a cross on his shoulder and one of his disciples carrying a purple robe with golden bands around it. Both of them knelt down and covered me with the robe and when Jesus got up he said, I go and prepare a place for you that wherever I am you may be also. So I reached my hand out to take hold

of him but the ends of my fingers just did rub his clothes. Oh, I wanted to go with him so my sufferings would be over with. We don't have things like we want to. The Lord shows us that His will must be done on earth as in heaven. I reckon it is best, but our troubles are so great that we will say, Lord why didst thou suffer that to be to take my poor daughter away from her six little children. They have neither mother nor father. I thought it would kill me. Whom did I carry it to? God, for I knew that he was the one, not man. I try to live a life that knowing that all power is his. Sometimes I feel like I won't hear his voice. When he calls me I will be ready to go.

I am as ever, your sister in Christ
I hope,

MRS. W. H. HARPER,
Speed, N. C., R. 1

LETTER TO GRAND DAUGHTER. Dear Brother Lester:

Since writing this letter to my grand daughter I have decided to send it to you for the Landmark if you think best. If not please return it to me, and I will pay you for your trouble.

Yours in hope,

J. R. JONES

Revolution Station,
Greensboro, N. C.

Mrs. Lizzie Low,

My dear precious grand daughter:
There have some things come into my mind that I feel like I want you and all of my children and grandchildren to know. About forty nine years ago, your grandma Jones gave birth to a little baby boy, dead born. She only carried

it about four months and a half. It was quite small. Poor little fellow, it never even saw daylight. About ten years ago, I was at High Point, N. C., and Brother William Monsees preached a wonderfully good sermon. He spoke at different times about John the Baptist leaping in the womb for joy and him only six months gone, when Mary, the mother of our Lord, was telling his mother, her cousin Elizabeth, what great things the Lord had done for her, that she had conceived too, and was going to give birth to Christ Jesus our Lord. Then Brother Frank Privett came forward, and preached a good sermon. He spoke of the babe leaping in the womb for joy. Then I thought of my little dead born child, and I felt grieved, and I said in a secret way, Oh, Lord if it was saved wilt thou be pleased to make it manifest to me. And I heard a small still voice say, it is living with its mother at home in Heaven. My soul was filled with joy and gladness to overflowing with tears and joy. We had nine children that lived to be grown. My wife died in 1893. She had a good Christian experience and gave me sweet consolation. A few hours before she died she seemed to be in a stupor. I was standing by the bed-side, ready to help her in any way I could. I stooped over and asked Susan what do you want? Do you want some water? She looked at me lovely, and put her dear hands on my cheeks and rubbed them down a few times, and put her right arm across my shoulder, and said, Jim, you know the love we have for each other, and the time will come

when we shall be together. I sure do hope so.

In 1904, George died. I sure was distressed about him, until one day I was at work, and I saw George and his mamma standing in front of me. They were standing side by side and they both were bright and shining. And when they left me they went right straight up, and oh, how I did want to go with them.

About 18 years ago, I was in sorrow and grief about my children. I was busy at work and humming a good old song, and I heard a small still voice say, All of your children shall be saved, the last one of them. I could not help but praise the Lord aloud. I said, Glory to God. Oh, the depths of His mercy, and the riches of His grace can never be told.

So no more at present.

Yours in a sweet hope,

J. R. JONES,

Revolution Station,
Greensboro, N. C.

GOOD LETTERS.

Dear Friends:

I will inclose two short letters. You can dispose of them as you see fit. I wish to say that I enjoy reading the writings of those that write for your paper, Zion's Landmark and I am glad that the Editors and managers work together for the peace of Zion. Let the potsherders strive with the potsherders. Christ should be the theme in all our preaching and our walk should be in harmony with what we teach. A well ordered life and a Godly conversation is commendable in Zion or out of Zion, a true servant of God should be of good report, not only

by those within the church but by those without. I have a few texts that I will mention and if any of the brethren, editors or readers of the Landmark feel like writing on them, I would be glad. No. 1, James 5:19-20; No. 2, James 5:14, 15; No. 3, Acts 2:40; No. 4, 1st Corinthians, 1st Chapt. 21st verse; No.5, 1st Timothy, 4:16; No.6, John 13:17. I may be carnal in my desire in making this request. God knows. Do these texts prove conditional time salvation or do they not?

Yours in Christian love,

D. M. VAIL.

If you think that publishing this will create any confusion among the brethren, burn it up, and it will be all right with me. I will be 83 if I live to September 1st and I do not wish to stir up strife with one foot in the grave almost.

D. M. VAIL.

28 Willard St.,
Binghamton, New York.

Herndon, Va.

Elder D. M. Vail:

My very dear brother in the bonds of fellowship and love. While I am thinking of you and your dear wife I have a mind to jot you down a few lines although I feel to be in much darkness of mind and don't seem to have anything to write you that would be interesting to you.

But as I am thinking of you and yours, I will endeavor to tell you I still love you as dearly as I ever did and expect to do so as long as life remains. I am sorry to hear of the poor health of your dear wife, but hope and trust by the time you receive this letter she will be greatly improved in health.

The worst sickness I have now is the sickness of sin, for sin is mixed with all I do.

How to do that which is good I find not. The poet said, "Worse and worse myself I see, yet the Lord remembers me."

Yes, He remembers me in His great mercy. I feel to be a living monument of His great mercy. If I am a subject of His great love, I am surely then a living monument of His great mercy. My constant cry to God is for His great mercy. I cry like the Publican, "God be merciful to me a sinner." A sinner saved by grace. Paul said, Christ came into the world to save sinners of whom I am chief. I am glad to know that such language is recorded in the Bible, "Chief of Sinners," and again, "He came not to call the righteous, but sinners to repentance."

Our Saviour said, "There is more joy in heaven over one sinner that repenteth than over ninety and nine just persons which needeth no repentance." O brother Vail, don't you know that the world is full of such, "just persons." They are too good to repent of their sins for they have never been brought to the knowledge of sin. They are too righteous in and of themselves to be sinners.

They think by their own good works they are sure to work themselves right into heaven. But not so with the child of grace for it is written, "By grace are ye saved through faith, and that not of yourselves, for it is the gift of God, not of works lest any man should boast."

Dear Brother Vail, I feel now that I am drifting on too great a

subject for a poor weak creature, for even me to only think about, much less to write about.

Later,—

Dear Bro. Vail:

I wrote the foregoing last Sunday. Company came in and I laid it aside until now. I don't know now that I can add anything more to my letter that would be interesting to you and I reckon I had better bring this scribble to a close. But before closing I want to tell you that I am working quite a large garden and work some days on the "old shoe bench."

My garden looks quite good and we are having plenty of good fresh vegetables to eat. We have had rain most every day for the past two weeks, but it is clear and warm today. I will say again, I hope when this letter reaches you it will find your dear wife greatly improved in health. I close now with much love and best wishes to you and yours.

I am I hope, your brother in Christ,

JOHN F. OLIVER.

Warren, Tex.

Elder D. M. Vail and Wife,
Binghamton, N. Y.

Dear Brother and Sister:

"When he giveth quietness, who then can make trouble, and when he hideth his face, who then can behold him, whether it be done against a nation or a man only?" Job. 34:29.

For the last two months I have been under the darkest cloud I have passed through in a long time. Hope it will please the Lord to remove it at his own good time. When I think what he suffered, I do not

want to complain at any thing, and have thought it would be sweet to suffer if I could know it was for Christ's sake. Your last letter received some time ago and read with much interest, because it contains strong evidence that when you reach the end, your trouble and imperfections will stop there, while you will be carried to that beautiful home of the soul where it is all peace and love.

"Blessed is the people who know the joyful sound. They shall walk O Lord in the light of thy countenance." You refer to this and it is a sweet scripture to me. It will be a great blessing for the steward that is able to render a good account of their stewardship. How glad I would be if our ministers could be content to just be little down at the feet of Jesus.

When the wind, and fire and earthquake past by Elijah, the Lord was not in it, but when they had passed and the Lord spoke to him it was a still small voice, and no doubt it was with power.

Bro. Vail, I would love to write more, but I write so slow, have to steady my pencil with my finger on my other hand, but felt like I wanted to write you a few words.

May the Lord bless you both and be with you at the end.

Your brother, I hope in Christ,

W. G. NEAL.

LOVE.

I am dumb and mute. I stand aghast full of wonder and amazement for indeed it is too deep, too wonderful a subject for a poor finite mind as mine is, to grasp, to delve into. It is not any transitory object that can be touched or han-

dled. Neither can we transmit one to another. Neither did we obtain it, nor purchase it. It is a priceless gem and a prize, and there are so many gems or virtues that are united, bound and connected, linked to and in and with it. Meekness, humility, lowly and a contrite spirit.

Every one is an heir of heaven who finds his soul glow with love. It is through and by this one virtue, love, that these other gems or virtues thrive. Yes the moving element, for without it there could be none of these, for it is the fountain head, foundation, bed rock, the ground and pillar of all spirituality, for if one is void of love he is void of Christ, for indeed he is love. Christ is and was the founder and originator of love. God being the whole great cause, sent his son down here in these low grounds of sorrow, as a man showing humanity as being full and touched, tendered through and by what he suffered, love for humanity, and then we find him in the image of his father, as the God-head dwelt in bodies full of that spiritual love—yes what cometh from heaven, the kind that is entreated, vaunteth not itself, is not easily puffed up, thinketh no evil, that is the kind was in those days, but where is it today. Do we see the evidence of it now. Every one seeking his own, turned to and into his own way, pernicious ways and the ways of peace, they have not known. I am not speaking of those who have never made any profession of religion, but of some we have among us. I am sure there be some who have never known of or felt any of the indwellings of this divine spark—only naturally

as a brute beast, that is what that natural love is, carnal, worldly, sensual and devilish, yes pride of the flesh and lust of the eye. And do we not see its satanic, serpentine power and influence, much to our sorrow and a shame and disgrace to the possessor. They are very subtle, having the form of Godliness but denying the power thereof. From such turn away. Yet my dear ones how are we at all times to detect it, for it is so cunning, treacherous, deceitful, so full of pretense, making a fair show in the flesh, outwardly making such a bold brave daring profession, yes whited sepulchres so much so they entrap and ensnare the elect, the chosen, by their pernicious and cunning craftiness, but like the devil they sometimes show the deceit that is in them, for every mocking Ishmaelite will he drive out, for they have no part nor lot with the promised child, for there is no promise for them, and every one that tries to claim any part with the promised seed, that was none given them will sooner or later show that they have no part in it, for if God has not implanted that love in the soul by the washing of regeneration and the renewing of the holy spirit, they can't deceive his people long, for they are bound to show that cloven foot. I am glad that God has made that distinction, by implanting into the souls of his blood bought heirs that love that is shed abroad in the soul, and it is not confined to time, nor space, phase, nor circumstances, but flows out into souls of like precious faith, though they be millions of miles away. Yes that love glows and

grows into one perfect, bundle of divine, Godly, heavenly love—and don't we love to hear of those that know of that love, for we learn that we are one united family, the world over, of which the world is not worthy of. No indeed. O, it is for this great love that is only made manifest and revealed to a chosen few, God's elect family. Why do they hate us? They know they can't come in possession of it, a secret known only to God, his chosen bride, the chosen church of the first born, Christ, and no mocking Ishmaelites are not admitted, so there is nothing to fear. All those that have love have God, for God is love, so love one another, and not devour one another, for that is of the flesh and the devil for God is not in it, and all they that are born from above will and do love one another, and that is the evidence and fruits of the spirit. And that is how you and all may know is the way and manner in which they manifest themselves to each other, is to greet each other with a holy kiss and that is when we meet each other, we can feel a warm glow of that love flow from breast to breast. That is holy, for it is of Christ, and in that is that unity, oneness that ever should and does exist in, with and between every heaven born soul. It takes that to make up and complete the whole family, is the oneness that must be in the souls of them, and I am sure every one knows if he is an heir or not.

Your sister, I hope,

(Mrs.) Eppie Harris Carawan
Swanquarter, N. C.

PRAY TO DELIVER US FROM EVIL.

J. R. Jones,

Dear Brother in a blessed hope:

Will write you this morning. Intended to write sooner, but things unexpected came up and thwarted my intentions. A man living close to me for years committed suicide the other day by taking strychnine, and then cutting his right jugular vein. He had a wife and two nice boys. He went to his garage at 5 a. m., and he called and his son went to him and said, "What did you do this for?" And he said, "Call the doctor," and died. They found a letter in his breast pocket to his two boys. In that he told them not to trouble over his awful act. Then he wrote a business letter and also a letter of good advice to his boys, and charged them to be kind to their mother. And have me hold funeral service and let the Masons bury him. A large congregation met at the funeral. I used the charge of Jesus to his disciples, "Rise and pray lest ye enter into temptation," showing that to be tempted of evil and resisting was far from entering to temptation to commit the awful act of destroying the life of the body. We should watch over our mortal body to take care of it, and keep it in subjection to the course of good morals. Our course should prove that we have been with the Lord and tasted that He is gracious and good. Jesus taught the words, "Lead us not into temptation but deliver us from evil, therefore deliver us from evil from whence temptation comes, for the blessed word said. Let no man say when he is

tempted that he is tempted of God; for he tempteth no man with evil. The way of escape is to shun the appearance of evil. One might say how can we do that. Jesus said, Rise (from sleep) pray lest ye enter into temptation. For when one has yielded to Satan he will do the work of the devil which is to destroy. This is the mark of such a cause—division in the church and associations. The scripture says, "Mark them that cause division." Even so, it is men and devils at that, that destroy the union, peace and fellowship of God's people. The devil wants to rule and have his own way. Does that cloak fit any man you know of? If so he hath a devil. And that is the mark.

What are the signs of the times? Is not the salt losing its savor? Not your way nor my way: But in the Lord's way peace is found. Our ways are all shut out when God enclosed the fountain of joy. The garden of the Lord is enclosed with the righteous laws of his government as a spring (of life) shut up, and a fountain (of the joys) of salvation sealed, or fixed, and turns every way to keep the way of the tree of life. Dear brother, I fear you may not find any comfort in this letter, but our prayer to God is that He may comfort you and bless in his love and mercy.

D. Smith and Lulu Webb,

Hillsville, Va. .

CHANGE OF ADDRESS

Please note that Elder Lester has changed his address from 826 to 846 Virginia Avenue, Virginia Heights, Roanoke Virginia.

ZION'S LANDMARK

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

Editor

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VOL. LXII.

No. 5

Entered at the postoffice at Wilson
as second class matter

WILSON, N. C. JAN. 15, 1929

LOVE.

To the dearly beloved of the Lord of glory, life, light, and liberty, I desire to give some of my thoughts as I understand in regard to the subject of love.

In the first place we learn from Holy writ, that God is love, and I believe that all true or pure love originates from or through and by Him, who is the author of love, or love itself. He so loved the world that He gave his only begotten Son, who came into this low ground of sin, and sorrow to suffer, bleed and die, to redeem His bride, that had sinned, unto Himself. He paid the whole price, and will present her blameless before the Father in love. Don't we feel the effects of His love as He cherishes us as we journey on in the way that leads to God. He is our leader and keeper, and He will present us blameless before the

Father in love. He is head over the Church in all things. The God head dwelt bodily in Him, and He will save to the uttermost all that come unto God, through and by Him, or his bride would not be complete. Well, do we love Him more or is our love stronger for Him than His is, has been, or ever will be for us. I say not. Oh that I could love Him with a pure heart fervently. It may be when I drop this body of flesh and am carried home to God that I will enjoy some of that joint heirship in the love of God, the true husband gives to his bride, to enjoy the best things that he is in possession of. Do we do that as we should do, or ought to have done? Not at all times. We are so weak, we falter and fail to do by them as we would have them to do by us. I failed to tell my wife my experience for some time, after I received a hope in Christ Jesus the Lord, and she failed to tell me some of the most important events. Somehow I feared to claim an experience of grace at times, for fear I was deceived or would deceive somebody else. But I understand that God works all things according to His own will.

Some people say that the woman's love is stronger for her children than the fathers love is for his children. Is that true? If so, I think that the church, the bride of the Lamb's wife, ought to have stronger or more pure love for Christ. What think ye? His love surpasseth all understanding and is stronger than death itself, deeper than hell, higher than the heavens, and full of glory, to the praise of the glory of His grace, or to the triune God, the three in one.

Brother Lester, I did aim to give a more definite outline of the relationship between man and wife, those that the Lord hath joined together. They are no more twain, but are one flesh. Adam loved Eve his wife, for she was bone of his bone and flesh of his flesh. Yet she was the weaker vessel and was to be subject unto him in all things as unto the Lord, in all things whatsoever is right before God and in His sight, and the husband is to love and cherish the wife as Christ doth love and cherish the church, His loved, His undefiled, His fair one. Oh come away. He loved her, if her love was stronger than His love, how could the Church look up to Him and praise Him. Dear Brother Lester, do as you think best with this. If there is any consolation in it to the readers of the Landmark, they are entirely welcome to it.

Yours in hope,

J. R. JONES,

Greensboro, N. C.

Brother Lester, I have heard two of our preachers right recently in the pulpit, dwell extensively on the mother's love being stronger than the father's love for their children. I say not.

Remarks.

Brother Jones in treating upon the word love, raises the question whether our love for Christ is stronger than His for us and whether the love of the father was greater than that of the mother. In the sense that they twain are one flesh there can be no difference to my mind. The love of David and Jonathan for each other was greater than that of women which

would indicate that the love of women was greater than that of men, but perhaps this means that the love of men for men is of lesser degree than the love of women for women. The man was to love his wife and the woman was to reverence her husband. The aged women are to teach the younger women to love their husbands. Wives are to submit themselves to their own husbands, and the husbands are to love their wives as Christ also loved the church and gave himself for it. This is not in the sense that Christ loves the church. He does not love His people because they are good or fair or charming as a man regards his wife, but God commandeth His love toward us in that while we were yet sinners Christ died for us. God loves whom He will, and he sheds His love abroad in our hearts by the Holy Ghost which He gives to us. We love Him because He loves us. With His love we love Him. We do not love Him with the love we have for our wives or children or for each other. He says, I will behold no spot in thee. He sees us through His love which hides the multitude of our sins. We are to Him what He is to us, and only as He is to us. We are inferior to Him in every way and manner.

None of our carnal faculties revert to Him or respond to Him whatever. We are in all of our make-up natural.

P. G. LESTER.

SISTERS WRITING.

We have a few good sisters who are of a mind to write and their writings are good and interesting

and may be read with a good degree of profit if read in the proper view of scripture truth and experience in the gospel. In a gospel sense they are not to be regarded as of gospel authority or as from turning in the doctrine of the gospel, yet under gospel circumstances they have the right to be heard and what they say should be respected. Paul says "I suffer not a woman to speak in the church." She may not speak in the counsels of the church but she may tell the church how the Lord has dealt with her and has had mercy on her. Paul recognized that there were chief women among them who were helpful in the ministry. Just in what way he does not say. What they say and what they do is helpful when it does not hinder the way but is advancing. They may tell what they think about this or that whether one believes it or not. Let them say it. Let them write what they think about it. And let them not be condemned for a word.

P. G. LESTER.

W. R. ABRAMS

It is with a sad heart that I undertake to write the death of my dear Father, W. R. Abrams. He was born April 14th, 1859, and departed this life September 29th., 1928, making him 78 years, 4 months and 21 days old. He was the son of Ellisha Abrams, and May Dupree Abrams. He was married four times, his first wife was Lizzie Best Edwards, to this union was born six children, namely, Mrs. Joseph A. Dennie, May F. Abrams, William T. Abrams, Charlie W. Abrams, Bennie P. Abrams, and Jonas F. Abrams. Second wife, Nannie Cobb, and to this union was born one child, Robt. G. Abrams; third wife, Nellie Ford, and to this union was born six children, Mrs. L. D. Cobb, Columbus W. Abrams, Redmon R. Abrams, Cooper P. Abrams, Mrs. R. R. Harris, and Redden G. Abrams. The fourth wife was Mrs. Hulda Mewborn, to this union was born six children, Mrs. B. S. Jones, Nannie E. Abrams, Richard W. Abrams, Johnnie T. Abrams, Cinnie H. Abrams, Hattie L. Abrams.

He is the father of 13 children 17 living and 2 dead, 58 grand children, and 12 great grand children, making 87 in all. Papa was a good father, and a good neighbor, and everybody seemed to like him, he wanted to be friendly with everybody. He would say to we children, you must not talk about anybody that is wrong.

Papa was a member of the Primitive Baptist Church at Autreys Creek for about 10 years, and he moved his membership to Old Sparta 2 years ago on Christmas day, and mother moved hers for they wanted to be together at the same church. He was a faithful member until death. He went to church as long as he was able, and when he was confined to his bed he would talk about preaching, especially when Mr. Williamson would come, they used to go to preaching together. Oh, what a pleasure that was to Papa. Elder E. L. Cobb and the members met here, sung, prayed and preached for him. Elder Cobb came to see him one day during the week before he died. He tried to talk to Elder Cobb, but did not have breath enough to talk long at the time. He told him that he was going to die and was not afraid, but he hated to leave his wife and children, for they had been good to him, and waited on him, while he was sick, and also his two sisters, Mrs. Sallie Stancell, and Mrs. Peggie Barron. He also left two other sisters Mrs. J. R. Harris and Mrs. Ann Webb. We all did everything for him that we could, but we could not save him. He got everything he asked for.

He asked Elder Cobb to come to see him, and said when I die I want you to preach my funeral, and he broke down in tears, and said I wish I could tell you more, but I can't. He picked out his songs, and on the fifth Sunday in September he was taken to the Church at Old Sparta, and there the funeral services were held, with a large crowd of his friends and relatives present to mourn their loss, from there he was taken to the graveyard at Crisp where he was laid to rest in the family grave yard.

Dear Father how we miss thee at home,
and how sad it seems that we cannot hear
you call.

We miss you in the morning,
We miss you at night,
We miss you Dear Father,
When the sun is shining bright.

What is home without a Father
To sit with us at night,
To talk to us,
And keep our hearts bright.

And now you have gone from us,
In silence, and in tears,
And we look around
And see your empty chair.

Sleep on Dear Father,
And take thy rest,
We loved you,
But God loved you best.

Written by his sad daughter,
NANNIE ABRAMS.

In the death of our Brother Abrams above referred to the church at Old Sparta has lost a valuable member, one who instructed well, and we looked upon him as a Father in Israel, he was a light in our midst.

Therefore, Be is resolved that we bow our heads to him who doeth all things well, and pray God's blessings to rest upon the bereaved whose hearts have been made sad by the death of our beloved brother.

Written by request of his Church, in Conference, November 1928.

E. L. COBB, Moderator
E. P. WILLIAMSON, Clerk.

MR. JOSEPH R. GARDNER

This community was indeed shocked when the news was spread, at noon, on the day of Nov. 3, 1928, that Mr. Joseph Gardner was dead. He had been sick about two months, and instead of improving, he gradually grew worse. That day while his wife was cooking, she heard the report of a gun in the room that he was in. She knew he was up and thought that the noise she heard was him falling over a chair or some object in the room. Imagine her despair when she rushed to his assistance to find him dying by his own hand. She raised him up and spoke to him several times, but there was no response. She said he breathed just once after she got to him. Their two sons were also in the house at the time, and were by their father's side almost instantly. The neighbors were soon coming in offering assistance. A doctor was called in, but to no avail. He was past all earthly aid. It is generally believed that despondency and ill health was the cause of the act. It was sad, very sad. But who knows the mind of the Lord. His will be done, not ours.

Mr. Joseph Robert Gardner was the son of Mr. and Mrs. J. W. Gardner. He was born Oct. 27, 1832, was married to Miss Minnie Langley, Jan. 18, 1911. He leaves to mourn his departure, a grief stricken wife, two sons, Irvin, 15, and Clyde 13, a baby son preceded him to the grave a year ago. He also leaves a mother, father, one sister, five brothers, and a host of relatives and very dear friends.

He was a man that was liked for his sterling qualities and upright character. He was a successful farmer, and a hard worker. Mrs. Gardner requested me to write the obituary as near like he was as possible to do, but my vocabulary fails me when I begin to express his excellent, and

sincere qualities of character. He always met people with a smile and a kind word. He made everything as comfortable for his family as he could.

He was a very devoted husband, a kind father, a good neighbor, and was a friend to all. He will be greatly missed as a valuable friend throughout the community.

About one year ago, their home and everything in the home, (with the exception of one feather bed, I think) was destroyed by fire. Their relatives, neighbors and friends expressed their sympathy with useful gifts. Their relatives, neighbors and friends expressed their sympathy with useful gifts. It was not long before they had a very comfortable home again. I don't think I have ever seen two people more devoted to each other than this couple were. It seemed their ideas were in perfect harmony

O may she meet her husband above,
In heaven among the blest,
That she may praise Thy holy name,
Who saves our souls by grace.

Dear Jesus, held her to understand,
The wondrous works of God,
And that she may be willing to say,
Thy will be done, O Lord.

To his two sons, I would say. Remember your father's teaching and advice and abide by your mother's counsel, that you may also walk in the path of virtue.

Mr. Gardner was a member of the Jr. O. U. A. M. of the Elm City Council. He was buried by them in the family burying ground with an impressive ceremony. The mound of beautiful floral offerings and the large crowd in attendance attested the esteem with which he was held more than mere words.

He is gone, but not forgotten
Never will his memory fade,
Sweetest thoughts will ever linger,
Around the grave, where he is laid.

Written by request of his wife, by
ELSIE SHARPE,
Elm City, N. C.

MRS. ELIZABETH B. GARNER

I do not feel worthy of taking this sad duty upon myself but as I was requested by her children, I will try to write the obituary of Mrs. Elizabeth B. Garner. She was also my aunt. She was so kind and obedient unto her heavenly Master's will, until I do not feel I can do her justice.

She was born on May 9, 1844. One year ago on December 9, 1927, she peacefully fell asleep in the blessed arms of Jesus, making her eighty three years and seven months old. On June 28, 1866, she was married to Samuel C. Garner. To this union eight children were born, one of which, with her husband, preceded her

in early life. The other seven survive, three boys and four girls.

On July 15, 1899, she was received and baptized in the fellowship of the Primitive Baptist Church, at Newport, and remained a faithful member as long as she lived, but by misfortune in falling and being crippled three years previous to her death deprived her of attending her meetings, though the brethren and sisters would meet at her home and talk and sing for her which she enjoyed very much. She sat and rolled in an invalid chair the remainder of her life and just a short while before she died she was taken with that dread disease dropsy from which she never recovered. All was done for her that loving children and kind friends could do, but nothing could stay the hand of death. 'Tis hard to stand by and see monster death take our loved ones, especially one who is so near as mother.

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 leads 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. Her kind exhortation will be greatly missed. 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.

Then there will be a happy union,
As we walk the golden street.
No more trouble, no more sorrow,
For our joys will be complete.

But dear mother, thou hast left us,
And our hearts are filled with pain,
Though we hope in that great city,
That we all may meet again.

May God, in his rich mercy guide and protect each of her dear children through life and give them sufficient grace to understand that he doeth all things well.

The burial services were conducted at her home by Elders W. W. Roberts and E. F. Pollard, after which her body was taken to the cemetery near her home and laid to rest by a large assemblage to await the resurrection morn.

Weep not children for your mother,
Anchored safe on yonder shore,
Free from pain, toll and sorrow,
To live with Jesus, ever more.

Written by her niece,
WINNIE L. MANN, Newport, N. C.

RESOLUTIONS OF RESPECT

Whereas on October 16, 1928 it pleased our Heavenly Father to call from our midst, our dear brother deacon, George M. Bunn, who united with the church at the Falls of Tar River Saturday before the second Sunday in March 1898, remaining a consistent and faithful member until his death. He was ordained deacon the second Sunday in February 1917, which office he always conscientiously filled.

Therefore be it resolved first, that we wish to bow in humble submission to the will of the Sovereign, all powerful and all wise God who is too wise to err, too good to be unkind and who works all things together for good to them that love God, who are the called according to His purpose.

Second, that we extend to the bereaved family our heart felt sympathy in this their darkest hours; realizing, that they have lost a very dear and affectionate companion and father, but feeling that our loss is his eternal rest and happiness.

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

Done by order of conference Saturday before second Sunday in November, 1928.

A. B. DENSON, Mod.
S. D. WARD, A. C. C.,
Committee.

CAPT. A. B. L. TILLET

The Church at Providence, Kitty Hawk, N. C., in memory of one of her much beloved brethren, Captain A. B. L. Tillett who was born Feb. 17, 1860 and departed this life Sept. 15, 1928, making his stay on earth 68 years 6 months and 28 days.

Captain Tillett was a man of great strength, mentally and physically, but with all this natural force he was made to realize that he was exceedingly weak in the presence of an eternal God. As he realized this wonderful truth he was compelled to put his trust in the strong arm of Jehovah for deliverance from sin. He was given a love for the church and a desire for its fellowship so that about August 1889, he professed a hope in the Lord Jesus as his Savior and was baptized by Elder Charles Meads. He enjoyed the confidence, love and high esteem of all who knew him. It was his chief desire to look well after the needs of the poor, not only of the church of his membership, but many times administered to the necessities of others.

About the year 1880 he entered the U. S. Life Saving Service at Kill-Devil Station Then in November 1902 he was transferred to Kitty Hawk station No. 172, where he was made Keeper, which branch of service was afterwards called the "U. S. Coast Guard Service," where he served and retired with honors in the year 1916. About

this time or shortly thereafter he became afflicted with a light stroke of paralysis, which occasionally appeared from time to time until they terminated his life, which sad event took place on the day and year first above written. We feel that in our midst there is none that will be more missed than he, yet we feel that our loss is his happy and eternal gain. The church in conference requested that this obituary sketch be drawn by the undersigned and sent to the Advocate and Messenger and Zion's Landmark for publication, with a resolution that we as poor creatures of a day, bow in humble submission to the will of Him who giveth and taketh away: blessed be his Holy name, for there is none like our God in heaven above nor in all the earth.

J. P. TINGLE, Pastor.

RESOLUTIONS OF RESPECT

Whereas, God in his wisdom and mercy has removed from our midst by death our dearly beloved brother J. P. Lovelace.

Therefore be it resolved—

1st. That we extend our deepest sympathy to the family in their great loss. May the Lord reconcile them to His will and give them grace and strength to finish their course with joy.

2nd. That in the death of Brother Lovelace the church has lost a faithful member. He 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, one to the family, and a copy be recorded on our minutes.

Done by order of the church in conference at our November meeting, 1928.

Elder J. W. Gilliam, Mod.

C. L. Saunders, Clerk.

(Lone Pilgrim please copy.)

MRS. MARY S. WALKER

Mary Susan, daughter of Eli and Mary Hester, was born in Orange County, N. C., April 19th, 1846, near Prospect Hill church, was married to William S. Walker Dec. 7th, 1871, died July 5th, 1928, making her stay on earth 82 years, 2 months, 16 days. Joined Lynchess Creek (or Hycoc) church about 1890.

She had been in declining health for several years and totally blind for almost three years at her death, but all of her afflictions and sorrows seemed to increase her love and faith in her Savior.

Written by her daughter,

Mrs. R. H. NORRIS.

P. S.—It was my pleasure to visit this much beloved sister in her last years, several times, and talk of the goodness and mercy of God. Her mind was active and clear. She enjoyed company very much.

We shall miss Sister Walker in every walk of life. The Church has lost one of its most faithful members. The community one of its kindest neighbors.

But the ones who will miss her most will be her children who so kindly gave her every needed attention that could be given her in this life.

Her body was laid to rest beside that of her husband at Bethel (Christian Church) to await the coming of Christ, when she together with all the saints of God shall be made like him and be satisfied. How sweet it is to think Sister Walker is quietly sleeping, to awake from all her earthly afflictions.

It was my privilege to speak in memory, and I hope to the comfort of her bereaved family, and many friends who had gathered to pay their respects.

May God bless us to live and die in such faith as Sister Walker.

Submitted in love,

W. C. KING.

DR. H. E. SATTERFIELD

Whereas it has pleased Almighty God to remove from our church our dearly beloved brother and deacon, Dr. H. E. Satterfield who was so faithful to us, we miss his smiling face and hearty handshake but must be still and know that God is Love and doeth all things well. We feel that our loss his his eternal gain.

Therefore, be it resolved:

First, That we bow in humble submission to God's just and holy will.

Second, That we ever cherish in our memory the love and faithfulness he had for the cause he so much loved. We feel assured that he is resting in heaven above where all is peace and love.

Third, That we extend to his bereaved family your deepest sympathy. We deeply deplore his death and he will be greatly missed in our midst. We feel that a good man has been taken from us, so let us hope by the grace of God to run with patience the race that is set before us, ever looking to Jesus the author and finisher of our faith.

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

Done by order of conference Dec. 1, 1928, Roxboro, N. C.

Elder J. A. Herndon, Moderator.

F. D. Long, Clerk.

ROMULUS LILLEY.

It is with a sad heart that I attempt to write a sketch of the life of our dear brother, Romulus Lilley. He was born in Martin County, about the date 1850, haven't any record of his birth. His father died when he was quite young, and being the younger of four boys, was left

to battle through life as best he could.

Not many years after his father died, he lost his mother, and he was left in the care of an old colored woman, who looked after him almost as a mother.

He never had any book learning, but after battling through life, he grew up to manhood, with a reputation of honesty and truthfulness.

He was married twice, both wives having departed this life.

He joined the Primitive Baptist church at Smithwick's Creek on Saturday before the fourth Sunday in Aug. 1892, and was baptized, on the following day, with eleven others. He was a faithful member.

Some time after this family trouble arose and the church dropped his name, but he held fast to his belief and also held the confidence of most of the members. He walked his profession with a Godly walk and attended his meetings regularly to the last.

On Saturday before the second Sunday in August 1928, he went before the Conference at Smithwick's Creek and was gladly received with open hands and hearts.

He was a great sufferer of heart trouble and part of the time couldn't talk. The summons came Friday before the Third Sunday in October, 1928. The funeral service was held by Elder Jno. N. Rogers and he was laid to rest besides his last wife.

The above done by order of Conference Saturday before the Second Sunday in November, 1928.

B. S. COWIN, Moderator
A. D. GRIFFIN, Clerk.
KADER LILLY.

RESOLUTIONS OF RESPECT

Whereas it has pleased the all wise God, to remove by death from our midst our highly esteemed brother Levi O. Harris. He was a faithful member to his church and one whom we loved and esteemed so much. The church could see in him that meek and lowly spirit of Jesus and we knew him by his orderly walk and godly conversation, because he did let his light shine that others might see his good works.

First: Be it resolved that we bow in humble submission to him who doeth all things well and none can hinder, walketh after the council of his own good pleasure.

Second: We the church of Tarboro do deeply deplore his death. Our heart felt sympathy goes out for the beloved family. Hoping they may look unto him in whom he trusted and worshipped.

Third: Be it agreed that a copy of these resolutions be recorded on our church book and a copy be sent to the bereaved family, one sent to Zion's Landmark for publication. Done by order of conference Saturday before the first Sunday in December, 1928.

Elder J. B. Roberts, Moderator
T. C. West,
W. D. Brown, Committee.

ZORAH A. MANNING

Sister Zorah A. Manning was born Dec. 13th, 1865, near Jamesville Martin Co., N. C., and died Dec. 1st, 1928. She was married to Bro. B. Mc. Manning, October 31st, 1883. To this happy union ten children were born, seven girls and three boys, all are living and married. Sister Manning joined the Primitive Baptist Church, Saturday before the fourth Sunday in July, 1918. In which she lived a consistent and devoted member until the end.

Her funeral was conducted by Elder W. B. Harrington, amidst a great concourse of relatives and friend, which demonstrated the friendship that she had won while on earth.

Some of the outstanding features in her useful life, were her christian examples and teaching in her family, and the spirit of Charity, demonstrated by her kind service to her neighbors and especially to the sick and those in need. After rearing ten children of her own, she and her husband took and reared an orphan boy, with the most tender care. "When the Son of God shall come in His glory, and all the holy Angels with Him". I feel that she will hear that glad and welcome voice, "Come ye blessed of my Father inherit the Kingdom, prepared for you, from the foundation of the world." For in her life she manifested the sayings of Jesus, "For I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and in prison and ye visited me."

Those possessing such a spirit of love and sacrifice, enter into life eternal. She always enjoyed the Advocates & Messenger and Zion's Landmark, and read and reread every copy of them, and by the aid of the Spirit, she got from them the sincere milk of the Word, and grew thereby. And by living these principles, she was happy in her Savior love, for she never felt the sting of death, but departed this life with a smile, which was an evidence that the "rod and the staff did comfort her. May God comfort her bereaved husband and children.

Written in love by,

P. E. GETSINGER

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLDSCHOOL BAPTIST

VOL. LXII.

FEBRUARY 1, 1929

No. 6

GOD CHOOSES DAVID TO RULE OVER ISRAEL

And the Lord said unto Samuel, How long wilt thou mourn for seeing I have rejected him from reigning over Israel? Fill thine horn with oil, and go and I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons.

And Samuel said, How can I go? If Saul hear it he will kill me. And the Lord said take an heifer with thee and say, I am come to sacrifice to the Lord.

And call Jesse to the sacrifice, and I will shew what thou shalt do: and thou shalt anoint unto me whom I shall name unto thee.

Jesse made seven of his sons to pass before Samuel and Samuel said unto Jesse the Lord hath not chosen these.

And Samuel said unto Jesse are these all thy children, and he said there remaineth yet the youngest and he keepeth the sheep, and Samuel said send and fetch him.

And Samuel took the horn and anointed him in the midst of his brethren and the spirit of the Lord came upon David from that day forward.—1 Sam. 15:1-13.

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

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\$2.00 PER YEAR

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

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

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

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

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

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Zion's Landmark

Devoted to the Cause of Jesus Christ

THE IDEAL CHURCH.

(By J. F. Fairchild, Stringer, Miss.)

"Where there is no vision the people perish." Prov. 29:18. A definite purpose in mind, a vision of work to be done, a goal in view to be reached, is absolutely essential to success in any undertaking. And unless we can get a vision of the church as we would like to see it, all its members fitly joined together and working effectually in the measure of every part, making increase unto the edifying of itself in love, we need not hope for our church to be much more effective than it is at present.

Can you draw a mental picture of your church just as you would like your church to be? In order to get that vision, let us think of the church as a family. For the church is a family—the family of God. In the family all the members are brothers and sisters. All are born of the same parents, heirs of the same inheritance, partakers of the same benefits. And so it should be in the church. Only those who are born of the Spirit of God should be received into membership. The more unregenerate people you get into your church, the worse it is for your church. It is good and pleasant for brethren to dwell together in unity, but it is not good for believers and unbelievers to be yoked up together. Neither is it good to try to get righteousness and unrighteousness into fel-

lowship, nor to bring idols into the temple of God. The church should be separate from the world, a family in which only its own members abide.

The members in the family are joint heirs of the estate of their parents. The home is sacred to them; it is their abiding place. Into its secrets and mysteries no stranger has a right to intrude. But while this is true, the family should not be forgetful to entertain strangers. Courtesy and kindness are due to all people, and assistance should never be withheld in time of need.

This holds true in the church also. Only the members of this divine family who have been born of the spirit of God can know the mysteries of the kingdom of heaven. The spiritual realm is sacred to them, and the natural man has no right to its hallowed precincts; for "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. 2:14. "We have an altar, whereof they have no right to eat which serve the tabernacle." Heb. 13:10.

But this does not mean that the church should despise the unregenerate, or treat them with scorn or coldness. Those who know not God should be pitied rather than blamed. The apostle Paul commands us to "speak evil of no man, to be no brawlers, but gentle, show-

ing all meekness unto all men." (Titus 3:2). and assigns as his reason for the admonition that we ourselves were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another." Many of us were once as foolish, disobedient, deep in sin, as those who are now opposing us. We should not abuse others for being where we ourselves have been. It is no worse for them to be ignorant today than it was for us to be ignorant yesterday. We should have compassion on those who are now in the condition we were once in. The children of Israel were commanded to love the stranger, because "ye were strangers in the land of Egypt."

A church that hates and derides those who differ from them religiously can no more prosper than a family which is always in a fuss with its neighbors. And there is no surer way to destroy a church than to fight and abuse those whose religious belief differs from your own.

All families are not ideal families neither are all churches ideal churches. In some families we find strife and contention, envy and hate among the members. And I regret that in some churches we find the same evil forces at work. You can never appreciate being in a home where children quarrel with one another; neither can you enjoy yourself in a church where the members are in a fuss. Such homes and churches are repulsive. They drive you away instead of drawing you into them.

But it is a joy to enter a home where love abounds, where har-

mony prevails, where each member knows his tasks and does his share of home duties without murmur or complaint. And it is heaven to be in a church where love binds all the members into one bundle of spiritual life; where peace and harmony reign; where the members know their callings and discharge their duties according to the grace bestowed upon them; where they have the same care one for another, and whether one member suffer, all the members suffer with it, or one member be honored, all the members rejoice with it. If the members of our churches took as much interest in each other as children of the same family take in each other; if they were as ready to overlook one another's faults and forgive one another; if they would aid, shield and protect one another as do brothers and sisters in the flesh, what your brother in the church as it is to look after the interests of your brother in the home?

When a member of a family goes astray, falls into sin, does things that bring reproach on himself and his home, do you find his brothers and sisters turning against him, heralding his crimes to the world, and seeking his destruction? Do you find them ransacking the land for evidence against him? What would you think of such a family? And would such a course be worse among the members of the natural wonderful churches we would have.

And why not have just such churches? Is not the spiritual tie as strong as the fleshy? Is it not as natural for members of the heavenly family to love one another as it is for members of the earthy? Is it not as easy to seek the welfare of

family than it is among the members of the spiritual family? In the ideal church, as in the ideal family, when a member goes astray, the other members seek to reclaim him. In love they tell him of his faults, point out to him the consequences of the course he is pursuing, beg, beseech, persuade him to forsake his evil way. There is no need of appointing "a committee to wait on him." The members go without appointment; go because they love him and want to save him from his sin; go just as you go to your brother in the flesh when you know he is doing something that will get him into trouble. His brethren and sisters do not seek evidence against him to condemn him and ostracize him from the family of the redeemed, but they labor in love to show him his error, get him to see the danger of his course, and save him to the fellowship of the church. Only when all efforts to reclaim him have failed, when all hope of his repenting is gone, and then, only for the sake of the body that it may not be destroyed by his infection, will he be excluded from the church.

The ideal family is not only one whose inmates are governed by the rod. Love, not fear, is the ruling principle in the model home. Children should obey from love, serve each other because they find joy in the service, and not to escape punishment. And in the church family also, love should be the ruling power. All the dealings of members with each other, every word they speak to or about one another should be prompted by love. You can not drive men and women to serve the Lord. You can not com-

pel them to attend church and treat each other brotherly by the enforcement of rules. They must be drawn into this service by love. In the ideal church, the members are governed, not by rules of decorum, but by the love of God in their hearts.

With their souls filled with true love for each other few faults will be discovered, for "love shall cover the multitude of sins." There will be no fussing among them, for love "suffereth long and is kind;" no jealousy, for love "envieth not;" no taking the advantage of one another, for love "seeketh not her own;" no flying into a passion and having spats, for love "is not easily provoked." All we need to have ideal churches is for love to be the moving power in the lives of the members. There are many influences which tend to disturb the tranquility of the home, and guard needs to be kept against them. One of the worst of these influences is where one family tries to regulate another family's business. This always causes trouble. Each family is a little kingdom within itself, and as long as it does not violate the laws of the land, none shall say how it shall conduct its affairs. It may build its house according to its own design, furnish it to suit its own taste, the members arise and retire at the hour which they prefer, eat the food they relish, dress according to their own liking, and none has a right to interfere. And so is each church a self-governing family, having the right to conduct its own internal affairs without interference by other churches. When any church or association of churches presumes to lay down laws

for other churches to obey, and sets up bars of fellowship against those who do not bow to their mandates, trouble is then at the door. It is the province of each church to pass on the standing of its members and discipline them according to its own judgment. The Baptists at the Fulton Convention in 1900 stated a basic truth when they said, "The right of an individual church to discipline her members is clearly taught in the scriptures. From the decision of an orderly church, in matters of discipline, there is no appeal. The church is the only authority to which complaint may be made. Only when a church has refused or neglected to discipline a member or members whose actions are bringing reproach or distress upon the cause in general; or when a church, in the opinion of sister churches, has so far indulged in disorderly practices as to render her incapable of proper self-government or when she has departed from the faith, has a council of churches any right to consider her case, unless they are specially called on to do so."

We will never have harmony among the churches until each church is left to manage its own internal affairs according to the teachings of the Scriptures and the direction of the Holy Spirit. We must recognize Christ as our head, take our instruction from him, get our vision of the ideal church from his pattern, not man's tradition, and obey his teachings even though it sever our correspondence with every other church in the world. If we will have real, live, Christ-like churches, we must seek to be approved of God, and obey him rather

than man. As long as our churches are laboring to be approved of each other, trying to please each other in order to keep in correspondence, they will be man-ruled and not God-ruled, and there will always be strife in men-ruled organizations. But when we forget men, no longer having their persons in admiration because of advantage follow Christ's teachings and live in fellowship with God, then we will be in fellowship with each other, and our churches will be ideal churches.

CHRISTMAS GREETINGS APPRECIATED

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

Much Esteemed Brother in Christ:

Your and Sister Gilbert's Christmas greeting is received, for which I thank you. Such remembrances are very sweet, especially to one bereft of his long life companion.

I had been thinking of writing you to tell you how highly I appreciated your account of your work in the ministry among the churches in the South. Yours certainly has been a wonderful work in the ministry.

I am learning to appreciate Zion's Landmark more and more as each number comes to me. I think Elder O. J. Denny's editorial ought to be copied in every Primitive Baptist paper published in the United States. I think Elder Lester's article pleading for moderation on the subjects of predestination, time salvation, etc, very good, and worthy of favorable consideration by all reasonable Primitive Baptists.

I have an article written ready to be copied on the subject of sealing

of 14 thousands of the twelve tribes of Israel, and of the innumerable company who had washed their robes white in the blood of the Lamb. When copied I hope to send to you for inspection, and if approved, to be submitted for publication in Zion's Landmark.

I enclose my New Year Greeting to you and Sister Gilbert.

Your brother, I hope in the bonds of Christian hope, fellowship and love.

F. M. SUTTON.

WILL PUBLISH ARTICLES FROM ELDER GOLD'S PEN

We are frequently requested to republish articles from the pen of the late Elder P. D. Gold, and we are complying with that request beginning with this number.

J. D. GOLD.

FOREKNOWLEDGE.

Brother Stephen Yates of Texas requests my views of Rom. 8:29. "For whom he did foreknow he did predestinate to be conformed to the image of His Son, that he might be the first born among many brethren."

Whom or as many as God foreknew He (God) did predestinate to be conformed to the image of Jesus Christ his Son. This verse is the reason given to prove the preceding verse to be true, namely, "And we know that all things work together for good to them that love God, to them are the called according to his purpose." You do not know whether you are the called according to God's purpose only as you have witnessed in yourself namely that you love God. If you love Him you are called according to His purpose.

No one knows His election of God save as the fruits of the spirit abound in him and by him; and none that have these signs are unbelievers. To have these fruits and signs is never by chance, but always by grace or of the Lord.

Who can deny the foreknowledge of God? Known unto Him are all his works from the beginning. Whom He did foreknow he did predestinate, etc.

Does He foreknow all men thus? No, if He did then all men will be conformed to the image of Jesus.

We can never in our finite, limited, ignorant, carnal state of mind know why God makes a difference among mankind. Hence the universal judgment of this darkened, carnal mind is against the foreknowledge of God, and hesitates not to oppose it, and asserts the unrighteousness of God and boldly avows that it would not worship such a God.

How then can such a mind as man's pronounce a righteous judgment concerning the unsearchable and eternal God?

A proof that God knows all things is given in His foretelling events always accurately and never as a guess. His foreknowledge is proven by the fact that he not merely foresees what will come to pass, but he determines before hand all His works. Known unto God are all His works from the beginning of the world.

If one could he would foresee things that certainly will transpire, but these foreseen events are contrary to his desire or mind, so that if he could have his choice they would occur in that way or even not at all, that would be entirely different

from the foreordination of God. To predestinate is to ordain or to appoint before hand that which is in accord with the mind of Him that fore ordains. That which it seems good to God to be done He fore ordains, and thus His foreknowledge embraces all He foreknow, for they are vessels of mercy that shall be conformed to the image of His Son.

We can never sit in judgment on this wonderful way of God. We do not know anything about these things until we are taught from above. We know that the Lord God cannot do wrong or be unmerciful.

All that he foreknew He did predestinate to be conformed to the image of His Son in order that He might be the firstborn among many brethren. Then they would never be conformed to the image of Jesus if it were not for the foreknowledge of God, for without this they were not in His image, nor ever would. Nor is it for any good in them, or foreseen in them, or to be in them, that they are predestinated.

We may safely say also that all things needful to accomplish this purpose of God are also predestinated. How many things and what are they that are thus needed who can tell? I answer I cannot: God only knows: We may also safely say that His foreknowledge would not suffer or predestinate anything to be done or to come to pass that could hinder or defeat this purpose of grace or foreknowledge.

So that nothing that ever comes to pass singly or connected with other things shall ever separate us from the love of God which is in

Christ Jesus. But all things do work and work together for good to that end. For we know that all things work together for good to them that love God and are called according to His purpose. We cannot look around and see that all things work thus, or how they do work thus for good; but if we know the Lord and know His character we certainly do know all things do and must work together for good to those who do love him and are called according to His purpose, because He did predestinate that all such as he did foreknow should be conformed to the image of His Son, and nothing can transpire to prevent or defeat this object, but all things will be over ruled for this purpose.

Nor can we or those foreknown see or know how all things can work to this end. But it is all known to Him who works all things according to the council of His own will.

Our trust should be wholly in Him, and having this trust or faith that works by love and overcomes the world, because born of God, leads us to the love of God and unto the fellowship of truth, and patient, hopeful and enduring waiting for the coming of our Lord Jesus.—P. D. Gold from Feb. 15, 1890 Landmark.

DUTIES AND OBLIGATIONS OF A CHURCH.

If a church is minus a pastor, that church is in need. Then she should first consider whether she will have services weekly, or monthly. Sometimes they have to make out on quarterly services, but that is very poor at best. Once a

deacon said to his quarterly pastor, "Now we do not like this quarterly services, we are now laying by money to pay your expenses and we can just as easily pay your monthly expenses as we can your quarterly expenses. It was agreed then that that pastor should go to that church monthly.

The first thing to be thought of then is how often the pastor should visit that church, then is that church willing to bear the expenses of the meetings. A church has no right to consume the resources which the pastor has to care for his family. She should not only pay all his expenses to and from their services but see that he loses nothing from his family support in their service. This they can do if they will lay aside of their weekly accumulated means as the apostle has advised. 1st. Cor. 16:1 and other places. And in addition to his expenses they should see that he is able to care for those under his care. If the churches will do this they will find both they and their pastor do get along better.

Think of this; the pastor has just the same right to have a family as the members do, and he is under obligation to care for his family like others, he is worse than an Infidel if he does not. Read 1st. Tim. 5:8. We could not want a man who is worse than an infidel to serve as pastor. Not if we are in the spirit of the Lord. This is an obligation of the church to her pastor and the first and greatest obligation to a man.

Then a church brings herself under obligation when she invites any certain minister to visit her and preach for her. That church is not

only under obligation to pay his expenses, for what goes in expenses does him no good neither his family, it goes to the public conveyances. He and his family need to be cared for the whole time while he is in the service of that church.

These are obligations of churches. Then there is another class of preachers whom we will call the traveling preacher. The church is not under obligation to them only as she is comforted by their preaching. They are there at their own will and the churches should help them as they may feel they are benefited by their ministry. This is their duty to them.

These are the only three classes of preachers we have among us and the above rules should be the rules governing our duty to them.

MRS. NETTIE ELLIS,
132 Pollock St.,
New Bern, N. C.

LOVES THE LANDMARK.

Mr. John Gold,
My dear Sir:

I enjoy reading the Landmark so very much, that I just feel like I want to say a few words concerning the dear brethren and sisters and friends whom I believe go to make up the true church of God, and these words of scripture have been on my mind some. Paul's letter to Titus, 2nd Chapter. For the grace of God that bringeth the 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.

Now I undersand by this scripture, that it, the grace of God, teaches somebody how to live, and

the apostle Paul was writing to Titus, which he says was his son after the common faith, how that he should teach the aged men to be sober, temperate and sound in faith, also the aged women likewise that they be in behavior as becometh holiness—and that the aged ones should teach the young women how to live and act, and young men also. Titus was to show himself to be a pattern for the others to follow.

I do love to see God's servants living humble, quiet and peaceable lives, letting their walk and talk be of such a nature that they of the contrary part may be ashamed having no evil thing to say of or about them, and my dear people, nothing less than the grace of our God, can enable a poor sinner, like all of God's servants feel to be, live such lives as this. The grace of God, will enable you, dear children, to walk worthy of the vocation wherein ye are called. It will enable you to bear your affliction with patience. It will enable you to pray not only for your loved ones, but your enemies as well. O! what a wonderful God he is. One that speaks and it is done, commands and it stands fast.

This grace of God, will make you willing to forsake all earthly organizations, orders of every kind and fathers, mothers, brothers, and sisters in order to follow the dear Saviour, the Lord Jesus Christ and his dear people, and I will say right here that we will not forsake men made societies of every kind this week, and then go back to them next week. Not at all, for this grace teaches us that denying ungodliness and worldly lust, we

should live soberly, righteous and Godly in this world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, when he shall come the second time, from heaven, with a shout, and the voice of the arch angel and the trump of God, and the dead in Christ shall rise first and they that remain will be changed and caught up together with them to meet the Lord in the air and so shall we ever be with the Lord.

In love,

JOSEPH D. FLY,

Rocky Mount, N. C.

EXPERIENCE

My father was a Primitive Baptist and my mother a Methodist before I was born, September 16, 1857, in the state of Kentucky. So I had neither the faith of the one or the other, but with a nature much endowed after worldly things. From youth, I craved to obtain a collegiate education and the profession of law, but my lungs became badly affected before the end of Junior course, and the doctors advised that I go to South Florida. As there was a little girl I did not want to leave, and she was unwilling to be left; we were married in June 1881. Some told her that she was going far away from her people, and would soon be left a widow in a strange land. After living a camp-pioneer life for a little more than one year my cough, which had been bad for nearly four years with an occasional hemorrhage, had almost disappeared. Except from lung weakness in youth, as to health I had never had to stay on the bed a day in my life.

In my youth father had a kind neighbor who was an avowed infidel, but knew the scriptures almost by memory it seemed like. He would take delight in showing me the contradictions in them, and now I see they were all in himself. I read some of his books on infidelity and bought some myself. One was showing up the mistakes of Moses by Bob Ingersoll. I got the idea that the weak and unlearned believed that the Bible was authentic, but the learned and wise knew better. So with much pride I championed infidelity. I taught that there was no future state, and that death put an end to all life forever.

My wife was and is a true Christian woman; and being brought up in the Methodist faith, her people sent a letter to her from her former membership. Methodist preachers and members tried to get her to unite with them, as they had a little chapel not far from us. I told her to go with them if she so desired, for their faith was as good as any other, but, that there was no foundation for any religion; that the heathen religion had more converts than the Christian's.

In 1883 my grandfather, sister and a number of my relatives and many friends died with a disease that proved very fatal in western Kentucky. There were no railroads in South Florida, and our mails were gladly received. My neighbor across the lake would go to office one week, and I would go the next. One day in August a letter from my father brought sad tidings; and when my wife had read the letter, she came where I was ploughing in the field, telling me about the death of my sister and

others. I said to her there is no need to cry about that, as we have all got to die, which is a great blessing to be delivered from afflictions. I did not take the letter, and showing such stoic and cold-blooded feelings, she returned to the house, wondering what spirit possessed me, as she knew that I had always shown much love and tender feeling for my people as well as friends. I did not seem to realize that my sister and other dear ones were dead. Going into the house that evening I saw the letter on the center table, but I did not read it. Neither of us said a word about the letter and after supper, she soon retired. I read to a very late hour. I might as well stayed up for sleep had departed, and I felt troubled as if some judgment was to befall me. Early in the morning I dressed and left the house taking the letter with me. I wanted it to get light enough to read it as I had some desire to know more of its contents, but did not want my wife to see me read it. After reading the first words I could then read no more. These were the words: "Dear Mozelle, your darling sister Annie is dead, but she died with faith in Christ." A question ran through my mind, if it had been me where would I have been? The answer was, at hand, "In hell." I had often said there is no heaven or hell. I felt the retribution of it was so just that I have never doubted the existence of either state since. I felt my deserts would land me in torment, and the heaven of heavens I would never see. If this poor condemned sinner ever prayed, then was the first time. I was confident that my state of doom was

forever sealed. For some eight months when awake, except for short periods, I was begging for mercy; but it seemed that I grew worse all the time. I could not see how the God whom I had so blasphemously denied, in every way, would ever save, or have mercy on one so vile. I desired to read the scriptures, but I had no Bible, as I knew my wife's new testament was in her trunk in Kentucky, as she had gone to visit our people. I had some time before asked if she wanted to put it in her trunk, as I did not want to see such a book. Along about this ordeal, my dear mother sent me a Bible, and why, I have never known, as she did not know I did not have one. I had so often heard the words of Jesus quoted by preachers: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Now, I had so often put my face to the very dust in asking, seeking and knocking for mercy, for God to bless and save me, but to no avail.

When I received the precious book I read from the first of Matthew and on till I came to those words of His sermon in the 7th. chapter, "Ask, seek, knock," and I noticed that these words were addressed to His disciples, and not to the "hypocrites" there also mentioned. Then I could understand, these were to his people, and I had expected the Lord to bless me because I had humbled myself to the dust, but He never saves or blesses for the asking.

It was the 1st day of May 1884, and I was ploughing near where my wife brought me the letter from my father in August 1883, when I had

agonized in prayer believing my wickedness was so great that he would not hear me; that my condemnation was just, and with this vent of feeling there is a space of time that I lost sight of everything until I got to the end of the row on top of the hill, when these words ran through my mind, making my spirit glad: "But of Him are ye in Christ Jesus, who of God is made unto you wisdom, and righteousness, and sanctification, and redemption." For some hours I praised God in soul gladness without a doubt respecting my salvation. At the foot of the hill a road ran near my field, and Mr. D. O. Thrasher, a lawyer, drove by and asked me if I was ready to sell a number of my law text books? I told him I was. I went on to the house with him, and we agreed as to the price paid me for them and we put them in his buggy, and he went on his way. As I turned back to my work, I was startled that I should have so soon forgotten my Lord, whom I just a little while ago thought I could never forget. Then a gloom depressed my soul that I was deceived in this matter of salvation, else I could not have so forgotten such a Saviour. While I could not feel the joy and gladness that I had just experienced, but I could not then feel and have never since realized the anguish of that lost state under which I had labored so long. As I prayed to God to undeceive me, if I was deceived, and to show me again that Thou art my life and salvation, hope sprang up with faith, and love abiding, and from that time I have never been entirely destitute of these fruits of the Spirit. Now I have briefly given

the reason I feel the Lord has dealt with me in matter of salvation; and I may give the readers of Zion's Landmark in some issue the reason I have been trying to preach the gospel for the last 40 years, and often along the way trying, moved by another spirit, to quit preaching.

M. L. GILBERT.

**YOUR EDITORIALS
APPRECIATED.**

Dade City, Fla.,
Jan. 2, 1928

Mr. John D. Gold,
Esteemed Friend in the Lord:

After spending Christmas holidays with some of our children in Jacksonville and attending two church meetings, we are at home, receiving many letters and cards from brethren and friends, and some nice presents, all of which we appreciate and hope we are thankful.

Let me now, as last year, humbly and gratefully acknowledge your Christmas greeting and valued gift. I am sure your great heart was not led toward me, for any worth or merit I have been to Zion's Landmark in any way. It can only be because the dear Lord opened your great heart to encourage and help this poor unworthy dust worm. However, your great kindness rebukes me for seeming lack of interest, or rather for not sending more subscribers. As for writing for the paper, I often throw articles into the waste basket, after reading them, fearing, if published, they would take place of good editorials in some issues of Elders Denny and Lester. Elder Denny has been writing of late such good things, as has Elder Lester all along.

However, I am inclosing some remarks I wrote today for the paper at the request of Elder Simmons. If you think they are fit to allow in the paper, publish them. Enclosed check to pay subscription for Eld. E. A. Hogarth of Winter Garden, Fla.

With best wishes for you, I am,
yours in the mercy of God,

M. L. GILBERT.

Remarks.

We take this liberty of saying to Elder Gilbert that we personally enjoy reading his editorials, and we are sure the readers of the Landmark enjoy them as they do those of Elders Lester and Denny. We hope each of them will write more. We believe more editorials from our editors and experiences from the members of the church will restore the sweet love and fellowship that once obtained in the Primitive Baptist church and get their minds away from their troubles, most of them imaginary, which causes so much bickering and strife, resulting in division and interfering with the peace of Zion.

J. D. GOLD.

**LUMBER CUT FOR THE
CHURCH.**

Mr. John D. Gold,

Wilson N. C.

Dear Mr. Gold:

I am writing to you by order of the church at Concord, thanking you very much for the contribution sent to the church.

We have the lumber cut for the house except a few pieces.

Your very truly,

A. W. Ambrose, C. C.
Creswell, N. C.

ZION'S LANDMARK

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

Editor

Elder P. G. Lester—Roanoke, Va.

Associate Editors

Elder M. L. Gilbert —Dade City,
Fla.

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

VOL. LXII.

No. 6

Entered at the postoffice at Wilson
as second class matter

WILSON, N. C. FEB. 1, 1929

FRUIT OF THE SPIRIT.

2 Peter 1:5, 6, 7, 8.

Months ago, Elder W. A. Simons of Sanderson, Fla., requested me to write upon the above scriptures through Zion's Landmark. Today I feel led to comply, though conscious of my inability to show their import comprehensively, did the limits of an editorial allow it.

As Peter wrote to the elect believers of God, who had received like precious faith, the matter treated should be of interest to the children of covenant mercy in any age. He besought that the blessings of the spiritual life be multiplied unto them abundantly. Being effectually called he testified that they had received by the gift of divine nature, having escaped the corruption that is in the world through lust. Only those who have had the sentence of death, and felt the

aboundings of sin can prize God's infinite blessings received in faith. Then he spoke of those fruits of the spirit, which are active principles of life; and assured them, if they were in them, and abounded, they would make them neither barren nor unfruitful in the knowledge of their Lord Jesus Christ. Let no one think these do not exist because they do not abound in all regenerated characters, for with some the works of the flesh have so prevailed as to stunt and tarnish these graces. Any organs of man not functioning for some time would become weak, but by use and cultivation would attain strength and power. Growth and development are manifest in all forms of life. Assuring them that it was God's divine power that had given them all things that pertain unto life and godliness, through the knowledge of him that had called them to glory and virtue, he prayed that these blessings might be multiplied unto them. Being "born again," not over, with faith implanted in their hearts through which they had received grace and peace, and a knowledge of God and his salvation by revelation, he proceeded to stir up their pure minds in remembrance of the other principles of grace connected with their faith. Faith was the first essential grace that brought vital union to God. So faith puts to work all the other essential blessings of salvation. Without faith nothing will be done in service, worship or glory of God. Faith never promises, but does; unbelief promises, but never does. Faith is not only the fruit of the spirit, and the gift of God, it is also born of God.

Let me come more directly to the scriptures I am requested to consider. "And beside this, (their partaking of the divine nature) giving all diligence, add to your faith virtue;" not virtue to faith. Neither did he tell them to form, or put virtue or any other fruit of the spirit into their hearts as an act of spiritual life. This virtue is up-rightness of character, with faith, moral strength, being essential to spiritual peace of soul. While a double minded man is unstable in all his ways, such might have a willing spirit, but the flesh is weak, having not an abiding strength of will to put off (not out) the old man; and to put on the new man.

"And to virtue knowledge." To such as so do, let me say with Paul: "But continue thou in the things thou has learned, and have been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

"A man of knowledge increaseth strength;" "and the knowledge of the holy is understanding," sayeth Solomon. Paul in speaking of national Israel said, "For I bear them record that they have a zeal of God, but not according to knowledge;" that is, not according to spiritual knowledge connected with faith. To abuse this principle is to be unfruitful in the knowledge of our Lord Jesus Christ.

"And to knowledge temperance," which grace would have kept them from excess in word, deed or doctrine; as, "Let your moderation be known unto all men." But I keep under my body, and bring it into

subjection; lest by any means when I have preached to others, I myself should be a cast-away"—not by so doing that he should obtain or secure a time salvation; but rather to subdue his carnal inclination, and so avert that "lead in the midst of the paths of judgment," in some measure. "To temperance patience." In the strength of which they avoided much confusion in their souls, both in nature and in grace, in the church and in the world. "For ye have need of patience, that after ye have done the will of God, ye might receive the promises."

"To patience godliness." These principles are closely allied with an attitude devotional and godward. Verily most troubles, conflicts and divisions are the out-growth of ungodliness.

"To godliness brotherly kindness," for in hearts where dwell godliness brotherly kindness is most manifest. Brotherly kindness reciprocates and holds union. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Brotherly kindness is gentleness, brotherly loving.

"To brotherly kindness charity," which is a principle of good will mingled with love to God, to the brotherhood and to all mankind. Saints love God because God first loved them, and put His love in their hearts. When faith acts in obedience, even then love is greater, for faith worketh by love.

M. L. GILBERT.

THE EASTERN UNION

Please publish that the Eastern Union will remain at North Creek on account of the weather and bad roads until the fifth Sunday and Saturday before in March.

A. W. AMBROSE, Clerk.

GEORGE W. SMITH.

George W. Smith, son of Elder Job Smith and Nancy Smith, was born Oct. 10, 1848, died Dec. 24, 1928. He left a wife and six children, all so dutiful to him. He had been confined to the house several years and was bed-ridden mostly, but bore it all so patiently. He was well versed in Bible reading, and loved the good old hymns. I don't know the date of his baptism, but he had been a member of our church, the Primitive Baptist, many years, was so strong in the faith. Yes, I think he is resting now with the redeemed of the Lord. He was born near Maysville. That was his home for 80 years. He was buried Christmas day, making it a sad Christmas to us. George was the only brother I had. Elder B. F. Eubanks held the funeral services. He was laid to rest in the old family grave yard, and my only sister put there Dec. 31st.

Eunice E. Smith was born October 28th, 1868 and died Dec. 30th, 1928. She was the daughter of Eld. Job Smith and Nancy Smith. I feel deeply the loss of such a sister, yet I feel that my loss is her eternal gain. She never married but lived at that dear old parental home all her life. She visited me Friday before she died Sunday night, was in bed only two days. What a blessing it was as no one but neighbors to wait on her. They were very attentive to her, had the doctor to see her, but to no avail. Her time to die had come. After the loss of her younger brother, she spent many lonely hours in that dear old home. Annie Phillips, a young girl, who lived near her, would stay nights with her. I appreciate it so much. Sister never joined any church, but was a strong believer in my faith, the dear old Primitive Baptist. So many times have we sung the sweet old hymns together. She attended church all she could and seemed to think so much of our pastor, Elder Gurganus, and too, she enjoyed Elder E. F. Pollard. My heart is indeed saddened, but God can enable me to bear it. What is life at best? Just think my only sister left all her belongings so quickly. Oh what a torn up home, but a home in Heaven is enough. She was laid to rest in the family grave yard, Dec. 31st. Elder B. F. Eubanks and Elder E. F. Pollard held services.

I've written many obituaries of my dear ones. Hope some one will write of me when I am gone. Lord give me strength to spend my days in living to thy honor. All you Landmark readers pray for me. Sister was a subscriber to the Landmark, and her home was opened for the Old Baptists. She left many friends, numerous nieces and nephews, who loved her dearly. I feel like I loved her most.

Her broken-hearted sister who weeps,

SUSAN HIGGINS.

I have just learned of the death of Sister Olive Aman. A mother in Israel has

gone. I had heard her more than once say she wanted to go to sleep never to wake. I feel like some one will write a brief account of her life and death. I lived near her a few years. I felt she was a light to us neighbors. Oh, now she is gone.

One who loved her,
SUSAN HIGGINS.

ELDER D. A. MEWBORN.

Elder D. A. Mewborn, son of Elder Parrott Mewborn and his wife, Mary Aldridge Mewborn, was born June 14, 1840, and died May 9, 1928. He was married to Peninah A. Dixon, January 9, 1867, and to this union was born eight children, namely, John, Richard, Henry Dixon, Benjamin Parrott, Joshua Albert, Joseph William, George Lindley, Levi Andrew, and Nora May.

He united with the church at Meadow meeting house, Greene County, N. C., Dec. 1879, and was baptized by Elder B. P. Pitt. Shortly afterward he was ordained to the full work of the ministry in 1881 and was called to serve the church at Meadow, Greene County, N. C., 1897, where he held his membership until death. He served several other churches as pastor for a number of years. He served the Meadow church for about 36 years. He traveled extensively in his early ministry, especially in and among the churches of Eastern N. C. He also preached in nearly every state from Maine to Florida. It is said that he probably preached as many or more sermons than any preacher in his day. In all his ministry he was determined to know nothing among the people, save Jesus and Him crucified.

Elder Mewborn was loved by all the Primitive Baptists everywhere so far as we know.

Among the many ministers that I have heard refer to him I will quote just a few of those who were more closely associated with him. Elder T. B. Lancaster often spoke of him being the ablest minister and whose mind was deepest in the scriptures. Elder John W. Gardner said at his funeral that he was one of the ablest and most lively men it had ever been his privilege to meet. Elder A. M. Crisp, who was more intimately associated with him for 30 years or more, said at his funeral that truly a good and great man and a servant of the most high God has fallen.

Elder J. C. Hooks, of Fremont, N. C., said that his passing was probably more keenly felt by him than others as there was a bond or tie existing between them that but few people knew. He said that he was the only minister in his knowledge that was perfectly agreed with him on the Resurrection and that he counted him one of the ablest ministers of his day. Elder W. B. Kearney always referred to him as our precious brother.

Elder N. H. Harrison of Pinetown, N. C. says truly he was a great and good man and as humble as a little child and that surely he is today basking in the sunlight around God's throne.

He was continuously expressing his appreciation and thanks to God for His many blessings but his deepest gratitude was for his prudent wife for nearly 63 years whom he always contended was a gift from the Lord.

He joined the Confederate Army on the 31st day of May, 1862 and counting seventeen months while he was a prisoner on Point Lookout he was in the war until the close.

Those who took part in the funeral services with Elder A. M. Crisp were Elders John W. Gardner, E. L. Cobb, J. C. Hooks and R. E. Adams and the writer. He was laid to rest in the family burial place to await the resurrection, which he said would be but a short time which was a most glorious thought to him. May we be among the happy throng.

Done by order of Conference at the Meadow Church, Greene County, N. C., Saturday before the fourth Sunday in May, 1928.

J. E. MEWBORN.

ELIJAH PROCTOR

Whereas God in His infinite wisdom has seen fit to visit our home and take from us our most aged and beloved father, Elijah Proctor on July 1, 1928. He was born December 13, 1856 making his stay on earth 72 years and 6 months. He was the son of Lawrence Proctor and Pattie Proctor and was married to Bettie Jackson in 1872. To this union was born 11 children, 6 boys and five girls, 7 of whom survive him, and several grand children and a host of relatives and friends to mourn his loss.

He united with the church at Upper Town Creek in 1896 and was a true and faithful member. He always filled his seat when able to go. He was loved by all who knew him. He was a kind hearted husband, good to his children and a good neighbor to live by. We do greatly miss him in every way. He was very dear to all. All was done for him that wife and children and relatives and friends could do, but the good Lord saw fit to take him and we feel sure he is at rest. He was strong in salvation by grace and delighted in talking of the glorious things of the Lord. May the Lord bless and protect his wife and children and grand children to follow his footsteps, for he was faithful in his home, his neighborhood and his church and will be greatly missed by all.

Oh that day when free from sinning,
I shall see thy lovely face,

Richly clothed in blood washed linen,
How I'll sing thy sovereign grace.

Written by his granddabugter,
MRS. MAMIE LUPER,
Sharpsburg, N. C.

MRS. OLIVE AMAN.

By request I attempt to write the obituary of Sister Olive Aman, who departed this life Jan. 5th, 1928. She was born Oct. 9th, 1839, making her stay on earth 89 years, 2 months and 26 days. Her maiden name was Olive Lanier. She was married to J. W. Aman in 1868. Unto this union were born 7 children, five living, three girls and two boys. After the death of her husband four years ago, she made her home with her oldest daughter. She has been a member of the Primitive Baptist church at South West near fifty years, and was loved by all who knew her. She was a strong believer in salvation by grace, always filling her seat at church when able. She has been a cripple for 15 years, falling and had to go on crutches. Her health was very good most of the time and she could get around wonderful at her age and on crutches. She was only confined to her bed some over a week, with flu and pneumonia. She had desired to leave this world for years, just begged to die and get out of this sinful world. I feel like she was reconciled to God's will. She passed out so easy, just slept until the end came. All was done for her by loving children, grand children, doctors and friends. But the Lord saw fit to take her away from this world into eternity, where all is peace and love. We all loved her but Jesus loved her best, and we feel our loss is her eternal gain, that she now is basking on the sunny banks of sweet deliverance, to await the morning of the Resurrection when these vile bodies will be raised and fashioned like the glorious body of Jesus.

May the good Lord reconcile us all to His will and enable us all to say, Thy Will, Oh Lord, be done, not ours. May the Lord bless her dear children to follow her example and prepare us all to meet her in that glory world is our prayer.

The funeral was conducted by Elders E. C. Brown, R. W. Gurganus and the writer in the presence of a large crowd of relatives and friends, in the family burial ground. She left one sister with the children to mourn their loss. May God bless them all.

Submitted in love,
E. F. POLLARD,
Jacksonville, N. C.

DR. H. E. SATTERFIELD

Whereas, it has pleased our heavenly father to remove from our midst, our highly and much esteemed brother, Dr. H. E. Satterfield. Therefore be it resolved that in his death we have lost one of the

most devoted Primitive Baptists that we can think of. He was a man that loved his church and his profession as much as any man I ever saw. He was anxious to attend all the associations that he possibly could, and manifested an unselfish principle among his brethren. In his younger days he was one of the most useful men the Baptists had. In the last few years he has been in declining health, almost losing his eyesight which caused him much grief because he could not be with his brethren as he had been heretofore. But be it resolved further that in his death we feel that our loss is his eternal gain.

He was a faithful member of the Roxboro Primitive Baptist Church, although the first joined the church at Prospect Hill and was baptized by Elder L. H. Hardy, it was his privilege to live the last few years of his life in his community of childhood days and attend the services regularly at Prospect Hill.

Therefore, the church at Prospect Hill desires to extend to his church and his association their heart felt sympathy. We also desire that the blessings of God may be with his bereaved companion, together with all his family connections. We feel to say of a truth that all was done for him that could be done and he was never known to murmur nor complain during his sickness. We feel that he has departed to be with Christ which is far better.

Done by order of the church at Prospect Hill at the December meeting, 1928.

B. F. McKinney, Moderator.
W. D. Blalock, Clerk.

MAHALA L. OAKES

Sleep dear grandma, take thy rest,

We could not have you always;
God blessed you with a long life,
Your words were ever to His praise.

Oh how we loved you Grandma dear,

But the angels loved you more;
They came and took you from us,
On that Sabbath morn at four.

How much we miss you—Grandma dear,

None but God can know;
He can heal our broken hearts,
'Til we meet on a brighter shore.

Her chair is vacant in our home,

We miss your words of cheer;
We miss your bright and smiling face,
Along life's pathway here.

God blessed you with a long life,

Of ninety and one-half years;
Yet often did we hear you say,
"I'm willing and ready to go."

None knew you, but to love,

None spoke of you but praise;

You lived a Christian's life,
In all your walks and ways.

We do not wish you back,
In this world of sin and woe;
We hope to meet you again some day,
In yon sweet and blest abode.

Our journey here will not be long,
We do not crave to stay;
We hope there is a home beyond
As did our Grandma dear,

Written by her granddaughter,
MARY HUNDLEY,

Whitmell, Va.

CALLED ELDER GRIMES.

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

Dear Sirs:

Please state in your next Zion's Landmark that we, the church at Mount Zion, near Hobgood, N. C., has called Elder W. E. Grimes of Williamston, N. C. to the pastorate of our church, Mount Zion. Also we have changed our meeting days from first Saturday and Sunday to the second Saturday and Sunday in each month. The call was accepted, as agreed in our conference first Saturday in January, 5, 1929.

Brethren and sisters invited to come to see us.

Signed,

Elder W. E. STATON, Moderator
D. E. MIZELLE, Clerk.

Hobgood, N. C. R. 1, Box 82.

APPOINTMENTS.

You will please publish the following appointments in next issue Landmark, for Eld. W. Roy Monk, of Lower Country Line Association, as follows:

Oak Grove, 2nd Saturday and Sunday,
January the 12th and 13th.

Second Sunday night at Raleigh.

Monday at Willow Springs.

Tuesday, Middle Creek.

Wednesday, Angier.

Thursday, Gift.

Friday, Sandy Grove.

Saturday, Bethel.

Sunday, Fellowship.

Monday, Clement.

Tuesday, Hammer Creek.

Wednesday, Mt. Gilliard.

Thursday, Little Creek.

Friday, Union.

Saturday, Bethany.

Yours very truly,

OBE TINGEN.

P. S.—(Will need conveyance.) If you possibly can get these appointments out in issue of the 15th this month. I have mailed cards to those nearest by.
Thank you very much. O. T.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXII

FEBRUARY 15, 1929

No. 7

GOLIATH DELIVERED UNTO DAVID.

"David said moreover, the Lord that delivereth me out of the paw of the lion and out of the paw of the bear, He will deliver me out of the hand of this Philistine. And saul said unto David, Go, and the Lord will be with thee.

And he took his staff in his hand, and chose him five smooth stones out of the brook and put them in a shepherd bag which he had, even in a scrip; and his sling was in his hand; and he drew near to the Philistines.

And the Philistine said to David, come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field. Then said David to the Philistine, thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel whom thou hast defied.

And all this assembly shall know that the Lord saveth not with sword and spear; for the battle is the Lord's and he will give you into our hands.

So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David.

Therefore David ran and caught up the stone and slew him with it, and threw it, and smote the Philistine and took his sword and drew it out of the sheath, and slew him and cut off his head therewith, and when the Philistine saw that David was dead they fled.

—Samuel 17:37-51.

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

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\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

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

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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

AN OPENING WORD.

(Gospel Standard, London
England.)

Dear Brethren:

It is my privilege to address you once more at the opening of another New Year. I greet you. My desire is that the "all spiritual blessings in heavenly places in Christ" may be richly poured into your hearts. Those blessings relate to time and eternity: Election before the foundation of the world to holiness and blamelessness before God in love; predestination to the adoption of children to Himself by Jesus Christ; redemption through the blood of Christ; the forgiveness of sins according to the riches of His grace; the gathering together in one all things in Christ; the obtaining of "an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will;" that in all things God should be glorified and praised through eternity (Eph. i. 3-13). And it is abundantly clear in the Scriptures that the above doctrines are to become an experience in the saints in this world, and their hope for eternity: "For whom He did foreknow He also did predestinate to be conformed to the image of His Son, that He might be the First born among many brethren. Moreover whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them

He also glorified" (Rom. viii. 29, 39). The wondrous, the gracious way the sovereign Lord causes His people to be partakers of the blessings of salvation, is set forth thus: "My doctrine shall drop as the rain, My speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass. Because I will publish the Name of the Lord; ascribe ye greatness unto our God" (Deut. xxxii. 2, 3). They experience the washing of regeneration, the Spirit is poured upon the offspring of Zion; "the Spirit of wisdom and revelation in the knowledge" of Christ is given, whereby union is brought to pass, the gracious Saviour being formed in the heart "the hope of glory." When the Lord's people are thus blest, "old things are passed away; behold, all things are become new." New thoughts of God in Christ, of self as lost and poor and weak and always needy; new desires, desires to be of a humble mind, saying, "Lord, my heart is not haughty, nor mine eyes lofty;" new friends, "I am a companion of all them that fear thee, and of them that keep Thy precepts"; new reading, "His delight is in the law of the Lord; and in His law doth he meditate day and night." And new privileges are enjoyed:

i. Access to God. "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For through Him

we both have access by one Spirit unto the Father." Thus saints come and sing in the height of Zion, and flow together to the goodness of the Lord, and their souls are as a watered garden.

ii. The saving knowledge of Christ as their "wisdom, and righteousness, and sanctification, and redemption"—to their most deep humbling—"that, according as it is written, He that glorieth, let him glory in the Lord." And sweet is the liberty in which they walk up and down in the Name of the Lord their Righteousness. For where the Spirit of the Lord is, there is liberty; "liberty to enter into the holiest by the blood of Jesus," by the new and living way, which Christ "hath consecrated for us through the veil, that is to say, His flesh."

iii. The Spirit of adoption is given. "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." A wonder of everlasting love is the vile alien who thus is brought to know his free adoption into the whole family in heaven and earth. Adoring wonder, love, sweet contrition, humble thanks, melody in the heart, and a willing taking up of the cross and denying self, are experienced when the holy cry, "Abba, Father," is realized.

iv. The sealing and earnest of the Spirit are felt; sealed unto the day of redemption. "A garden inclosed is My sister, My spouse; a spring shut up, a fountain sealed" (Song iv. 12). Thus faith responds, saying, "Surely in the Lord have I righteousness and strength. . . . In the Lord shall all the seed of Israel be justified, and shall glory" (Isa. xlv. 24, 25).

v. The infallible perseverance of the whole family of God. The foundation of this is in Jehovah's love, wisdom, goodness, omnipotence, and faithfulness. "God is faithful, by whom ye were called unto the fellowship of His Son, Jesus Christ our Lord" (1 Cor. i. 9). Viewing God, Job, in the midst of his calamities, exclaimed, "The righteous shall hold on his way, and he that hath clean hands shall be stronger and stronger." (Job. xvii. 9). This increase in strength is by the operation of the Lord, who "giveth power to the faint, and to them that have no might He increaseth strength." "Thou therefore, my son," said Paul to Timothy, "be strong in the grace that is in Christ Jesus. "And the holy apostle said to the Ephesian church: "Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." To the people of God perseverance is no easy thing. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand" (Ephes. vi. 10-13. Oh, "Blessed is the man whose strength is in Thee."

vi. The next privilege to name is the resurrection of the church to be for ever with her Lord. She is destined to be where He is. "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" (Jno. xiv. 1, 2). "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold Thy glory which Thou hast given Me; for Thou lovedst Me before the foundation of the world" (Jno. xvii. 24).

The above blessings have been flowing down out of the fullness of Christ, to the selection of grace ever since they reached Adam, the first sinner and the first saint. Different dispensations have revealed and brought the same grace in varying measures, the Spirit of Christ dividing to every man severally as has seemed good to Him. Many of the Old Testament saints received beautifully clear views and powerful manifestations of God. With a sense of sin and guilt Abel was favoured with a faith's view of the way of justification: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh" (Gen. iv. 4; Heb. xi. 4). The gracious testimony concerning Enoch is that he "walked with God." Powerfully by grace had he been reconciled to God in the body of the death of Christ, revealed as yet to come, whose efficacious death cleanseth all in the covenant of grace. Enoch's sin was taken away by "the precious blood of Christ, as of a Lamb without blemish and without spot, who verily was foreordained before the foundation of the world" (1 Peter i. 19). Thus this eminent saint was without "spot or wrinkle or any such thing" before his translation, even when he

had the soul-satisfying testimony, "that he pleased God." What heavenly peace those fathers felt in their consciences in the realizing of the divine testimony! Of Noah it is said he "found grace in the eyes of the Lord." The instruction to prepare an ark to the saving of his house—a type of Christ—was given to him by God, even the Spirit of Christ, which was in him. Thus Noah became "heir of the righteousness which is by faith," (Heb. xi. 7). Job, the illustrious saint, of whom God said, he was "a perfect and upright man, one that feareth God and escheweth evil;" the trial and triumph of his faith is celebrated by the Holy Ghost, Jas. v. 11. What grace was given out to him when his all-but-matchless trial began; his faith passed by all means employed to strip him of his vast possessions, and saw only God: "The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord." The trial of his faith was indeed found to be unto the praise and honour and glory of God. And he is set forth as an example of the grace of patience. To Abraham, the friend of God, was given the covenant which embraced all the "families of the earth," as being in the "one Seed," which is Christ. Also to him was given a clear and near view of Christ's coming and day, and the blessed sight filled him with Christian joy, Gen. xxii. 6-14; Jno. viii. 56. Also there was given to him the familiar, intimate, communion-title, the "friend of God," 2 Chron. xx. 7; Isa. xli. 8; Jas. ii. 23. Here I may use Paul's words: "For the time would fail me to tell" of David, who said, "The Spirit of the Lord spake by me, and His word

was in my tongue. The God of Israel said, the Rock of Israel spake to me; He that ruleth over men must be just, ruling in the fear of God. And He shall be as the light of the morning, when the sun riseth, even a morning without clouds; as tender grass springing out of the earth by clear shining after rain" (2 Sam. xxiii. 2-4.) Of the prophets, who "enquired and searched diligently," when prophesying "of the grace that should come unto you. Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow" (1 Pet. i. 10, 11). Without perhaps intending to disparage Old Testament saints, but by way of comparison, as if they knew not as much of Christ as we do, because they lived before His incarnation, we are apt to speak as if, of course they could not know as much and as clearly as we of the New Testament know. But if we had the light of the Spirit, we should see in God's testimony of them, the manifestations they received of Christ in various forms and manners, and the divine familiarity with them therein; we should realize what an abundance of grace was bestowed on them, and the sight might move us to ask for as great a measure of knowledge of God and communion with Him in the gracious communications of His mind. True, we have the complete canon of the inspired Word. No additional revelation of doctrine, of the purposes, counsels, and will of God concerning the church and the world, in time and eternity, will ever be given. But ears to hear, hearts to understand,

come into the domain of experimental religion. The complete Bible in the hand is not the same thing as the words of Christ made spirit and life in the soul; not the same as divine doctrine dropping as the rain, as heavenly speech distilling as the dew upon the tender herb.

But now let us come to churches in apostolic times. On the wonderful day of Pentecost and onward the preaching of the resurrection of Christ was attended with mighty signs, and multitudes were added to the church. Churches were planted, and apostles, prophets, evangelists, pastors, and teachers were given for the work of the ministry, for the perfecting of the saints, for the edifying of the body of Christ. In the course of time occasions arose for the exercise of apostolic authority and the sending of inspired Epistles to the various churches. Each Epistle reveals something of the state of the church to which it was addressed. I need not go through the Epistles to show the truth of this statement; though it would be deeply interesting to do so, and might prove profitable. But taken as a part of the inspired Scriptures, and as written to visible churches they lead to two reflections:

(a) The wondrous grace, love, wisdom and power which called aliens, enemies, souls dead in trespasses and sins into a new life, a new relationship to God, and made a new covenant with them, in which the whole salvation is seen to be in His hands: "For his is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put My laws into their mind, and write them in their

hearts; and I will be to them a God, and they shall be to Me a people. And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know Me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." (Heb. viii. 10-12). In this divine covenant, infinite love, wisdom, and power provided that the favoured people should not depart from the Lord, Jer. xxxii. 40. Unclean creatures are made clean, Acts x. 9-15. A full supply is made for every need, Phil. iv. 19; 2 Cor. xii. 9. Thus the church is secured, Ps. cxxv. 1, 2. And the Holy Ghost by Paul challenges all possible enemies: "If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. viii. 31-39). Well might the Lord Jesus, who is given for a Covenant of the people, for a Light of the Gentiles, Isa. xlii. 6, say to them, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke xii. 32). To them there is an end, and their expectation shall not be cut off.

(b) Besides this eternal security of the church in the covenant, there is also to be considered the most gracious communication of imperishable grace to each member of His mystical body, by the "last Adam, who is a quickening Spirit," 1 Cor. xv. 45, and who says to all thus quickened by Him, "Because I live, ye shall live also." Thus the very nature of the imparted life and grace works into the church the

rich and full provision of the covenant, and imparts obedience to the divine exhortation, "Be ye holy, for I am holy" (1 Peter i. 16). Thus it comes to be a practical truth:

"Immortal principles within

Forbid the child of God to sin."

For "whosoever is born of God doth not commit sin; for His seed remaineth in him; and he cannot sin, because he is born of God" (1 Jno. iii. 9). "If any man be in Christ, he is a new creature, old things are passed away, behold all things are become new" (2 Cor. v. 17). It follows that the tendency of the covenant and the nature of the divine life in the soul is undeviatingly Godward: "My little children, these things I write unto you that ye sin not: and if any man sin, we have an Advocate with the Father, Jesus Christ the righteous" (1 Jno. ii. 2). "These things" are the fundamentals in the first chapter, and they show that God is Light, and that all who walk in the Light as He is in the Light, have fellowship with Him. The sum of it is the word with which I opened this Address,—the church of God is blessed "with all spiritual blessings in heavenly places in Christ;" and all is for the glory of God throughout all ages, world without end. Thus viewed, how fair she is! No spot on her, no entanglements of defiling sin in her. She is "all glorious within; her clothing is of wrought gold" and "raiment of needlework;" fair as the moon, clear as the sun. Her Husband says she is "a garden inclosed, a spring shut up, a fountain sealed"—for Himself alone.

But we have to look at visible churches. And what a different sight presents itself! While a

church has ever been distinct from the world, as chosen out of it and separated from it, yet what blotches of worldliness have marred her fair face; how has her distinct, different nature and constitution been blurred to indistinctness and all but undistinguishableness by her conformity to the world. The noble vine has turned into the degenerate plant of a strange vine. The once-blessed church at Ephesus left her first love. The favored and gifted church at Corinth became defaced and defiled by infamous sin, and grave irregularities in worship. The churches of Galatia were soon moved from Him who called them to another gospel. The Hebrew christians were too dull to receive a fuller revelation of their High Priest than was given in the Epistle written to them. What solemn communications and threats did the corrupted condition of some of the seven churches in Asia bring forth from the faithful and true Witness! But what does all this mean? It means, in my judgment, the unceasing warfare between the powers of grace and sin, or perhaps more correctly, between Christ and the "old serpent." It means that, while the glorious Seed of the woman has frequently permitted the god of this world to deceive, allure, and injure believers, yet He will bruise him under their feet shortly.

Let us glance rapidly at this warfare from its beginning downward to our gloomy day. It seems unquestionable that it has been waged by the god of this world against the eternal Son of God. To breathe suspicion against His Word, to raise enemies against His Person, has ever been the aim of the foul, fallen

spirit, the devil. He commenced the seemingly unequal war with Eve. Intending to ruin the innocent pair, his chief aim was God. Feigning interest in them, he assails the divine truthfulness in the forbidding: "Yea, hath God said? . . . Ye shall not surely die. For God doth know that in the day ye eat, thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Adam fell. Here was the victory over man by the serpent; but this complete defeat, ruin, and punishment by the Seed of the woman was immediately foretold. The same word proclaimed war between the two seeds, (Gen. iii. 15). Henceforth the god of this world openly engages, arranges and leads his armies against the Lamb and His followers. With the Lord victory never hangs in doubt. The sword of the Lord, "His sure and great and strong sword" is to "punish leviathan, the piercing serpent, even leviathan that crooked serpent, and He shall slay the dragon that is in the sea." The god of this world, Syrian-like, fills the country while the saints are like two little flocks before him. All the natural advantages are on the side of the enemy. A meek and quiet Abel, in humble faith brings, with his sense of sin, a sin-offering; Cain, who was of that wicked one, slew his brother. Noah has a world against him, but by faith he "prepared an ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness which is by faith." The Lord called Abraham and blessed him; but the god of this world had business with him, stirred up impatience of waiting for

not set His King upon His holy hill of Zion for naught. With what helpless rage did the devil dash himself against the Rock! rage born of knowledge of the God against whom he had been fighting ever since his ill-gotten victory in Eden. Christ was crucified, but not conquered. The grave was made secure against human deception and theft, but could not hold the Lord of Life. And after showing Himself "alive after His passion by many infallible proofs," and giving instructions and promises to His disciples, "He was taken up; and a cloud received Him out of their sight." In His holy life, in His vicarious death, in His ascension into heaven, the Seed of the woman had been bruising the serpent's head. Every sinner regenerated and converted is a bruise.

The wondrous day of Pentecost came, and the kingdom of the enemy was shaken. The stone that was cut out of the mountain without hands fell on the typical image and began the work which has been going on ever since, and will continue to break in pieces and consume all opposing kingdoms. The mighty conversions, the beautiful, indisputable proofs of a divine change (though many might think it merely a moral change) gave them favour with all the people. For a moment the enemy might deem it prudent to be quiet, but counsel in the gates of hell shall be taken, and a close watch for opportunities be kept. Churches were planted. These sheep and lambs must have folds. Now he saw an opportunity. Here is a new Eden. Could he not attempt to enter? if not openly, might he not appear as

the promise; thus Ishmael was born after the flesh. "Nevertheless what saith the Scripture? Cast out the bond woman and her son; for the son of the bondwoman shall not be heir with the son of the freewoman" (Gal. iv. 30). The devil was constantly debauching Israel, drawing him away from the true worship of God his Creator, provoking Him to remove him from the land of promise; but Judah must be preserved, because the promised Seed was to come of that tribe. David is anointed king, but Saul is on the throne, and uses all his royal authority and power to remove the man after God's own heart. But the mercies of David are "sure mercies." And long after his death it is said, Israel "shall seek the Lord their God, and David their king," even their spiritual David. Thus at every turn the enemy of Christ was bruised, his schemes broken, his captives taken out of his hand. In the fulness of time the promised Seed comes; Jesus is born of the virgin Mary. Instantly the seed of the serpent is busy. Herod sought to destroy the young Child. And by lawyers, scribes and pharisees and priests, the diabolic aim was pursued. All of them sought how they might destroy Jesus Christ. From the beginning "the kings of the earth set themselves, and the rulers took counsel together against the Lord, and against His anointed, saying, Let us break their bands asunder, and cast away their cords from us." But "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." He has ever been speaking to them in His wrathful dispensations, and vexing them by heavy judgments. For He has

a prophet? or an angel of light? or suggest a false doctrine concerning Christ to one of the accredited teachers? Suppose he suggests that the Son of God did not really and actually become incarnate, but only assumed the appearance of a man, that He had not a material or real body. Thus the spirit of antichrist came among the simple-hearted disciples.

To this heresy we owe the 1st Epistle of John. The love of the Holy Ghost for the Lord Jesus Christ blazed forth in holy John; He inspired him to write vehemently against antichrist. "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world." John, with the rest of the apostles, had heard and seen and handled the Word of life, and borne witness to Him, and preached the central truth and fact of the gospel, the incarnation of the Son of God. Moreover, they had seen the "many infallible proofs" of His resurrection. Notwithstanding, doctrines of devils were constantly being taught in one form or another through these unhappy, early centuries of the history of the church of God, until, in one important sense, the arch-enemy of Christ arose, and made a supreme effort to rob Him of His highest glory and dethrone Him. But when Arius came, the Lord sent Athanasius. When there are horns to scatter Judah, Israel, and Jerusalem, God raises up carpenters to fray them. Very marvellously did He appear for His people and His own glory in defending them, making it shine

in the keen controversy and the sudden removal in awful judgment of Arius. Then came Popery by degrees to darken the counsel and Word of the Lord, and remove the simplicity of worship, by the introduction of ceremonies and priestly orders, culminating in all but absolute darkness. How near to victory did the enemy come! The Bible was closed, tradition took its place, and vice of every kind prevailed. But God arose and scattered His enemies by the blessed Reformation. Christ, so to speak, was reinstated. His Person was again made known among the people in and by means of Holy Scriptures and the preaching of the gospel. God glorified the house of His glory. Men flew to Him as doves to their windows. Truth prevailed; the words of Christ were made spirit and life to multitudes. Luther in Germany, Calvin in Geneva, the Reformers in England and Scotland, truly glory dwelt in the nations. Since then, alas, the changes have been many and on the wrong side. The Nonconformists have turned their former glory in the gospel into the shame of Modernism. The National church is led by men who are in sympathy with Popish doctrines, and who, Jesuit-like, are printing the forbidden "Deposited Book"; not forsooth for "authorised" use, but of course to teach the people the errors Parliament forbids. And where this Popery is not accepted, there we find Evolution. Thus what was once regarded as a bulwark of Protestantism, is divided between superstition and infidelity. Here we see the work of the serpent, the father of lies; and doubtless the spreading, prevailing

evils will bring the wrath of God upon all the children of wrath.

Now what of our small denomination? How I wish it could be said that the fine gold of the teaching, experience, and practice of our fathers had not become dim, that degeneration had not set in, and indeed made progress and havoc! But in several particulars the rulers of the darkness of this world have prevailed against a feeble resistance.

i. Let us take that which is of first importance, doctrine. It is of first importance. But it is, like the worship of God in apostate Israel, much neglected. Blessed be God, there is no doubt the "seven thousand" are among us to whom divine truth is paramount. But it lacks that prominence which is its due in our understanding, conscience, and affection. I do not so much as insinuate that the faith to which we have put our hands is openly denied by any person who has subscribed it. But are the doctrines of grace as held among us, preached, expounded, insisted on in our pulpits? It is said that some of our ministers affirm their belief in them, but say it will not do to preach them. Is the report true? Have any among us fallen so low? given such sad and solemn evidence of the lack of knowledge of God in His Word? Do they hold the banner of the gospel in their hands folded up, instead of fearlessly unfurling it, and inscribing on its beautiful folds the everlasting gospel in all its imperishable doctrines? It is said that some among us claim that they preach Christ as distinguished from doctrine. But can that glorious One be truly, properly preached if His doctrine be neglected? Is not His

Person the fulness of doctrine? Neglect of doctrine must issue in defective if not erroneous preaching. If ministers speak of yearning for souls, may it be fully manifested that that spirit is regulated by the precedent and pre-eminent glory of Christ. It must be self-evident that right, scriptural, spiritual, God-glorifying preaching is ever "according to the proportion of faith," Rom. xii. 6. Therefore if our preaching is out of that beautiful proportion, it will lack consistency, strength, and comeliness. An undiscerning congregation may approve; but after all, the owning, honour, and blessing of God, in the real edification of the body of Christ will be the final test. And Luther's pronouncement will be found true: "Doctrine is heaven."

ii. The second thing to be noticed is experience. It is of unspeakable importance. If I rightly understand the term as used among us, it means the dealing of God with sinners, and their consequent and subsequent dealing with Him. It has its rise in the new birth. It is the happy possession of a new heart and a right spirit. It is true conviction that God is, Heb. xi. 6, and trembling at His word, Isa. lxvi. 2: lvii. 15. It is felt self-despair, Acts ii. 37; xvi. 30. It is the Spirit's opening the door of faith to the Gentiles, Acts xiv. 27, and the going of poor, guilty, undone sinners into the holiest by the blood of Jesus, Heb. x. 19-22, and asking for mercy in His Name, Jno. xiv. 14. It is a sensible justification and peace with God, Rom. v. 1; viii. 1; iv. 24-28. It is adoption into God's blessed family, Gal. iv. 6, the fruit of predestination to that high privilege, Eph.

i. 5. It is the wonderful, condescending witness of the Spirit "that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ," Rom. viii. 17. It is being lovingly chastened for sin, which we have not resisted, Heb. xii. 4-8. It is a broken-hearted bearing of the indignation of the Lord, and waiting His gracious return, Micah vii. 7-9; Hosea v. 15. It is a wonderful sense of what our backslidings deserve, Jer. x. 24, and God's amazing goodness, love, and forgiveness, Hosea xiv. 1, 2. To conclude this brief outline of Christian experience, look at the most gracious, blessed, suitable assurances of the Most High God to His defenceless flock, Luke xii. 32; Ezek xxxiv. 31; Zech. xi. 7; Rom. viii. 31-39.

Very seriously it may be asked, Is this experience generally known among us? Is the Lord among us and thus dealing with us? The general complaint is of barrenness and unfruitfulness in the knowledge of God. Yet the complaint does not appear to be so felt as to bring us to wait for the Lord, who hideth Himself from us. Must not our confession be, "We have transgressed and have rebelled; Thou hast not pardoned" (Lam. iii. 42-51)?

iii. The next thing to notice is our practice. If it is found faulty, it will undoubtedly be the fruit of the loss of a proper sense of the paramount importance of doctrine, and a consequent neglect of it in our ministry, with a more or less shallow experience in our hearts of God and His glorious gospel. But practice is a tender point. We may allow a defect in judgment and experience, but an accusation against

our conduct is intolerable.

Dear brethren, I write this in sorrow. But I dare not hold it back. the fire that is to try every man's work—my own work is very often before me—will manifest the nature and the materials of the building. I entreat you, as a fellow member, as a co-worker, and I will, out of a sense of the truth of it, add, as the chief of sinners, to read what is here presented for your perusal, and to seriously ask yourselves if the things pointed out are not the work of the seed of the serpent, the enemy of Christ. Read Paul's solemn word, Acts xx. 29, 30. And if you complain of the lack of power, perhaps the Lord's pointed questions by one of His prophets may, if put to us, lead to a right and humbling judgment: "O thou that art named the house of Jacob, is the Spirit of the Lord straitened? Are these His doings? Do not My words do good to him that walketh uprightly?" (Micah ii. 7).

If the Lord shall return in the power of Spirit to give us space to repent, and repentance, and enable us to do the first works, and cause the angels of the churches to keep His charge and "commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ; which in His times He shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords: Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see,"—then shall we all gladly, joyfully, sing with the Spirit and the understanding, "To whom be honour and power everlasting, Amen" (1 Timothy vi.

13-16.) Among whom none will sing
more loudly than

Your affectionate Friend and
Servant in the Lord,

The Editor.

THE BIBLE.

The Bible—

This Book contains, The Mind of
God, The State of Man, The Way of
Salvation, Doom of Sinners, and
Happiness of Believers.

It's Doctrines are holy, it's Pre-
cepts are Binding, it's histories are
true and its decisions are immut-
able.

Read it to be wise, believe it to be
safe and practice it to be holy.

It contains Light to direct you,
Food to support you and Comfort to
cheer you.

It is the Travelers Map, the Pil-
grim's Staff, the Pilot's Compass,
the Soldier's Sword and the Chris-
tian's Charter.

Here Paradise is Restored, Heav-
en opened and the Gates of Hell
disclosed.

Christ is its grand subject.

How good its decisions and the
glory of God its end.

It should fill the memory, rule
the heart and guide the feet.

Read it slowly, frequently, pray-
erfully.

It is a mind of wealth, a paradise
of glory and a river of pleasure.

It is given you in life, will be op-
ened at the Judgment and be re-
membered forever.

It involves the highest responsi-
bilities, rewards the greatest labor,
and condemns all who trifle with
its holy contents.

This Book unfolds Jehovah's mind,
This Voice salutes in accents kind,

This Friend will all our needs sup-
ply,

This Fountain send forth streams
of joy.

This Mine affords us boundless
wealth,

This Good Physician gives us health

This Sun renews and warms the soul

This Sword both wounds and makes
us whole.

This Letter shows our sins forgiven,

This Guide conducts us straight to
Heaven,

This Charter has been sealed with
blood,

This Volume is the Word of God.

—Author Unknown.

Sent in for publication by,

E. C. JONES.

McCullers, S. C.

MRS. BASHIE EVANS

I wish to write a few lines in memory
of our dear neighbor and Sister Bashie
Evans. She was 76 years old when she
died. She was married to Albert Evans
and reared two sons, Willie and Jimmie,
who were two dutiful and obedient sons.
Jimmie was taken from her in the first
epidemic of influenza. Willie then being
the only child lived in Pearl River, N. Y.,
quite a distance from her, but he was not
so far away or ever too busy to come to
her calls. He did everything in human
power that could be done for her. He
carried out her wants and wishes to the
fullest extent. He was with her when
she died. She died very peaceful and easy
as though she had fallen asleep. She
and my mother were members of the Tar-
boro Primitive Baptist Church. Have of-
ten heard mother say how faithful she
was to go when it seemed she was not able
to go. She has been our neighbor for
twenty odd years and we miss her very
much.

She died December 7th, and was buried
in Greenwood cemetery. Her funeral was
preached by her pastor, J. B. Roberts and
E. L. Cobb of Wilson, N. C.

Written by,

PAT GWALTNEY ANDREWS,
Tarboro, N. C.

ZION'S LANDMARK

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

Editor

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Fla.

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

VOL. LXII.

No. 7

Entered at the postoffice at Wilson
as second class matter

WILSON, N. C. FEB. 15, 1929

HOW, WHEN AND WHERE MAY WE PREACH.

And Jesus came and spake, unto them, saying, All power is given unto Me in Heaven and in earth, Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you and lo, I am with you alway, even unto the end of the world. Amen.

Preaching the Gospel of Christ, is a spiritual service, and the natural man is as powerless to preach the Word—Christ, in the spirit, as the branch is without power to bear fruit, except it abide in the vine. Christ is the true vine and we see the unity in the spiritual service, "I in you, you in me, I in the Father and the Father in me."

Shall we go in the name of some

partisan faction, or creed? Shall we go in the strength of man or clothed with authority and limitations imposed by Boards, or worldly (organized) organizations?

Jesus said go in the name of the Father, Son and of the Holy Ghost. "As ye go teach—them, to observe all things whatsoever I (the Lord) have commanded you." We have no authority given to teach anything other than His commands, or such things as are the fruit of His spirit.

Those who are blest to teach the simple truths of the bible in simplicity, tenderness and in humility, seldom create any trouble along the way.

Again we are taught that the true minister of the gospel, shall go forth as Lamb's among wolves, (not as wolves among lambs) "Be ye, harmless as doves, (though you be in authority.) Be ye wise as serpents, not as serpents striking, and wounding on the right and on the left; but use the wisdom of the serpent in avoiding conflict. Harmless as doves. What about it brethren? If one seeks to avert strife or seeks to avoid taking part in local factional contentions; seeks to go on, knowing nothing among them save Jesus Christ and Him crucified, shall we, can we escape persecution? No. "In the world ye shall have persecution; but in me peace, sayeth the Lord."

If the great Apostle Paul had sought to please the dignitaries of his day, he, doubtless, could not have said, from a carnal standpoint, "that; When I came to you (brethren) I came not with excellency of speech or of wisdom, declaring unto you the testimony of God, For I determine not to know anything

among you, save Jesus Christ and Him crucified."

Though, it is not according to the standards set by Christ and the Apostles, there is, in this restless age, much conferring with flesh and blood as to when, where or by whom the gospel may be preached with propriety.

Men who strive for the mastery, do not manifest weakness, fear nor the much trembling that Paul manifested.

When may we preach the Word?

"Preach the Word, be instant in season, out of season, reprove, rebuke with all long suffering and doctrine." Be not hasty to condemn. Do not condemn for a word. Show your love for the cause and for the brotherhood, by first laboring to know the truth in the premises, then labor that Truth and righteousness may prevail, and it will do no harm to remember the admonition, written for our learning—"Strive to know thyself"—remove the beam from thine own eye before bestowing so much outside effort and labor to remove the mote from thy brother's eye.

They say, so and so, about some Elder or Brother, who said it? "Well I do not want my name used in it; but they say, that somebody said that he heard somebody say that so and so preached or seated somewhere, sometime, with somebody who had at some time preached with some body, who they say is out of order." Is not this familiar? Is it right to raise a question in the minds of the brethren where you go as to the order or disorder of any man or minister, if you have failed to take gospel steps to restore the brother or at least to es-

tablish his disorder?

Christ used homely and familiar expressions at times to illustrate his teachings. May we be pardoned for saying, that at this time there are many, many whisperings that are being handed about, as intelligently, from the standpoint of getting the real facts and settling the troubles—most of which are imaginary, bolstered up by "they say" evidence, as the old story that has come down from the slavery days in our southland. The story was that a master asked one of his slaves to grease his carriage and do it right, so after much delay the slave reported that he had greased it everywhere except the little spindles where the wheels ran, that he could not grease them without taking the wheels off." The reader has already grasped the point. Get to the point. "Go to him and him alone."

What then is my duty? If I have aught against a minister or brother I should first go to him and not to every one I meet out in the big world and by whispering of his disorder, perhaps, discredit him in the minds of many, thus giving the offending brother no chance to know to whom his disorder has been revealed or supposed disorder has been published. What an injustice, to go to the multitude and perhaps, place a question in the minds of good people as to recognizing, using the ministers of or seating with whole associations, sometimes numbering hundreds and in some cases thousands of our people, with no direct, personal effort to labor to learn the real facts or to retain the correspondence. Not when or where we preach; but what we

preach is the important part to consider. Preach the Word. Preach the Truth.

Shall we strive to maintain order. Yes, and the best way to do it is to obey the order set forth in the Bible. Do a personal work. Go to Him and to Him alone, first, then do as you are commanded. Deal with individual offenders, and not hold large numbers of good Baptists in bonds for the acts of a few forward, disorderly individuals.

Well, one rises up to say Denny or others who insist on such a course has gone off with the —ites. Just space enough to say, some of us have persistently said for years that the Primitive Baptist Church as a whole is established and satisfied with the Bible order and that we do not have to go, or do we desire to go off after any sect, faction or extremist, or would be leader or leaders; but are satisfied with the order of the Church as we found it and as we covenanted to maintain it when we joined the same. In the language of Ruth let us say, entreat me not to leave thee, nor to forsake following after thee and etc.

Where may we preach?

To whom shall we go for an answer? Shall we first confer with flesh and blood? Smith says, go there, Brown says go not there, Jones says stand upon your liberties conferred in your credentials and in the Bible injunction, and the Lord go with you. Men have never been agreed, at all times nor under all circumstances, therefore, Paul said "I conferred not with flesh and blood. "But when it pleased God, who separated me from my mother's womb, and called me by His Grace, to reveal his Son in me, that I might

preach Him among the heathen— (Look where Paul went) immediately I went up to Jerusalem (to see the Elders to get orders) to them which were apostles before me; but I went into Arabia and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days, but of the other apostles I saw none, save James the Lord's brother. Evidently they did not call any special councils to decide Paul's future course, however, in his wisdom and learning, he must have felt that this visit to see Peter was so unlike the worldly way of doing, that he continues by saying "Now the things which I write unto you, behold, before God, I lie not. (We believe you Paul.) "Afterwards I came into the regions of Syria and Cilicia; and was unknown by face unto the churches of Judea which were in Christ; but they had heard only, that he which persecuted us in times past now preacheth the faith which he once destroyed. And they glorified God in me." They gave to God the glory to whom it is ever due.

We believe Paul found Peter to be sound in the faith and order; but he did not burden Peter with long visits, frequently, and perhaps without any special invitation to do so, he stayed away from Jerusalem fourteen years and when he went, he said "And I went up by revelation and communicated unto them that gospel which I had preached, among the gentiles, but privately, to them which were of reputation, lest by any means I should run, or had run in vain.

What did Paul find. There were those among them who had come in

to spy out our liberty and etc. Paul says, "And when James, Cephus, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me Barnabus the right hands of fellowship; that we should (Do what? Remain and help them to settle the troubles in their church? No.) go unto the heathen, and they unto the circumcision." What a good spirit they all showed (though not agreed, they parted friendly and each abided in his calling.)

Paul did not make appointments in Jerusalem; but went forth to the field the Lord has given unto him as the Apostle unto the Gentiles; but says he: "When Peter was come to Antioch, (came into Paul's field of work) I withstood him to the face (not behind his back) because he was to be blamed. A reading of the second chapter of Galatians will show to the reader the error into which Peter had fallen and will show that Paul taught them that justification comes by faith, and not by the deeds of the law. The whole Book of Galatians is rich in Paul's teaching, and we commend a careful reading of the same.

Did Paul refuse to preach because there were some things that he felt were not in Gospel Order? He made full proof of his ministry by teaching them the truth as it is in Christ Jesus.

What shall we do? Look to Him who liveth and abideth forever, for Grace for every day and trial, acknowledging Him in all things, to whom be glory, dominion and power forever.

O. J. DENNY.

ELDER LESTER IN POOR HEALTH.

We regret to learn that Elder P. G. Lester senior Editor of Zion's Landmark is in failing health. We hope and trust God will spare His able and faithful servant to the church and his family for many years to come.

J. D. GOLD.

C. C. JUSTICE

It is with a sad heart that I make the attempt to write these few lines in remembrance of my dear old aged father C. C. Justice, who was born March 9th and died December 15th, 1928, making his stay on earth nearly 87 years. He was the son of John and Lokie Justice. In his youth he volunteered and served four long years during the Civil War, returning home without receiving a wound from the piercing bullets. During the year of 1871 he was married to Ellen M. Gurganus, who preceded him to the grave several years ago. To them were born nine children, seven boys and two girls. Both girls died a few years ago. Now his boys with a host of relatives and friends are left to feel his loss and that our loss is his gain, for he was the jewel in our home. I have a bright hope by his upright walk and godly conversation that he is gone to rest in Heaven above where all is joy and peace and love.

In the year of 1900 he united with the Primitive Baptist church at South West and was baptized by Elder E. E. Lundy I think. In a short while afterwards he was ordained as a deacon always filling his place regularly unless providentially hindered until God saw fit to take him from this world of trouble to a home beyond this vale of tears, for the old church was a dear place to him and his home abounded in love for his brethren, sisters and friends who loved the Truth. He was a good father, a loving husband and a faithful member to his church. A good neighbor and friend to all that knew him.

A precious one from us is gone
A voice is hushed and still
A place is vacant in our home
Which never will be filled.

We loved him oh! we loved him,
But God loved him more.
And we hope he is sweetly resting
On that bright and blissful shore.

Weep not dear ones for our father,
Be resigned to God's will if you can
And hope to meet him sometime

In that bright and heavenly land.

Written by his son,
HEDRICK JUSTICE,
Jacksonville, N. C.

ELDER C. W. STONE

Elder C. W. Stone will preach as follows:

Mt. Creek, March 16 and 17.
Bear Creek, March 18 at 10 A. M.
Reeding Creek, March 18, at 2 P. M.
Meadow Creek, Mar. 19 at 2 P. M.
Clark's Grove, March 19 at 2 P. M.
Crooked Creek, March 20 at 10 A. M.
Liberty, March 20 at 2 P. M.
High Ridge, March 21 at 10 A. M.
Lawyer Springs, March 21 at 2 P. M.
Jerusalem, March 22 at 11 A. M.
Herrings Grove, March 23 and 24.
Howard's Chapel, March 25, at 10 A. M.
Smith's Grove, March 25, at 2 P. M.
Liberty Hill, March 26 at 11 A. M.
Dunn, March 27 at 11 A. M.
Benson, March 27, at night.
Four Oaks, March 28 at 11 A. M.
Pine Level, March 29 at 11 A. M.
Wilson, March 29, at night.

Bro. J. S. Rogerson's Church March 30,
at 11 A. M.

LaGrange, March 30 at night.
Kinston, March 31, at 11 A. M.
Sand Hill, April 1 at 11 A. M.
Muddy Creek, April 2 at 11 A. M.
Cleames Chapel, April 2 at night.
Cypress Creek April 3 at 11 A. M.
Maple Hill, April 3 at night.
Southwest, April 4 at 11 A. M.
Ray, April 5 at 11 A. M.
Raleigh, April 6 at night.
Durham, April 7 at 11 A. M.
I aim to travel by rail.

REGULAR MEETING SECOND SUNDAY.

The Primitive Baptist church at Wilson has called Elder S. B. Denny to be its regular pastor and changed the regular monthly meeting from the fourth to the second Sunday and Saturday before on account of the fact that Elder Denny serves the Greenville church and the monthly meeting of that church is on the fourth Sunday.

Messengers from other churches with which the Wilson church corresponds and brethren generally will take notice of the change.

**RESOLUTIONS OF RESPECT FOR
MARY STEWART TINGEN**

Whereas God in his infinite wisdom has seen fit to remove from our midst Sister Mary Stewart Tingen, she was born in Harnett County in the year 1849, and died Dec. 25, 1928, making her stay on earth 79 years. She was a member of Helena Primitive Baptist Church, and was a faithful member as long as it was convenient for her to attend.

Therefore, he it resolved:

1st. That we desire to bow in humble submission to Our Heavenly Father who works all things after the council of his own will.

2nd. To her family we extend our sympathy.

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

Done by order of church in conference, January meeting.

ELDER W. R. MONK, Mod.
L. J. CHANDLER, Clerk.

**RESOLUTIONS OF RESPECT FOR
MARY ANN WAGONER.**

Whereas God in his infinite wisdom has seen fit to remove from our midst our beloved sister, Mary Ann Wagoner, who departed this life Jan. 13, 1929, making her stay on earth 73 years. Sister Wagoner was a member of the Helena Primitive Baptist Church, and was a faithful member until death.

Therefore, be it resolved:

First, That though we feel sorrow we desire to bow in humble submission to him who doeth all things well and feel our loss is her eternal gain.

Second, To the bereaved family we wish to extend our sympathy.

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

Done by order of church in conference Saturday, Feb. 2, 1929.

ELDER L. J. CHANDLER,
Moderator and Clerk.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXII.

MARCH 1, 1929

No. 8

SAUL JEALOUS OF DAVID.

And as David returned from the slaughter of the Philistines, Abner took him, and brought him before Saul with a spear in his hand, and the head of the Philistine in his hand.

And Saul said to him, whose son art thou? And David answered, I am the son of thy servant Jesse the Bethlehemite.

And it came to pass, when he had made an end of telling unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

And Saul took him that day, and would let him go no more home to his father's house.

Then Jonathan and David made a covenant, because he loved him as his own soul.

And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle. And David was accepted in the sight of all the people, and also in the sight of Saul's servants.

And it came to pass when David was returned from the slaughter of the Philistines that the women answered one another as they played and said Saul has slain his thousands and David his tens of thousands.

And Saul eyed David from that day forward.—Samuel 27 and 28.

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

ASSOCIATE EDITORS

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

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

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

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

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

VICISSITUDES.

The vicissitudes in the lives of those who are of God are many. Some have more in number, and deeper exercises of soul than others. Read the account of one (whom the Apostle Peter calls "our beloved brother Paul," 2 Peter 3-15) in 2 Cor. 11:22-23. God's providential dealings with the called of God are such as he in the sovereign counsel of his will apportions to them.

There are professors of Christ's name who get along quite easily; they are self-sufficient, and self-satisfied. They are not in trouble as God's elect, neither are they plagued like them. But saith the Psalmist "All the day long have I been plagued, and chastened every morning," Psalm 73:5-14. "Thy people Israel which shall know every man the plague of his own heart." 1 Kings 8:38. But the self-sufficient, self pleased professor of Christ's name lives in his own made serenity. "Because they have no changes, therefore they fear not God." Psalm 55:19.

The trials, conflicts and adversities that have been mine that oft in the darkness I have been full of tossings to and fro until the dawning of the day. Job 7-4. Indeed sometimes in my wretchedness, in my unbelief I feared there never would again be any dawning of the day for a vile wretch like me. I have been in such despair, bordering upon a state of desperation. I

questioned all things; even the expressions of love and fellowship appeared as a mockery to me. It was all I felt misplaced upon such a God forsaken worm as I felt myself to be. But our God had his own purposes to fulfill. So far and no farther must the waves roll.

"He sent from above; he took me, he drew me out of many waters." 2 Sam. 22-17. As of old, Jehovah made a way through the sea for the ransomed to pass over; so, he hath been my salvation. The clouds I so much dreaded were laden with the loving kindnesses of God. All the trying, bitter things that I've been subjected to at the hands of men were blessings to my soul, though at these times all such things were not joyous but grievous, nevertheless they yielded to my soul the peaceable fruits of righteousness. But trials must be our heritage if we are the subjects of God's grace. I find it so though changed may be the nature of our trials and afflictions. How I have endured some things which I have suffered at the hands of those who are spoken of as brethren I know not. The Apostle Paul speaks of being "in perils among false brethren." 2 Cor. 11-26. Surely the Lord has been my stay! Sometimes in the midst of my soul's perplexities I felt the Lord is mine and I am his: then I said, "Let them curse but bless thou." Psalm 107-28. Under all our adversities, of what-

soever nature they may be, the Holy Spirit will instruct us to feel the need of grace, and will cause us, by his operations within us to crave that mercy from our God and Father, that we may be submissive, and walk in lowliness of heart before men also. But, O what opposition I have met within my flesh to the motions of the Lord's grace which he has I verily believe, implanted in my heart. Everything that is crude, that is vile I have found in my flesh.

Ah! my wretched internal foes have lifted up their heads, and have raged so within me against the sovereign providences of the Lord that I have well nigh been swept away to destruction. But Jehovah's faithfulness reacheth unto the clouds, and is established in the heavens. I have not been tempted above that which His grace enabled me to endure. But O, I have learned under the pressure of afflictions of soul that I am exceedingly vile; yet the compassions of the Lord have been richly ministered to me a poor sinner. His loving kindness he has not taken from me. O no!

"When trouble, like a foamy cloud,
Has gathered thick and thundered
loud,

He near my soul has always stood,
His loving-kindness, O how good!"

When everything goes pleasantly with us it may be easily enough for us to appear outwardly as saints. But, when we are in adversities, when men would ride over our heads, Psalm 66:12, when they revile us, 1 Cor. 4:12, when the Almighty's providences blast our hope, and various perplexities harrass us, and toss us to and fro, and we are brought to our wits end in our dis-

tresses. Then nothing short of the graciousness of the Lord is sufficient to enable us to glorify our God in the fires. Isaiah 24:15.

Our flesh will rise up and resent the hypocritical and wicked proceedings of men, our vile flesh would urge, would make us take vengeance into our own hands. But, "Vengeance is mine; I will repay, saith the Lord." Rom. 12-19. The child of God is made to feel the workings of his corrupt nature, and, O, how he is afraid! He trembles before God lest the insurrection of the hidden evils of his heart should come to the surface, and should belch forth resentments, and render railing for railing, and that rebellions, and murmurings should break forth spreading misery and desolation o'er the land. My vile nature is like a volcano, sometimes it is apparently still, nothing is visibly issuing from it. At other times I smell the fumes of the smoke that come forth from the bowels of my earthly nature. Then, O sad, and awful! at other times all is in a dreadful commotion. The volcano of my flesh is in a state of eruption, sending forth its burning lava, belching forth its horrid fumes so that my heavens are darkened, and my goodly pleasant land is overrun by burning iniquities, all my sweet peace with God through our Lord Jesus Christ, forgiveness of sins, justification in the precious blood and righteousness of the dear Lamb of God: hope of eternal life, and eternal glory in Jesus all appear to be laid waste. Desolation is spread over all that was before to my gaze, the eyes of faith, the fair landscape of the goodness and mercy of the Lord to my soul. Who can quiet

the volcano? Who can subdue our iniquities? Will going to meeting, assembling with the saints, doing our duty, saying that we love the brethren bring peace, happiness, paradise into the distressed soul of the child of God? Only God Himself can restrain the wrath of man. Only the grace of God can silence the motions of the lusts of our flesh. I strive against indwelling sin, but in vain, in my own strength. I learn to my soul's grief that iniquities prevail against me. Psalm 65:3. O how I dread the breaking forth of the volcano. In the midst of such tribulations of soul to which I have been alluding I have heard the rumblings as it were in the bowels of my earthly nature, and my soul filled with alarm has cried unto the Lord not to suffer an earthquake to take place, or the mount of corruption, 2 Kings 23:13 to break forth in active eruption. I have cried to the Lord, O keep me from evil that it may not grieve me, 1 Chron. 4:10, let me not sin against thee, let me bear all things, subdue my fretfulness, hush my murmurings, enable a poor sinner like me to walk even as Jesus walked in love, in meekness, in lowliness of heart. O my soul loves these things, but they do not dwell in my flesh. It is the Holy Spirit, the Covenant Comforter of the church who brings forth in us joy and peace, long suffering, gentleness, goodness, faith, meekness and temperance. Gal. 5:22-23. But in my flesh what is there? Ah, everything that is contrary to the fruits of the Spirit. O what a horrid sight! What an abominable stench in our vile earthly nature! Some may not know it, feel it, or acknowledge it.

But, O what sorrow I have had, and still have on account of my flesh. Not only do I confess, "I know that in me (that is in my flesh) dwelleth no good thing," Rom. 7:18, but to my soul's amazement and anguish I have found (when the volcano has been in commotion) that in me (that is in my flesh) there was "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like," Gal. 5:19-21. Though through the Spirit I mortify the deeds of the body, and strive against, and crucify sin, Rom. 8:13, Col. 3:5. Heb. 12:4, I cannot make an end of, I cannot finish transgression. This our dear Redeemer did for His body the church. Dan. 9:24. Heb. 9:26. "Our old man is crucified with him that the body of sin might be destroyed that henceforth we should not serve sin." This is our hope in our Lord Jesus Christ. Oh for grace to walk in the Spirit then we shall not fulfill the lusts of the flesh. Gal. 5:1. How true it is that "we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the self same thing is God, who also hath given unto us the earnest of the Spirit." 2 Cor. 5:4-5. I am as vile a sinner as lives in the earth, but if I know the grace of God, I know his graciousness toward, and in us will not suffer us to continue in sin that grace may abound. Such a thought fills us with alarm; for we see nothing but desolation and misery in such a life,

and knowing how weak we are, and prone to wander, our tried hearts cry out, "God forbid." O Lord do not suffer me to continue in sin, hold thou me up, and I shall be safe. When my foot slippeth let thy mercy sustain me, that I may walk even as Jesus walked. Psalm 94:18, 1 John 2:6. "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. The Lord God Omnipotent Reigneth! Sin shall not have dominion over you for ye are not under grace. Victory is ours through the blood of the Lamb!

"My nature discloses to view,
More vileness than I can declare;
And were not the promises true
I'm sure I should sin in despair.
But Jesus my Saviour and King,
My constant protector will be,
And led by the Spirit I sing,
He saved a sinner like me.

My conquest is sure through his
blood,
Though now there's a warfare with-
in,
And Satan comes in like a flood
To draw my poor heart after sin.
Fresh succor from Christ I receive,
Who did all my conflicts foresee
And through his rich grace I believe
He saved a sinner like me."

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

EXPERIENCE.

To the Readers of Landmark:

After reading the present number of the Landmark, felt impressed to write a little portion of my experience and what I have felt might

be a call to the ministry.

When a small child, I asked my mother if I would have to die and be buried, as an old lady had died in our neighborhood and been buried away. My mother replied when we grew old we would all have to die. This gave me great sorrow of mind. From this on, I had serious fears of death and what would become of me when I died. I felt to be so sinful that I feared I would not go to heaven. So when I was about eight years of age, I dreamed one night of passing away and being brought to God's throne. I appeared before him on my knees, asking him this question, how can I be saved? His answer was they that are humbled at my footstool are my children. This gave me great relief of mind for awhile, but serious doubts arose later, would often try to pray, but could not get much relief.

Went on for years in this condition until at the age of 19 or 20 years while off with young people, having what we called a good time and while in deep sleep, my youngest brother appeared to me, telling me to look for the world was being burned up. I looked in front and saw everything being consumed by fire, so I started to run after him, but could not overtake him, but saw him escape to a large field, and my father that died when I was a child met with him in the field. So I saw that I could not get in the field with them, but must be burned up. So in a few moments the fire had got to where I was. I could see it as it came, burning everything level with the ground, but left me unharmed. In my dream I wondered greatly how it could consume every-

thing and I did not even feel its heat. So when I awoke I was in great distress of mind. I left my companions to return where I was engaged in teaching school, and as I journeyed along by myself, the thought came to my mind, your time is up to die. I felt the path and I went a little ways into the woods and lay down on the ground. It appeared to me most all the sinful things I ever committed presented themselves to view. I felt like God could not be just and save me as I had been so rebellious, but at one instant I was filled with a spirit of rejoicing greater than I had ever before experienced. I rose to my feet praising the Lord even ran down a long hill, hurrying to get to my boarding house to tell everybody of my blessed Saviour, but when I came in sight of the people, the thought flashed in my mind, "You may be mistaken." This caused me to say nothing to any one, so in a few days I received word that my youngest brother was very sick with fever. I then thought of his entering into the field where my father was, which caused me to fear he would not get well. He lived about four weeks and passed away. This was my greatest sorrow in life at that time. He had made no profession of a hope. I prayed many times to know of his future state. After a few months of sorrowing about him while in deep sleep one night I thought we appeared together on the bank of a beautiful stream of water. He was dressed in such a beautiful robe and looked so handsome while I had on very common clothes. He had a little book in his hand and asked me to help him

sing. After singing he handed the book to me, remarking that is the song of redemption. I thought it far exceeded any song I had ever heard. I thought in my dream that people on earth had never heard it and I will remember it and sing it to them, but when I awoke I could not recall one word. So soon after I united with the church and the burden of preaching began to manifest itself to me so much that often I feared I would soon lose the presence of my mind. Would go to meeting determined to go ahead and do what I felt impressed to do. When the meeting time would come, I felt too weak and unworthy, fearing above all things that I was not called to preach.

About six months after I had joined the church, I dreamed of going over a very rough and rugged country. Coming to a certain place on a high point overlooking a valley, the Saviour appeared the most beautiful form I had ever beheld and as I stood and gazed upon him I looked over into the wilderness on my left hand and saw great numbers of sheep coming towards where I was. When they approached near I noticed two lambs following every ewe. The lambs looked so pitiful in a freezing and storming condition. I began at once to carrying the lambs to a large building where there were many servants to feed and take care of them. The Saviour looked on me and smiled and I awoke. I soon began exercising in public. Have now been trying to preach over 25 years, yet feel so weak and imperfect and doubt often that the Lord has ever called me. I enjoy reading your paper real well. Hope

the Lord will bless us all to labor for peace and union among God's little ones.

Your imperfect brother,

S. L. WOOD,

Rhodell, W. Va.

HELP A CRIPPLE.

Mr. John D. Gold,

Wilson, N. C.

Dear friend:

I am writing you asking you to please write a piece and print it in your good paper, Zion's Landmark, asking the good Primitive Baptists members and friends to please lend a helping hand in helping Edgar Gallimore. He is crippled up and not able to do much work and times are so tight that he cannot get any job anywhere. He has been most everywhere around here and has failed to find anything to do yet.

He has a wife and three small children, one girl 6 years old, two boys are and one nearly 3 years of age. The girl is in the Davidson hospital for treatment and the two boys are at the county home until he can secure a job or means whereby to take care of the children. The Red Cross and Associated Charities are paying the little girl's hospital bill.

He has had so much bad luck that he is in debt heels over head. His home, the home that his father left him, has been sold for taxes. And has been redeemed by a man he has it rented out to and is collecting the rents for the taxes and other repairs. The indebtedness is something like one hundred dollars and there are about 40 dollars more taxes now due and will soon be payable. And how he is going to get them paid I don't see.

He and his wife are living in an old condemned negro house, sometimes with plenty to eat, sometimes practically nothing.

So I will close for this time by saying all wishing to help send same to him in care of his sister, Mrs. Nettie Godfrey, Care the DeLoatch Mills, Lexington, N. C. His name is Edgar Gallimore.

And oblige your truly,

(Signed) A friend.

Asking you and the Primitive Baptists to please copy and publish and all other Primitive Baptist papers, too.

SHOULD SEE EYE TO EYE.

Eld. P. G. Lester,

Roanoke, Va.

My dear brother in a precious hope:

It seems to stay on my mind and I am writing it to you and you can use it as it pleases you. The subject that seems to be agitating the professors of religion in the Primitive Baptist church, when all believers according to God's word should see eye to eye and speak one and the same thing, and if indeed they were all children, it seems to me they would, for the children of God all know that all things work together for good to them that love God, because they have experienced it. They are predestinated. The non-elect know not, see not, and feel not, know nothing of such an experience, therefore are not predestinated, but left just where Adam's fall left them. I do feel it was so good in God, not to send the last one of Adam's race to hell, and when I was brought (as I feel to have been) to the judgment bar of God, I was bound to confess that if He sent my soul to hell His right-

eous law approved it well, and there must be something wrong among us and the sooner it is tried to be righted the better. So in love and peace let us try to rid ourselves of what we know is displeasing to God, and for which He is sending judgments upon us.

Yours in love to all who love the Lord Jesus Christ in sincerity,

BETTIE Z. WHITLEY

610 E. Main St., Washington, N. C.

P. S.—Why God should have chosen some and left out others is His own business, and we have nothing to do with that, but for His great love He in mercy chose some out of every nation, kindred and tongue, for nothing good or bad they had done, but in His love and mercy He redeemed them. Oh, how good is our God.

GETTING BETTER AND BETTER.

Mr. J. D. Gold,

My dear friend:

Enclosed find one dollar to pay on my subscription to the Landmark which is past due. I want to thank you for your kindness in sending the paper on. I do enjoy it so much. It seems to get better and better. I too, like Bro. Sutton, think O. J. Denny's editorial is wonderful. With all the wonderful writing it seems that every Primitive Baptist would take the paper.

Wishing you success in the New Year.

Your friend,

MRS. DIANA GOOD,

Hillsville, Va., R. 3.

A GOOD EXPERIENCE.

Mr. John D. Gold,

Wilson, North Carolina,

Dear Sir:

My mother, who has been a member of the Primitive Baptist Church nearly fifty years, some years ago wrote her experience and has recently given it to me to copy for her, with the request that I send it to you to be used in the Landmark if you see fit to do so. And she has asked me to request you, in the event it is used, to forward to her fifteen extra copies of the edition in which it appears, as she wishes to give these to her children and a few to her close friends. Her name is Mrs. S. C. Petteway, 5607 Miami Avenue, Tampa, Florida, and she is already and has been for many years a subscriber to "The Landmark." She is eighty years old and has been a member of the Primitive Baptist Church—as you will observe from the date appearing in her experience—now close to fifty years. My father was a member of the same church from the time he was a young man until his death at the age of sixty-seven some twenty-two years ago.

My mother and father were lifelong admirers of your father, P. D. Gold, and of course we all learned to admire your father and the great life of usefulness and service that he lived.

Thanking you, I am,

Yours very truly,

W. RALEIGH PETTEWAY,

P. O. Box 1372, Tampa, Florida.

I am glad that I am an old dreamer for I had a dream when but a little child that has lasted me through all these years. I dreamed that I was in Heaven and saw there my father and mother, my aunt and her small child. There were three caskets there, or what

appeared to me to be caskets. On each casket there was a bottle and a glass. The caskets were opened and there arose out of them what appeared to me to be three men. One of these men spoke to us these words: "You may not know that we are alive, but we are. And I'll tell you who we are. We are the Father, Son and Holy Ghost and we three are one and we will give unto you a sup out of our cup, so that you may know with us that you are welcome to sup." And unto us he gave and we all did drink. Then he said, "Go in peace, unto me you shall come again."

There all my troubles began. I had this dream to unravel, but I have had a long, hard and troublesome road to travel—I was only ten years of age at this time. Then unto the Lord I was made to cry to have mercy on my soul, for I could see no way that my soul the Lord could save. My troubles I tried to conceal for I knew I could not make any one believe what I had experienced.

In this way I went on for a year or more. Then my troubles seemed to be gone, and I felt no great alarm. I got to where I was gay and jolly, but the Lord soon showed me my folly. For years my mind was never at ease, and although I tried to appear to others like I had no trouble, I cannot tell the nights I spent begging God for mercy. Justice I did not want, for justice would have sent my soul to hell if there be a hell. One thing I felt and that was that without God's mercy I was lost.

Still I found no ease. So I decided to get married. Then I thought all would be well, but not

long was my mind at ease. I got to where I felt like I had no friends on earth or in Heaven. But when I got where I was willing for God's will to be done, not mine, then God spoke peace to my soul, remembered my sins against me no more, my eyes were opened, darkness removed, and a light shone around me brighter than the sun. I could but stand still and look for I felt like I was in a new world. It seemed to me that the trees were bowing to God; the birds sang sweeter than before, and I felt like I loved everybody. Oh, how I wished my companion would come home! I wanted to tell him what a dear Saviour I had found.

Then I wanted to be baptised. I had a leaning for the old Primitive Baptist Church, but I was more interested in being baptised than in the church I should go to. And there was a Missionary Baptist Church near by, and I have several children, so, why not let them baptise me in that church where it would be convenient for me and my children. Still I thought the old Baptist Church was more convenient. And so, as my troubles had commenced with a dream, the matter of convenience was settled for me in a dream.

I dreamed that I went to this Missionary Baptist Church, and a man came in and told the crowd that four men were coming there from hell. Two were preachers and two were not. It scared me, but they had a trap made to catch partridges, and the people insisted that I stay and get a partridge, but I told them I would not. So I started home. Several followed me and insisted that I take one, as there

were so many. I examined them and found only one whole one, so I took this one and ran as hard as I could. But the men from hell got there before I got out of sight and begged me to go back, but I would not go. Then I never heard such a noise as they all made. It was the most pitiful howling and all kinds of noises. I ran until I fell on my knees in the doorway at home and was all in a jerk. My husband asked me what was the matter. After awhile I told him that as I fell on my knees these words came to me, "Not but one dove among them and that was the bird that was whole."

I will say no more, for the half cannot be told. I went before the Primitive Baptists at South West Church in Onslow County, North Carolina, on the first Saturday in November, A. D. 1880, and told part of what I have told here. And there I was received and baptised into the full fellowship of that church where my membership was until a few years ago I asked for my letter to unite with the El Bethel Primitive Baptist Church here in Tampa, Florida, where I now live and have for several years. And during all of these years I have lived faithful as best I could to the church in which I have found so much comfort and hope and joy and peace.

ELDER S. B. DENNY ADDED TO THE STAFF.

It is with pleasure we announce that Elder S. B. Denny who has recently been called to the pastorate of the Wilson church has consented to be Associate Editor of the Landmark.

For sometime I have felt the necessity for having local assistance, to whom I might submit matters of policy, and in the acquisition of Elder Denny to the staff of the Landmark, both the Editors of the paper, Elders O. J. Denny and Elder Gilbert heartily concurring, we feel that he will be very valuable assistance.

Elder Denny was chairman of the Building Committee for the beautiful church building which the Primitive Baptists own in this city. By reason of excellent management both by him and the other members of the committee, the members and friends of the denomination the debt on the church will soon be discharged. He is also serving other churches.

In this connection the writer desires to express his profound sorrow at the loss of Elder Lester who has ably served as Editor of the Landmark for nearly fifty years, and who has indeed been a friend and able advisor of this writer since the death of my father. We shall always feel under obligations to him and esteem him for his friendship, his loyalty to the cause he loved so well and to the Landmark in whose success he has been so vitally interested. We pray for the guidance of our Heavenly Father who doeth all things well, and for the continued support of the readers of the paper and the church as a whole. With their support, coupled with the direction, advice and writings of the able corps of editors associated with the Landmark we have no fear for its continuance, and feel that it will ever remain a medium of communication and comfort to the church.

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.

VOL. LXII.

No. 8

Entered at the postoffice at Wilson
as second class matter

WILSON, N. C. MARCH 1, 1929

SOUND ADMONITION.

(Written for the Spiritual Law
Counsel in 1915.)

Dear Elders Hurst and Cockram:

I have read the very excellent article of our dear Brother C. M. Turner in a recent issue of the "Counsel," and want to say that I regard it as timely and appropriate, and that I wish I could see more from the pen of such tried and true men as I have ever esteemed Brother Turner to be. Men whose experience in the work of grace, and in the doctrine and order of the church entitle them to the confidence of their brethren. Men who have been tried and found to be true, have been weighed in the balances and not found wanting, have in every way reasonable, come in the unity of faith, and of the knowledge of the Son of God, unto a perfect man,

unto the measure of the stature of the fullness of Christ. Men of full age, who by reason of use, have their senses exercised to discern both good and evil. Such men more certainly testify of that which they have seen with their eyes, have heard with their ears, and have handled of the words of life, whose fellowship is with the apostles, and with the Father, and with his Son, Jesus Christ. Such men are more conservative in their judgment as to what the scriptures teach, and of those things most surely believed among Primitive Baptists. Such men are not ready to condemn a brother for a word, nor to publish abroad that which, if true, would bring the church in this or that locality into disrepute.

I would not debar the younger brethren from the privilege to speak by any means, but I would admonish them to season well their declarations with the savor of salt and the virtue of truth. Sound discretion with prudence and candor are wholesome condiments for gospel seasoning. But I may not be of sufficient age and experience to advise along this line; however, with the close of this year, I shall have been exercising in the way called preaching for forty years. It is likely true that I have preached at one time to a number of members of the church equal to the number of Primitive Baptists now in Virginia who were members when I preached my first sermon in Dec. 1873. I therefore have grown up with and came along this pilgrimage together with the great body or membership of the Primitive Baptists constituting the church today in Virginia; and while I am not an old man, yet as a

minister I might with becoming propriety sit in counsel with the elders and speak with authority as to what has been the doctrine, order and practice of the church in Virginia during these years. During the last half century, perhaps no section has been favored with an abler, sounder ministry than that of Virginia. The churches therefore ought to know, and do know, what has been the spiritual and moral character of their members and ministers during these years; and they know now whether there are ministers among them who hold and advocate doctrine of such a character as to serve as a cloak for conduct unbecoming a minister of the gospel, or a member of the church, and if there are such ministers, so called, they should be promptly dealt with, and silenced; and if the case requires it, they should be excluded from the apparent fellowship of the church. But if there be no such minister, then charges that there are such in Virginia are false, and the one thus falsely charging should be required to publish retractions of such charge, and if need be, silenced and excluded. How dare one, professing to be a minister of the gospel, slander the good name of the church in Virginia or elsewhere, and the charge go unchallenged and unrequited? As a minister of the gospel of the Primitive Baptists in Virginia, believing and preaching the doctrine of the predestination of God without limit in the province of men, I would ask that the charge be sustained or retracted, as the facts may be determined.

Predestinarians are, and should be, careful of their deportment.

They should be orderly in their decorum. They should be disciplinarians as well as predestinarians. They should study to show themselves approved unto God, workmen that needeth not to be ashamed, rightly dividing the word of truth. They should be careful to maintain good works. They should live soberly, righteously, and godly in this world, even as the grace of God has taught them in its blessed appearing in the revelation of salvation. No man should be more careful as to how he ought to behave himself in the house of God than he who believes that time with all its varied events is but the opening up or unfolding of the infinite comprehension of the Divine Mind. He feels that in all things which pertain unto him, whether he be saint or sinner, there is but One with whom he has to do, but One with whom he must reckon, to whom he must give account. Nor does he feel that he has aught with which to cover himself or to hide the shame of his nakedness, but with Job of old he can but confess that naked he came into the world and naked he must go hence.

Predestination does not imply that the believer therein nor any one else may live as he will and may not be punished for his sins. The one who has been taught that he is a sinner, and that Jesus Christ is the Savior of sinners, knows truly what it is to be a sinner, and how sinners are saved, and what it is to be saved, and one of the most prominent effects of this knowledge is that he is inclined to fear God and to walk softly before him, and whether for any cause he believes that the decrees of God are abso-

lute or permissive, his real convictions are that he should be as careful to maintain good works as though his salvation depended upon such course and order of life and conduct. There is not a true Primitive Baptist in the world now, nor has there ever been one, who believes for a moment that there is the slightest shadow of divine virtue authorizing the belief that it is right to do wrong. Shall we commit sin that grace may abound? God forbid. I wish to observe at this point and in this connection that what I say with regard to life and conduct of predestinarians I would have apply to Primitive Baptists. Are not predestinarians Primitive Baptists, and are not Primitive Baptists predestinarians? If they are not, why are they not? and what are they? There may be some among us who are not of us, and of those there may be some who think they believe what is termed absolute predestination, and others may think they do not believe it, and the first instance may hold the doctrine through unbelief as a cloak for their sins, and those who in unbelief oppose it, because of the prejudice of their hearts, may be unable to speak otherwise than evil of those whom they oppose, and the churches may suffer alike because of such men. But those are not Primitive Baptists, nor should the churches be required to account for such, nor should such be held in our membership.

It is to be regretted that we are so strongly inclined to allow ourselves to become extremists in one direction or the other upon questions of difference, and not only so, but so many of us make the question a hobby which we feel we must

ride on any and all occasions. And sometimes we go around with chips on our shoulders, and a bone or two in our pockets, and a man of straw on our backs, and hew, and hew, and thrash to our peculiarly selfish comforts and to the discomfort, confusion and distress of the great mass of our hearers. Especially is this true with many of us who travel. If there is confusion or distress, for some cause, in one locality, what is the use to take it up, and as we go, tell it in Gath and Ashkelon, and everywhere we go, instead of preaching the gospel of the kingdom as we go? We should be temperate in all things, and let our moderation be known unto all men.

I sincerely beseech the brethren to desist from the discussion of the question of predestination, and give attention to the subject of salvation by grace, which comes to them who are "predestinated according to the purpose of him who worketh all things after the counsel of his own will."

"Our strength is in being still." Nothing has been accomplished by the discussions of this question but the distress and division of good brethren. There can come no harm to the church through the preaching of the doctrine of predestination, but the discussion of it does result in confusion and distress. It is one thing to speak the truth in love, using the form of sound words, and it is quite something else when one insistently persists in urging upon the brethren the consideration of what he believes rather than what Elder so and so believes and preaches. Converts are not made that way. Nor can one successfully resist that which he does not believe.

or so understand, by unlawfully striving against it. Because I do not hold with you on a certain point of doctrine, does not signify that I am right. We are too much inclined to declare that heresy which does not conform with our interpretation of the scriptures. In our restrictions we sometimes fail to keep our bodies under, so that, whatever may be the fault in those whom we oppose, we ourselves show that we are not without fault, through unkind and unbrotherly remarks. We should show ourselves to be brethren, and thus let brotherly love continue. We are not growing in grace ourselves, nor are we instructing those who oppose themselves.

We grow in grace and in knowledge of the truth when we have salvation by grace preached in the truth of it, and truth of the gospel of our God preached in the grace of it.

While the ministers of this part of Virginia do not, nor have they ever used the term "absolute predestination," yet they have always believed predestination to be one of the fundamental principles of the doctrine, and no doubt there have always been some, as there are now, who traced revelation into deeper channels than others felt exercised to do, and yet there has not been until recent years a disposition on the part of one to contend for an extreme view, nor of another to go to the opposite extreme in opposing it. Our fathers had due regard for, and respected the gifts and callings of each other, and were not disposed to each make his respective gift the standard by which all others should be measured. They

had respect to the injunction, "Take heed unto thyself, and unto the doctrine, continue therein; for in doing this thou shalt both save thyself, and them that hear thee." Are we greater than our Father? By what right do we serve as lords over God's heritage, assuming the prerogative of the church to pass upon the soundness or unsoundness of each other? John says, if there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. What doctrine? Absolute predestination? No. Conditional time salvation? No. What then? The doctrine of Christ. Salvation by grace. The love of God shed abroad in the heart by the Holy Ghost which is given unto us. That we love one another, and walk after the commandments, even as we have heard and learned from the beginning that we should walk. Who is the judge of these matters, the preacher or the church? The church is undoubtedly the sole judge, and the church or churches in these parts should see to it that this assumed dictatorship on the part of some of us preachers should stop, and that we should be taught how to behave ourselves in the house of God, which is the church of the living God, the pillar and ground of the truth. May the Lord unite our hearts to fear his name and keep his commandments.

Yours in the bonds of the gospel,

P. G. LESTER.

(We heartily endorse the article of Eld. Lester, and predict for it much good.—H. & C.)

ELDER P. G. LESTER

The death of Elder P. G. Lester which occurred Saturday night February the ninth at his home in Roanoke, Virginia, was received with sincere grief by the large number of Primitive Baptists over this broad land who have been comforted by his sympathetic expression of Gospel Truths, the loving way in which our Heavenly Father deals with His erring children, the broad grasp his great mind had on affairs both natural and spiritual, and his great understanding heart coupled with an experience as a church member and minister for nearly sixty years, enabled him to be a great leader of men, as well as a servant of the Lord whom he delighted to obey.

Elder Lester has been connected with the Landmark either as Associate Editor with Elder P. D. Gold, or as Senior Editor since the death of the former, for about fifty years, and through all that time his words of advice, and the splendid emanations from his pen have always been of the greatest value to the church, directing in the paths of love and fellowship and seeking to steer the church away from situations which might bring about estrangement, and consequent injury to the cause.

Elder Lester was distinguished not only as a minister, but also as a leader of men. He served the Fifth Virginia District in the 51st and 52nd congresses faithfully and acceptably. He was nominated in 1888 without opposition, and without his solicitation, and so popular was he that the politics of the district underwent a decided change.

Elder Lester joined the church in 1873 and began preaching in 1876, and continued preaching and writing until he was stricken.

On the 12th of March 1879 he was united in marriage to Miss Emmette Harris, daughter of the late Eld. J. M. Harris of Reidsville. To this union were born three children who together with his wife survive him, and mourn the loss of a devoted husband, and father. The names of his children are P. G. Lester, Jr., Mr. Masten Harris Lester, Mrs. I. N. Hollans of Christiansburg, Va.

The funeral was conducted on the following Tuesday, February the 12th at two o'clock in the afternoon in the church in Roanoke, to which he was called a number of years ago, removing from his old home in Floyd County. The services were conducted by Elders O. J. Denny of Winston-Salem and H. V. Cole of Roanoke who has also been serving the church in that place.

The church was filled to capacity, and the floral tributes from far and wide attested the love and esteem in which he was

held by all. The ministers were eloquent in their praise of their brother who had been called to his reward.

Elder Denny spoke first and referred to him as a father, brother kinsman and friend, and said that he was well known to all not only in that section but also to the people and brethren over Virginia, and the Baptists over America, therefore the multiplicity of words were inadequate to those who have known, loved and esteemed a man covering a period of forty years or more.

Elder Denny referred to his great ability as a minister, editor, counselor and friend, and of the help that Elder Lester had been to him. He spoke of his splendid qualities of mind and heart, his gentleness, kindness and consideration towards all and towards him to whom he had been like a father.

Speaking of his life and activity in the church, Elder Denny said that Elder Lester had travelled as much as 13000 miles in a single year while attending Associations and appointments. That he has been both clerk and moderator of his Association, President of the Bank of Floyd Va., for twenty years, and was called to the pastorate of the Roanoke Church in 1921.

Elder Denny spoke of the blessed sleep of the dead that die in the Lord. He referred to what the Saviour said regarding Lazarus, "He is not dead but sleepeth. Those who die in the Lord are asleep in Him and awake in the resurrection in the glorious likeness of our Lord. He commended the stricken hearts in the mercy and blessings of God who alone could comfort and console.

Jesus wept with the relatives of Lazarus and His great heart is sorrowful when we are in trouble and are being sorely tried. He spoke of the passing of Elder Lester how sweetly and calmly he fell on sleep having upon his mind the things that are above, just as Elder Denny's father who passed away at 84 years of age was thankful of His Saviour and the blessings of the beyond when he died.

Elder Cole followed Elder Denny and said that he wished to subscribe to every word that had been said. He had known Elder Lester between fifty and sixty years. He had the supreme confidence of the church and the world. When we speak of Elder Lester and his wonderful character we should say that it is the gift of God whose power breaks to pieces all other power. He referred to his great dependence on God and his trust in him, and referred to the gentleness and meekness of the deceased. He was big enough and yet meek enough to meet all in the right way and in the right spirit. He spoke of the way that he would come down the aisle at meeting days and take the hands of the brethren and sisters and to each would

say some kindly word. It is the fruit of the spirit, he said.

Elder Cole stated that Elder Lester preached the power of salvation and he would like to have the words to express and repeat the many good things that he had heard fall from his lips on this subject. It is through grace we are saved, not by works lest any man should boast, he had heard him so often repeat. For fifty years he preached the life and the works and the gospel of the lowly Jesus. We want to feel that the Lord has blessed us with his presence, and that now he has called him to go home we should be submissive to his will. He commended the family and the church and the community to the keeping of the Heavenly Father who doeth all things well.

At the close of the services the people filed by and looked for the last time upon the face they had learned to love so well for inspiration and guidance. The services were concluded at the grave and the mound was left covered with beautiful flowers.

Submitted by one who admired and loved him.

J. D. GOLD.

MARGARET I. DUPREE

It is with a sad heart I try to write the death of my dear, beloved aunt. She was born April the 6, 1847 and departed this life Nov. 7, 1928, making her stay on earth 81 years, 7 months and 1 day. She was the daughter of James and Gracy Dupree. When Aunt Margaret was about grown, she had typhoid fever and was afflicted the rest of her life.

Aunt Margaret joined the Primitive Baptist church at Sandy Grove, the third Saturday in May 1875, and was baptized in August by her pastor Elder Moore Stephenson. Aunt Margaret was never able to attend the meetings much after she joined, but she would often remember her love to them by letters. Aunt Margaret's whole talk was about her Lord and Saviour, Jesus Christ.

We feel sure that she is at rest from all her troubles and sorrows. Aunt Margaret was strong in the faith once delivered to the saints and died in the same faith. Aunt Margaret stayed with us for about five years. She died at my uncle's. She went to his house last spring. She was sick for about 12 days. All was done for Aunt Margaret that loving relatives and friends could do. But they could not stay the cold hand of death.

Burial services were conducted by her pastor, Elder L. H. Stephenson, after which her remains were quietly lowered into a new made grave, in the Sandy Grove cemetery, to await the resurrection morning, when the dead in Christ shall rise and

go shouting away to that home of bliss, and glory to sing praises to God forever more.

Written by her loving great niece.

LINNIE DUPREE.

Willow Springs, N. C., R. 1, Box 23.

RESOLUTIONS OF RESPECT.

Whereas it has pleased Our Heavenly Father to remove from our midst by death, these our dearly beloved members, Deacon C. C. Justice, age 87 years. Sister Olive Aman, age 89 years. Sister Miranda Justice, age 44 years. Sister Jennie Raynor, age 44 years. Be it Resolved,

That we bow in humble submission to Him that doeth all things well, realizing that he makes no mistakes, but doeth all things right and according to the council of his own will and while we miss them all we feel that our loss is their eternal gain, and that they are now enjoying the blessed presence of the Lord, where death can never come.

We commend the bereaved ones to the Lord Jesus who alone can bind up broken hearts and reconcile them to His will. May the Lord enable us to follow the examples of these precious ones, and give us Grace ever sufficient for the day of our trials.

Resolved further,

That a copy of these resolutions be placed on our church book, and a copy sent to Zion's Landmark for publication.

Done by order of Conference at South West Church, Saturday, Feb. 3rd, 1929.

E. F. POLLARD, Mod.

J. B. POLLARD, Clerk.

MARY ELLA JAMES.

This dear sister, after living a useful life with her family, neighbors and friends, was taken to rest on Dec. 3, 1928. A more loving, dutiful mother was never known. She was loved by all who knew her. She was born Feb. 5, 1853, making her stay on earth near 76 years.

She was married to W. A. James in Jan. 1871. To this union were born 12 children, six dying in infancy. She leaves to mourn her sad departure 5 boys, Harvey, Sam, Wille, Grover and Hubert and one daughter, Mrs. W. O. Roberts, one sister, Mrs. Annie James and several grandchildren, all living in different parts of the country.

She obtained a sweet hope in her precious Savior and united with the church at Flat Swamp in Dec. 1837 and was baptized by Elder John Ross. She was a loving, useful member until she and her family moved too far away to attend her meetings often but she was ever ready to do her duty in every way she could. For the past few years her health failed and her mind became so weak she was confined at home and was lovingly cared for

by her children, who will greatly miss her. But we feel that their loss is her eternal gain.

The funeral services were conducted by Elder Willie Grimes who spoke comforting words to the many bereaved loved ones and friends and her body was laid to rest in the family burying ground near Bethel by the side of her husband, under a beautiful mound of flowers to await the resurrection morn.

Written by her niece,
CADDIE HOUSE.

Done by order of conference Saturday before first Sunday in January, 1929.

Eld. J. N. Rogerson, Moderator,
E. C. House, Clerk.

APPOINTMENTS FOR ELDER GEORGE R. HATHCOCK OF DE ROACH, ARK.

Lick Fork, Saturday and Sunday March 2nd and 3rd. Dan River, 4th. 11 o'clock. Spray, 5th. at Night. Danville, Va., 6th. at night. Bush Arbor, 7th. 11 A. M. Burlington, 8th. at Night. Mebane, 9th and 10th, regular meeting time. Prospect Hill, 11th. at 1 1/2 A. M. Roxboro, 12th. at night. Durham 13th. at Night. Above appointments arranged by Elder John Gilliam.

Raleigh, 14th. at night. Beulah, 16th. and 17th., regular meeting time. Little Creek, 19th. 11 A. M. Clement, 20th, 11 A. M. Sandy Grove, 21st., 11 A. M. Fellowship, 22, 11 A. M. Pine Level, 23rd and 24th. regular meeting time. Four Oaks, 26th, 11 A. M. Hannah's Creek 27th., 11 A. M. Mount Zion 28th, 11 A. M. Angier Union Meeting, at Angier, 30th. Union Church East Little River Union Meeting 31st. Willow Springs, April 2nd. 11 A. M. Middle Creek, 3rd, 11 A. M. Bethel, 4th, 11 A. M., Memorial Church (Wayne County) 6th. and 7th., regular meeting time.

Above appointments arranged by Elders E. F. Pierce, J. C. Hooks and H. F. Hutchens.

Elder Hathcock is in order at home, and in fellowship with our belief, and is not looking for a place to locate. He was born and reared in North Carolina, has been away for more than thirty years, and is now visiting the State of his birth. He is a very able minister, and I hope our people will go out to hear him.

H. F. Hutchens.

UPPER COUNTRY LINE UNION

The next session of the Upper Country Line Union was appointed to be held with the church at Pleasant Grove, Caswell Co., N. C., on the 5th Sunday and Saturday before in March 1929.

The public is cordially invited to attend, especially ministers.

W. C. KING, Union Clerk.
Union Ridge, N. C.

SKEWARKEY UNION

The Skewarkey Union will meet with Briery Swamp Church in Pitt County on Friday, Saturday, & 5th Sunday in March 1929.

Brethren, sisters, friends, and ministers especially are cordially invited to attend.

Elder A. B. Denson is appointed to preach the introductory sermon and Elder J. N. Rogerson his alternate.

R. A. BAILEY, Union Clerk.
Robersonville, N. C.

THE MILL BRANCH UNION

The Mill Branch Union is to convene with the church at Mill Branch Saturday and 5th Sunday in March.

Orderly Baptists are invited.
M. MEARES.

CONTENTNEA UNION

The next session of the Contentnea Union was appointed to be held with the church at Tysons, Pitt County, N. C.

Elder A. M. Crisp was chosen to preach the introductory sermon and Elder W. B. Kearney as alternate.

Tyson's church is situated about five miles north east of Farmville, N. C.

A special invitation is extended our ministering brethren.

J. E. MEWBORN,
Union Clerk.

BLACK RIVER UNION

Please publish in the Landmark that the next session of the Black River Union is appointed to be held with the church at Primitive Zion M. H. the 5th Sunday and Saturday in March 1929. Place about 5 miles west from Benson, about 4 miles northwest from Dunn, N. C.

Thanking you in advance for notice.
W. V. BLACKMAN,
Clerk Union.

UNION MEETING AT ANGIER.

The next session of the Angier Union is appointed to be held with the Church at Angier, Harnett County, Saturday and fifth Sunday in March, 1929. Elder T. F. Adams is chosen to preach the introductory sermon and Elder J. P. Tingle is alternate.

Angier Church is located in the town of Angier, a station on the Durham & Southern Ry., and also on State Highway number 210.

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

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

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLDSCHOOL BAPTIST

VOL. LXII.

MARCH 15 1929

No. 9

THE DEATH OF SAUL

Now the Philistines fought against Israel: and the Israel fled from before the Philistines, and fell down slain in Mount Gilboa:

And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab and Melchishai, Saul's sons.

And the battle went sore against Saul, and the archers hit him and he was sore wounded of the archers.

Then said Saul unto his armor bearer, draw thy sword, and thrust me through therewith, lest these uncircumcised come and thrust me through and abuse me. But his armor bearer would not, for he was sore afraid. Therefore Saul took his sword and fell upon it.

And when his armor bearer saw that Saul was dead, he fell likewise upon his sword and died with him.

So Saul died, and his three sons and his armor bearer and all his men that same day together.

And it came to pass on the morrow when the Philistines came to strip the slain that they found Saul and his sons fallen in Mount Gilboa, and they cut off his head and stript off his armor and sent into the land of the Philistines around about to publish it in the house of their idols and among the people.

And they put his armor into the House of Astoroth: and they fastened his body to the wall Bethsan, and when the inhabitants of Jabesh-Gilead heard of that, they went and took the body of Saul and the bodies of his sons and buried them under a tree at Jabesh, and fasted seven days.—Samuel 31:1-13.

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO.,

Wilson, N. C.

Zion's Landmark

Devoted to the Cause of Jesus Christ

OH! THUS LET ME DIE.

When all things of earth fade away
from my sight,

O Lord, in this eventide let there be
light;

Let heaven's bright glory be seen
by faith' eye

Let me look on thy beauty, Oh
thus let me die.

Oh, to pillow my head on Jesus'
dear breast,

In his arms fell asleep, by him laid
to rest;

My soul then ascending, with Jesus
on high,

How blessed! how happy! Oh, thus
let me die.

Oh speak in that moment and tell
me, All's well,

I'm taking thee home in glory to
dwell;

On thy bosom thus leaning, I'll
breathe my last sigh,

Smile, Dear Jesus on me, Oh, thus
let me die.

In that sacred hour let me muse
upon heaven,

Let me know in that moment my
sins are forgiven;

Once far off by sin, by the blood
I'm brought nigh,

In this precious faith, in sweet peace
let me die.

Sin, sin is death's sting, but through
grace I can sing,

That from sin, death and hell, the

Saviour shall bring

His ransomed, with him they shall
dwell in the sky;

In this hope of the gospel, Oh, thus
let me die-

Yes, when death shall dissolve this
frail house of clay,

And from time and from earth I
speed me away,

With heaven's sweet melody waft
me on high,

While salvation I'm singing, Oh,
thus let me die.

When death shall approach shall
I tremble with fear?

If Jesus draw nigh I shall be of
good cheer;

His presence shall make all death's
shadows to fly;

In the light of his face, Oh, thus let
me die.

Thus in my last moments on Jesus
relying,

O death, where's thy sting? I'll tri-
umphantly cry,

Christ giveth the victory! Oh, thus
let me die.

Frederick W. Keene,

Raleigh, N. C.

HOME ETERNAL.

In that home of delight

All saints will unite

In praise to their Sovereign king,

For the gift of his son,

For sinners undone,

Their souls to this heaven to bring.

Safe home at last;
 Storms over and past,
 No more in sorrow to roam
 On the banks of Love's river,
 To be parted no never,
 Forever safe, with Jesus at home,

Then why should we fear,
 When danger seems near,
 Or faint under the chastening rod
 No danger can harm
 When safe in His arms,
 Our Saviour, our friend and our
 God.

At this feast of our Lord,
 In that beautiful abode,
 Blessed with all that heaven can
 bring
 Our Souls ne'er shall tire,
 But forever admire
 Christ Jesus, our beautiful king.

Dear saints be of good cheer,
 Your Saviour is near,
 For Jesus by faith stands in view
 By His perfect life
 And glorious sacrifice,
 He has purchased this Heaven for
 you.

Oh! may I some day
 On wings fly away,
 To this beautiful city of rest,
 There forever freed,
 From earth and its greed
 Forever at rest with the blest,

Composed by,

Elder W. B. Clifton.

Dec. 5th, 1928.

LINVILLE UNION

The next session of the Linville Union is appointed to be held with the Church at Sains Delight, on Saturday and 4th Sunday in March, 1929. This Church is located near sand clay road leading from Winston-Salem, to Kernersville, N. C.

An invitation is extended to all who desire to meet with us, especially Ministers.

W. L. TEAGUE.

CLOUDS AND SUNSHINE.

My precious friend:

It seemed good to receive a message from you, and I would desire to write if God will be the guide of my pen. I wonder sometimes if I know anything about these things, for I become so cold and lifeless and even doubt God's power to comfort. At times it seems as if He has forsaken me and that His mercy is gone forever.

Since writing to you I have been seriously ill with typhoid fever. Had to have two nurses for three weeks. The Dr. said I had it in the worst form he had ever seen, and they despaired of my life for ten days. Both nurses stayed in my room all night during those days. I had four hemorrhages and yet how plainly we see that God's time for me to be taken had not come. I saw the Saviour suspended in the air on one side of my room and could also see the healing balm but knew I had to wait His time for it to be applied. Before I became unconscious I heard these words one night when the fever was raging. "Simon's wife's mother lay sick of a fever. The Saviour touched her—she was healed, and ministered unto them." They said I would beg for Him to come continually. One morning Miss Carpenter said "He came last night for you are better this morning." She was a serious minded girl and I felt so glad for this. The other one was just as quiet and sweet also. I felt I was blessed indeed, to have their care. I had to have so much dope that even after I was moved downstairs I lived in a happy delusion. I was taken out of this suddenly and cast into anguish of soul. I have seen plainly

that my physical suffering was nothing in comparison to the trial I have passed through since I went to bed in the middle of August, but had carried a temperature as I know now for weeks before I could not go any longer. Now I am boarding. If strong enough I will go back to Hopewell for a while in January. One nurse stayed with me five weeks and then my sister Lucy, who lives in N. Y., came and stayed until I was able to get away from the house. There has surely been much to be thankful for but dear one, I can't always rejoice in His goodness and mercy. Dark clouds obscure the sun and much of the time I'm going on in darkness. All I can cry is "Lord help." I know sore trials are my portion in this life, and I know that what He does is right and best, but the flesh shrinks from the suffering. There are moments of peace in the midst of the trials when I know I can endure all things if He strengthens me, but soon I am left to grovel in the dark again and feel the burden is heavier than I can bear. Oh! there is a God who knows all things and as one writer said, "If He hides His face it is only to make His purpose better known." If we are to see His wonders it is out of terrible things. It is needful that His hand be laid heavily upon me for if left at ease I too soon forget the God of our salvation and the Rock of our strength.

I will be glad to hear from you whenever you feel to write. When you have access at the throne may you be given to think of unworthy me.

Yours in love,
BONNIE A. CHICK.

Gardiner, Maine.

Miss Elizabeth Barbour,
 Benson, N. C.

My dear, good friend:

I often think of you and only yesterday as I was mailing you a Christmas card found myself wondering if you still thought of me, and today your card came back with a message on the back which has touched and endeared me to you more and more for the truth's sake. I hope. What a joy it is when one has had to grope about much in the dark, continually questioning their sonship or right and title to heavenly things, to meet with those of like precious faith as they, too, are journeying along the road of solitarism, both realizing this world is not their home and seeking a city which is above whose maker and builder is God? My dear, good friend, say what you will of earthly joys and ties, if I am not terribly deceived, the best and strongest of them cannot even begin to compare with those things which are above where Christ sitteth at the right hand of the majesty of our God on high. Surely, at His right hand there is fulness of joy and sighing and tears have all been dissipated and wiped away and one rejoices all the day long, but, alas! since it has been declared that the seasons must continue until time shall be no more, we find that it is only momentarily that our soul is left in its ecstasy, for the cloud soon overshadows us and we are again made to walk by faith and wonder if we are a subject of divine grace. Somehow, I just believe you are one who knows of such changes and if I know anything about the love of God in real-

ity I can but believe that such lives are interwoven and knitted together the same as David's and Jonathan's. I do hope it can be truthfully said of me that I love the brethren in sincerity. There are times when I seem to be so drawn to them that I can and do say "Entreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried; The Lord do so to me, and more also, if aught but death part thee and me." Naturally speaking, it is strange indeed that Ruth should have clung to Naomi, in the face of all her protestations that she had nothing to offer her, then or at any future time so far as this world is concerned, and she herself bemoaning her lot of emptiness and bitterness, and yet there was a beauty, not to the natural vision but to the eye of faith, in this character that just made Ruth feel that to be separate and apart from Naomi, life would not be worth while and she desired to live and die with her. I believe Naomi is a type of the old Baptist church in this day and time and that Ruth is a type of the quickened child of God, whose eyes have been opened to behold the wonderful works of God among the children of men. Jesus said to some on one occasion, Blessed are your eyes, for they see, and how wonderfully blest, indeed are those eyes which behold the works of our glorious and blessed Redeemer in the salvation of His people from their sins. Tongue cannot tell of the wonders of His

love, and yet, worms, yea worms of the dust, have learned to hsp his name and to hear and feel and understand the sweetness and power of that voice that said, Rise up and come away. I often am reminded with delight of the hymn on page 249, Durand and Lester's book, "While winter's gloom was still o'erspread, and on my spirit lag, The voice of my beloved said, Rise up and come away." How full of truth and experience is this beautiful hymn. Turn to it if you can and may God give you to sing it in the spirit and with joy to your soul. It has to do with the season of spring, when death is conquered by life and the world abounds with evidences of His power and the tokens of His love for His Bride, and she is realizing that if God be for her, who can be against her? Oh, could we but bask in the sunshine of His presence more and more, but the wheels of His purpose must be kept turning and each year, month, day, hour minute, yea, and even each second or fraction thereof brings to our astonished view things too wonderful for us; we cannot attain unto them, neither are they always pleasant and to be desired, so far as the flesh is concerned, but oftentimes a bitter portion is wrung out to us and we are made to cry, My God, My God, why hast thou forsaken me? Is such as this the lot of God's elect? If not, I am cut off and am without hope, for it is by these things that I live and as one of old said in these things is the life of my spirit. Such experiences turn to me for or as evidences in my favor at times, and it has been when I was brought low that I was made to know the

Lord helped me: He brought me up out of the horrible pit, out of the mire and clay; he put my feet upon the rock, Christ Jesus the Lord, and gave me to behold Him as the Lamb of God which taketh away the sin of the world. Unless he is my salvation, I am persuaded that I shall never find favor with the great I Am and eternal darkness shall be my doom. But, notwithstanding the often hardness of my heart, I am made to hope that I have peace with God the Father by and through the meritorious work of His Son.

Why you should feel as you do with regard to my writings in the Signs of the Times I do not know, but I feel to say, God be praised. I have sometimes been made to feel that He has a work for me to do in connection with that paper, and if I could only see more of His purpose and what His pleasure is concerning me, but we understand that no man can see His face and live, so I trust it is my desire to stand in my lot and wait my appointed time and when He shall have passed by and turned over the pages of his book I shall behold His back-parts and shall glorify Him, declaring I am sure with Moses of old, Ascribe ye greatness unto our God; He is the Rock, and His work is perfect. No, my dear sister in Christ, for such I am persuaded you are, when we are given to see that all the way He has led us and brought us forth, and though we have been rebellious and sinful, His loving kindness has not changed, we shall know that He is too wise to err and too good to be unkind, and that all He has given to us to bear was for our good and His glory.

Yours in Christian love and fellowship of the truth.

R. Lester Dodson,
Rutherford, N. J.

MEDITATION.

All alone, yet not alone, for the God of all grace, is ever near, His ever watchful eye, is on me, He knows my every thought, to His glorious grace merciful cure, and abiding love I am debtor for countless blessings. For food, raiment, sunshine and rain, life with all that it brings. Friends, and loved ones to share my joys and to lighten my burdens by tender care and sweet sympathy in hours of troubles and trials.

Oh: no we are never alone for wherever God is there is life. So wherever life is there is God. He is the fountain of all life, by Him do all things (in keeping with His holy being) exist, to Him is every creature responsible, and all things were made for His glory; and to Him and Him only is due all praise, honor and glory. Sing His praise all ye ransomed, in the midst of the Church, praise, honor and extol His matchless name. For He has triumphed, the horse and his rider hath He thrown into the sea. Marched at His command the mighty hosts of Israel, clad in bright garments of fine needlework are marching in solid phalanx to the sound of the Gospel trumpet, the bloodstained banner of Jesus floating over them fully and perfectly equipped for this march, by the shield of faith, their breastplate, heads protected by the helmet of salvation, their feet shod with the preparation of the gospel of peace, and girdled by the three-fold cord

of love, they are marching on to a glorious victory under their glorious leader Jesus, the King of Kings and Lord of Lords. Every enemy shall be subdued by his invincible army, thro' their weapons the sword of the Spirit, are effectual to the tearing down the strongholds of Satan, by the Faith given them in their leader, they will not shrink, but follow where He leads till the wilderness journey over, they enter the promised land with palms of victory in their hands and crowns of glory upon their brow, singing Hallelujah's to their triumphant King. Who is she coming up out of the wilderness leaning on the arms of her beloved in garments died in the blood? It is that blest army of the Lord, saved by the life, sacrificial death and glorious resurrection of the blessed Son of God, who paid the purchase price in His own blood, destroyed death with all its terrors (eternal) and secured salvation to every one embraced in the eternal covenant of promise.

Not a weapon formed can prevail against this army. For it pleased the Father that in His son, (the Captain of this mighty force) should all fullness dwell, thus armed He is able to lead them against their every foe to triumphant victory. The soldiers in this army are called by the Holy Spirit to this glorious service, and thoroughly and efficiently equipped for this march from earth to glory by His own righteousness which He wrought out in His own body, and thus equipped they wage relentless warfare against the powers of darkness, the world, the flesh and the devil marching onward, destined by the power and wisdom of their

glorious leader—Christ, the Lord, they enter the king's country; here they will behold the King in His beauty, and enter upon the joys of that world in store for the chosen, elected and redeemed of all nations, kindreds and tongues from the fallen race of Adam.

Now the warfare over, their weapons put away forever, now unto Him who has brought them to this country so bright and so fair, their song shall be Holy, Holy, art Thou, Oh! Lord, unto Thee be all honor, all glory and eternal praise, for this perfect salvation by grace of the three-one God. Press onward ye poor and afflicted soldiers of this mighty army, a few more battles to be fought; a few more groans and sighs and then war will cease, and weary with the day's work you will lay down to rest, to sleep, to awaken in that land of perfect day, and with Christ, your Savior, the Holy Angels, and all the redeemed of God your everlasting companions you will be permitted to drink from the fountain of perfect love, to the sweet and never ending joys of that land where they never grow old.

Meditations of a sinner,

Elder W. B. Clifton,

December 4, 1928.

ONE IN CHRIST.

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

We are strangers in the flesh, but since reading from your pen, and especially your experience in last issue of the Landmark, I am made to hope that we are one in Christ by the work of the one Infinite Spirit who quickens into life eternal whomsoever He will. I am

ereign grace portrays the glorious oneness of God in the accomplishment of His eternal design to save His people from their sins. His infinite wisdom embraces no purpose which His infinite power can not consummate, hence His electing love reaches no further than His covenant, saving mercy. **GOD IS ONE!**

But I only aimed to tell you something of the fellowship which I felt in my poor soul for you as I read your sweet words relative to the gracious dealings of the Lord in your heart. "He fashioneth their hearts alike," thereby making them one body in Christ, sweetly related in spiritual bonds never to be severed. Many of His people are strangers in the flesh, but they are, and shall be, one in spirit and finally shall be brought into one glorified union and universe, perfect in Him.

sure that I can discover unmistakable evidences of His mighty power as you give expression to feelings of your heart, and I do humbly trust that I am not a stranger to the same feelings, and if I am not, then we are brethren and I may venture, without feeling that I am intruding, to so address you.

Regardless of environment, intuition or location, the work of grace in the hearts of God's people is the same, teaching the same lesson that salvation is of the Lord. Thus, the promise made to Abraham, that in him and his seed all the families of the earth should be blest, is and will ever continue to be fulfilled. In no other way could the mercies of David be "sure"—could the promise be sure to all the seed. Salvation by sov-

Unworthily,
W. C. ARNOLD.

Carmi, Ill.

ONE ISSUE WORTH THE PRICE.

Mr. John Gold,

Wilson, N. C.

Dear Mr. Gold:

If all would be prompt when the time is up for the Landmark, it would be such a help to you; more than a lot of us think, I am sure. I could wish that all Old Baptists could read Elders Denny and Lester's article of Dec. 1st. Landmark. Surely there would not be one that would not say that issue was worth more than the Landmark costs for a whole year. If there is one that feels that it is not let me know and I will send it free for a whole year. Please find enclosed a check.

Very truly,

L. W. TEMPLE,

Lake View, S. C.

A LOVELY MEETING.

It was on the night of Feb. 5th., that about seventy of the brethren, sisters, and loving friends met at the home of our beloved Elder A. B. Denson in honor of his fifty-sixth birthday. It was cold, but they came. It was a kindly, lovely band that sang hymns of praise and talked of things spiritual, things that strengthen our faith and make life worth living. After a while Elder Denson called on Bro. Joe Fly, who opened with a beautiful prayer and preached Jesus as sweetly to us. Bro. Robbins followed and then Bro. Denson spoke briefly full of emotion, as only one sent of God can speak. Many presents were opened and wishes of many more birthdays were expressed by all.

Elder Denson serves four churches and we all love him dearly for Christ's sake. He is a real pastor and a true servant of God. We feel so blessed in having him among us. He has many afflictions but he never complains, but feels they are justly sent. May God continue to bless him and all who love him truly, for Christ's sake.

Submitted in love by,

H. L. BRAKE.

Rocky Mount, N. C.

ALL THE PREACHING HE HEARS.

P. D. Gold Publishing Co.

I am sending money order of \$2.00 for renewal to Zion's Landmark to January, 1930, as I haven't heard a Primitive Baptist sermon preached for over two years. The writings from the Landmark are all I heard of the doctrines I love so much. The only three Elders I have heard preach since I have been in the west (13 years) have all passed away within the last year and a half, leaving what few members there are here without a pastor. My life is so very lonely and sad as my husband is not a member of any church and does not believe in Christianity, makes me feel very despondent at times. But I can only make the best of these things and trust that God is my helper. I so often think of so many of you old Baptists back there in North Carolina and Virginia. What happy times you must have, and how blessed it is that so many can meet together to worship God, so many of us do not realize what a blessing it is until we have the trials

that I have had. I feel that I am in a desolate land. So dear brothers and sisters I hope you will all strive for peace among you.

A sister in hope of a better life beyond the grave,

Mrs. Etta Weikel,
Dillard, Oregon.

CONSTANT READER 38 YEARS.

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

Dear Mr. Gold:

I am enclosing one dollar (\$1.00) to renew my subscription to the Landmark for another year, as it is due March the first. This is in accord I believe with your custom of sending it to ministers for one dollar per year.

I have been a constant reader of the Landmark since 1890, and I am greatly attached to it. It has become one of my daily companions. Especially was this true, when your dear father was the active editor of its pages. I feel that I can say of a truth that his editorials were among the best I ever read. And I have sixteen volumes that I have had bound in book form, two volumes to a book, which I am keeping for future reference.

I was sorry also to hear of the death of Elder P. G. Lester. I feel that he was a very able minister of the New Testament. Sound in doctrine and was very comforting and edifying to the saints. I am glad you take such an interest in the welfare of the Landmark. I wish you much success.

Very truly,
J. E. Herndon.
R. 2, Danville, Va.

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.

VOL. LXII.

No. 9

Entered at the postoffice at Wilson
as second class matter

WILSON, N. C. MARCH 15, 1929



ELDER P. G. LESTER

TO THE LANDMARK READERS AND FRIENDS.

In the death of our highly esteemed Elder and Editor P. G. Lester, we feel that we have lost one

of our ablest ministers and writers. His place cannot be filled, but we hope in God that He may raise up others who may preach and teach as did Elders Lester and Gold. Both were men of fine character and Godly bearing, and though they were looked upon as being great men, they were humble and gladly lived and served as servants and not as masters.

Elder Lester was born March the 12th 1850 near the town of Floyd in Floyd County, Va. Joined the Primitive Baptist Church in 1872, began to preach in 1876, and during the fifty three years of his ministry, served a number of churches as pastor and traveled more or less in twenty-one of the states and in Ontario, Canada. In notes left among his papers, he says, I have traveled as much as 13,000 miles in a single year to preach the gospel.

He served his native State of Va. in the 51 and 52nd Congress, representing the Fifth Congressional District of Virginia. He declined a third nomination.

He served, for many years, as clerk of the New River Association, then as its able and beloved Moderator. The New River Association has in its membership 28 ministers and over 2000 members. He became associated with Elder Gold in the Editorial work of the Zion's Landmark in 1883, thus was either an associate or Editor for 45 years. In addition to his preaching and writing, he served as President of the Peoples Bank of Floyd, Va., for twenty years.

This brief sketch of the activities of Elder Lester's life is given as a matter of information to those who have known him only through

his writings.

In the continued publication of the Landmark, the publisher, Mr. John D. Gold, a son of the late Elder P. D. Gold, and those who may assist him in the editorial work have no small task before them. I feel sure that every one of us realize our dependence upon God for his guiding spirit in every part of the work.

We hope to have the aid and sympathy of our readers, that the Landmark may live and grow in its effort to serve, as a medium of exchange of views and experiences, and that it may truly be, as it has been in the past, a comfort to many of our people who are isolated as well as to those who are blest with Church privileges.

We do not expect to fully understand, nor should it be expected that we fully endorse every word, sentence or thought that may appear in the Landmark columns, nor do we expect all the readers to fully understand or to fully approve everything we may do or say; but we appeal to all the Landmark Family Associate Editors, the Publishers and the readers, please, one and all, let us be charitable in all things.

The Christian Church adopted a "Motto" years ago, as follows: "In essentials let there be unity, in non-essentials—Liberty, and in all things Charity."

This is to be the Landmark policy.

Yours in hope,
O. J. DENNY.

To the readers of Zion's Landmark,
Greeting:

This is to say that we have se-

cured a promise from Elder Joshua T. Rowe, of No. 704 Deepdene Road, Rowland Park, Baltimore, Md., to come with the Landmark as an Associate Editor.

Those who have known Elder Rowe in person through his writings, will, we feel sure, be highly pleased to have him associated with the Editorial work of the paper.

Many of us have known Elder Rowe for many years, and we are glad to recommend him to our readers as a safe, sound and conservative minister of high standing; both as a man and a minister.

We shall expect his writings to add much to the Landmark, and hope that he and Elder Gilbert, long associated with the paper, will do much of the editorial writing.

Yours in hope,
O. J. DENNY.

THE RESURRECTION.

(The following is the last article Elder Lester ever wrote and most appropriate since a short while thereafter he answered the call to enter eternal rest.)

I have been requested to write on the subject of the resurrection of the dead. I say of the dead, none but the dead are comprehended in this subject. Some of our able brethren north of us treat upon the subject entirely as to how it is with those who are dead, and not as to how it is with the living, for the living have never entered into the state of death but they are subjects of time and are vitally affected by the things of time and not of eternity, while the entity of the dead has passed from time into eternity, therefore the real exist-

tence or entity is in eternity while the dead in their natural condition are yet in time buried here in the earth, and as such know not anything, and we do not understand in their entity they are aware of the passing events in time. Therefore in this separated condition we do not seem to know anything in the sense that we are dead; hence Paul says "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." How long is this? It is so short it is immeasurable. That is how long we do not sleep yet we do sleep, in some sense. "Them which sleep in Jesus will God bring with him" and they shall not be prevented by those of us who are alive and remain; and we shall be changed, resurrected and caught up to meet the Lord in the air, and so shall we ever be with the Lord. Our hope comprehends this blessed estate, not the grave but with the Lord in the air, in the spirit. "This mortal must put on immortality" and "this corruptible must put on incorruption" so when this shall have taken place "then shall have been brought to pass the saying that is written," "Death is swallowed up in victory." When does this take place? Things are brought to or come to pass in time when we shall find that we are more than conquerors over death and the grave and mortality is swallowed up of life; and we are with the Lord and so shall we ever be.

One says "all my appointed time will I wait till my change come." Till the resurrection comes. That is what it means, a change. It is sown a natural body, and it is

raised a spiritual body.

It is a common thought with our people that when one dies his spirit goes to God and we bury the body, but in the resurrection the spirit comes back and reunites with the body and both go on to heaven together, but I do not find such scripture in the book. Our existence is a mystery and can not be explained. I am not attempting to explain it in these thoughts but rather show that I do not know anything about it really, but as we preach the wisdom of God in a mystery so I write. I hope that the hearts of some of our readers might be comforted to some degree at least.

There is a difference from the way we look at the resurrection and the way it really is. There is a difference from the way that Christ was raised up and the way His people are. He lay in the grave and saw no corruption while they are corruption itself, and His resurrection proves that the dead are raised up. When Christ died the bodies of many of the saints arose from the dead and came out of their graves after His resurrection. They arose when he died and came forth after he arose; His death was their life and His ascension was their resurrection. He was not a pattern for their resurrection but He was it. "I am the resurrection and the life. If I be lifted up I will draw all men unto me." The substance or virtue of His entity, His divinity draws His people from the grave, they hear His voice and they come forth, at the present time and in time to come. We know that we, like a corn of wheat must fall into the ground and die else we abide alone.

God has ordained it that we die and has made the act of death the swallowing up of life. In this figure we find we die as we live or as the powers of death are being enforced in us at the same time the virtues and powers of life are being wrought in us. God has set seed time and harvest time and we know these are and that they must come in their own order. The good farmer prepares the soil as fallow ground and at the proper time and manner he breaks up this fallow ground and works it down so as to create and hold the season for germination of the seed and he sows the wheat into the ground and the season, the moisture, heat and other qualities take hold upon and destroy it in a sense but he looks for a great transformation, first the blade then the stalk and finally the full ear on the stalk. Paul knowing that some fool would want to know how the dead are raised up and with what body do they appear and he refers him to sowing the wheat a thing that he knows.

God is a great husbandman; He farms creation, we see or read how He prepared everything for His work. He made all manner of life to bring forth after its kind and He made man, and while He made him of the earth in common with everything else yet he was of a different substance, and He commanded him to multiply and replenish the earth. And He made an helpmeet for him whereby he should multiply. He planted him in the garden of Eden but He did not fence the garden; He did not clothe the man and his helpmeet but left them in the innocence of their nature and nakedness and

the devil was in the garden, and they being susceptible of his influence he approached them in such a form and manner as to corrupt their morals, and lust which is of the devil had its conception, and he destroyed their innocence and multiplication set up and came into the family. This was God's way of multiplying without regard to His divine purpose in the election of grace. We are not to understand that the wisdom and eternal purpose of God so ran ahead as to provide the election of grace and in order to its utility so arranged to bring man into a state of sin and death as to need the election and salvation of grace. The affairs in the garden of Eden were to accomplish for which man was made to multiply and replenish the earth. The first man Adam was of the earth earthy, the second man Adam was the Lord from heaven. The things of the first man are incidental to the things of the second man, but they do not lead up to them, but those of the second man go back to those of the first man. It seems that while Christ was in the grave He went and preached to the spirits that were in prison. Salvation flowed out from the cross or from the grave of Christ back to the former sea and forth to the hinder sea. The former subjects of grace are not made perfect without the latter. "Now is the accepted time, now is the day of salvation"; not yesterday, not tomorrow, but now. I am He that was dead and am alive and behold I live forever.

We note that as the corn of wheat was dying it was living, the virtues that brought about its death brought about its life. Its roots

downward and springs upward and brings forth fruit. Its association is consequent upon its dying rather than upon its loving and yet we live because He lives. We do not live to die but we die to live. "If we be dead with Christ we shall also live with Him." Therefore as we die we begin to live. If man dies shall he live again? We die to the grave but we live unto God. Though our flesh be devoured yet in it we shall see God. Our friends come and spread flowers upon our grave but if we have died in hope we do not need those flowers we know nothing of. We are not there, our entity is with God. It must be in the grave or with God. If with Him we are resurrected from the grave. We come into our living entity. But in our mortal state or condition we have answered the sentence, "Dust thou art and unto dust shalt thou return"; and none but the poet has said that this dust shall be bidden to rise.

It is a common belief among us that we shall rise from the grave. That is the best we can do with such a mystery. You ask me where we buried my mother and I can show you the stones that mark her tomb, but you ask me where she is and my faith says she is in the Paradise of God, that her conscious existence is there and in the final ending with her there will be nothing of her in the grave, for the grave shall give up its dead, death shall give up its dead. They that are in the graves shall hear the voice of the Son of God and shall come forth. That must be in the sense that the dead are in the grave at the time that is and is to come, which implies a mystery.

We must again refer to the corn of wheat that falls into the ground and dies. And we note that as it dies it lives and tho' it comes up yet it leaves its impress in the ground but it is not there. We look for it in the harvest. "Them which sleep in Jesus will God bring with Him" and there they are ever with the Lord in the air and so shall they ever be with the Lord.

P. G. LESTER.

**ELDER ROWE ASSOCIATE
EDITOR.**

704 Deepdene Road
Baltimore, Md.

Elder O. J. Denny,

Winston-Salem, N. C.

My dear brother in a precious hope:

Your letter of the 18th accompanied by one from Mr. John D. Gold dated the 21st was received on the 23rd. Answering will say that I was much surprised to learn that it is the wish of the Editors and publisher of Landmark that I should be associated with them in the conduct of the dear old paper. I have been a reader and an occasional contributor to its columns for several years. I knew both Elders Gold and Lester, personally for a number of years. Heard them preach many times. Read their writings regularly, and feel that I am in perfect harmony with them, and I do very much appreciate the fellowship they manifested to me and the consideration they showed me. They asked me to write for the paper and also to preach in their churches.

It has also been my privilege to hear the present Editors and read their writings and I feel that we are agreed in the doctrine and practice

of the Church of Jesus Christ. I am in my feelings in full fellowship with the Editors of and contributors to Zion's Landmark. Yet I feel my unworthiness and inability to be helpful to the paper or comforting to its readers. But if the Editors and publisher feel that I can be of use to them they are at liberty to use my name as they see fit, and I promise to serve as the dear Lord gives me ability. I believe in the old paths wherein is the good way, the plain simple truths as taught in the Bible and found in the experience of the Lord's humble poor, are the things to preach and write about. They glorify God and comfort his people and never divide or distress them. Jesus said to Peter "Feed my sheep." May God ever bless the Landmark to be a comfort to its readers.

JOSHUA T. ROWE.

We know that the readers of the Landmark will be pleased to learn that Elder Rowe has decided to be associated with the Editors of the paper. It is very satisfactory to other members of the editorial staff and personally very satisfactory to the publisher. Elder Rowe is a very able man, an excellent minister and pastor, a clear and logical thinker and will prove a valuable addition to the paper.

J. D. GOLD.

WHO CAN MEASURE THE LOSS.

Dear Elder O. J. Denny:

Your message bringing the sorrowful news that Elder P. G. Lester had been called to his eternal rest, was not a surprise, since learning of his serious illness. You have truly said, "A good man has fallen,

and his place cannot be filled." I am sure he believed the holy scriptures are the word of God, and should not be added to or taken from; and that God moved holy men to use proper expressions. He was sound and safe in doctrine and order. He kept the faith. In teaching both from the pulpit and from the press he used "sound speech, that cannot be condemned;" and never used such unscriptural terms, as "conditional" salvation or absolute predestination, which require an explanation by those of our brethren who thus speak to know what they mean. Who can measure the loss to the church and Zion's Landmark?

M. L. GILBERT.

Dade City, Fla.

ALWAYS TRIUMPHANT

Sister Laura Y. Hines requests my view of 1st Cor. 15:58, especially the words, "Forasmuch as ye know that your labor is not in vain in the Lord."

There could be no greater encouragement given to stimulate one to labor than to be assured that it is good and will certainly be successful. In this chapter the apostle sets forth the consummation of all that is desirable in the chambers of the souls of the redeemed, as it shall be realized in the resurrection of the dead. The sensibilities of the quickened soul longing for purity and incorruptibility in the revelation of deity, and the removal of this mortal body to be supplied with a spiritual body, in the sense that this mortal shall put on immortality, so that the identical man that is a sinner is redeemed, and the very same that dies rises from the dead;

yet not as a natural, mortal and corruptible man; but a spiritual immortal or undying and incorruptible man making the resurrection to be all the more mysteriously glorious and wonderful because the sinner wholly disappears, or death is swallowed up in victory; for he shall change our vile body and fashion it like unto the glorious body of our Lord Jesus Christ.

But, while remaining in this mortal and therefore sinful and suffering state and condition, what shall be the employment of the child of God? Shall he continue walking after the flesh and serving sin? How can he if he is dead to sin? "If ye be risen with Christ seek those things which be above where Christ sitteth on the right hand of God." For he that believeth on the Son of God is passed from (out of) death into life, and shall never die. Such have already died unto sin, and should reckon themselves dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Then there are two things they should do. One is to mortify their members which are upon earth, such as fornication, uncleanness, etc., and set their affection on things, putting on the new man which is renewed in knowledge after the image of him that created him.

Such as walk in newness of life now prove in blessed experience the good of living thus unto the Lord: while all that walk after the flesh die, and death is an enemy to all that is good, and to life, joy, love, hope, peace, and comfort. It is the wages or fruit and reward of sin, and its sure and inevitable consequence. Then we should not walk

in death, but as children of the light we should come to the light that our deeds may be made manifest that they are wrought in God.

While the sting of death is sin, and the strength of sin is the law, yet thanks be unto God which giveth us now the victory through our Lord Jesus Christ.

Then if we are now free from the law of sin and death and alive unto God why should we not at once and forever or always abound in the work and labor that is not in vain in the Lord. You do know that all labor is in vain which is not in the Lord. This you do certainly know. For this is shown to the child of God. We are taught in our experience as well as it is declared in the word of God that all natural and fleshly desires shall perish with the using or the abusing. For all is vanity.

We also are taught and do know that whatsoever is done in the name of the Lord Jesus is not in vain. Therefore let us be always abounding in the work and labor of the Lord, for this is not in vain in the Lord. Nothing done in the name of Jesus or unto him will be in vain or lost. A glorious and full reward is given to all that come under his wing to trust. The reward given to all that abound in the work and labor of the Lord is spiritual and therefore undying and peaceful therefore heavenly and blessed.

Whatsoever we do whether in word or deed do all in the name of the Lord Jesus, giving thanks to God and the Father by Jesus Christ. We live unto God and die unto Him. Therefore belong to him by the best of all rights, creation, gift, purchase and redemption, we should seek to

glorify him in our bodies and spirits which are his. Nothing is ever lost that is done in the name of the Lord Jesus. Therefore we should be always abounding in the work and labor of the Lord.

By this work and labor of the Lord is meant that which his word authorizes and which his Spirit works in us both to will and to do.
—Editorial of Elder P. D. Gold in Zion's Landmark, Feb. 1, 1890.

EDITH A. LEE

Whereas, the church at Fellowship, Johnson County, N. C., in memory of our dear sister, Edith A. wife of Deacon Wm. A. Lee, who was born June 30, 1860 and departed this life, Oct. 23, 1928, making her stay on this earth 68 years, 3 months and 23 days.

She professed a hope in the Lord Jesus on Saturday before the 1st. Sunday in October 1904, and was baptized the next day by Elder J. T. Coats and remained a consistent member through life.

Therefore be it resolved: That we, the church, bow in humble submission to the will of Him who giveth and taketh away fully believing that our loss is her happy and eternal gain; And be it further Resolved that we send a copy of these Resolutions to Zion's Landmark for publication and a copy spread on our records.

Done by order of the Church on Saturday before the 1st., Sunday in Dec. 1928.

J. P. TINGLE, Mod.
SHEPARD LANGDON, Clerk.

M. G. MARKHAM

Resolutions of respect: Whereas God in His wisdom and mercy has removed from our midst, by death, our dearly beloved brother, deacon, and clerk, M. G. Markham.

Therefore, he is resolved—first: that we bow in humble submission to God's just and Holy will. Second: that we cherish in our memory the faithfulness and never-ceasing interest we had for this church and the Baptists everywhere, and the beautiful example he set for all of us in filling his seat at all times—How much we will miss his presence when we meet. Third: that we extend to his bereaved family our deepest heartfelt sympathy and may God see fit to raise up others to be faithful and God-fearing men to carry on the work he has laid down. Fourth: that a copy of these resolutions be recorded on our church record, a copy sent to the family, an ds copy to Zion's Landmark.

Done by order of conference.

ELDER R. F. MCKINNEY, Mod.
By J. J. WHITLEY, Clerk.

AGENT FOR ELDER DURAND'S BOOK "FRAGMENTS."

At the request of Mrs. Mildred Durand Gordy, daughter of the late beloved Elder Silas H. Durand of Penn. I will supply copies of Elder Durand's book, "Fragments" which is a very interesting and timely work, in which the author presents his experiences in nature and in the work of the ministry, with many excerpts from his sermons and writings. Price per copy, delivered \$2.00.

O. J. Denny, Wiston-Salem, N. C.
1523 Jarvis Street.

LOWER COUNTRY LINE UNION.

The next session of the Lower Country Line Union will be held, if the Lord is willing, with the church at Durham, N. C., on Saturday and 5th Sunday in March 1929, 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.

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.

EASTERN LITTLE RIVER UNION.

The next session of the Eastern Little River Union will meet with Union Church Johnston Co., N. C., on Saturday and 5th Sunday in March, 1929.

Eld. E. F. Pearce is appointed to preach the introductory sermon and Elder J. T. Collier his alternate.

Brothers, sisters, friends and especially ministers are cordially invited to attend this union meeting.

Yours in hope,
J. A. BATTEN, Union Clerk.

ELDER N. H. HARRISON

Elder N. H. Harrison of Pinetown, North Carolina will preach the Lord willing.

Saturday and fifth Sunday in March, Tyson's Union Meeting.

Fremont, March 31st., Sunday night.

Memorial April 1st, Monday.

Pittman's Grove April the second Tuesday.

Upper Black Creek, April the 3d Wednesday.

Scott's April the 4th Thursday.

Contentnea April the 5th Friday.

Lower Black Creek April the sixth Saturday.

Autrey's Creek Sunday April the 7th.

Wilson Sunday night April the 7th.

Monday April the 8th Pleasant Hill.

Tuesday, April the 9th Upper Town Creek.

Tuesday night, April the 9th, Farmville.

Wednesday, April 10th., Red Banks.

Thursday, April the 11th., Hancock's.

Thursday night, April the 11th Kinston.

Friday night, Snow Hill.

Saturday and second Sunday Mewborn's.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXII.

APRIL 1, 1929

No. 10

DAVID ANOINTED KING.

And it came to pass after this, that David enquired of the Lord, saying, Shall I go up into any of the cities of Judah? And the Lord said unto him, go up. And David said, Whither shall I go up? And he said unto Hebron.

So David went up thither, and his two wives also, Abinoam the Jezreelite and Abigail Nabal's wife the Carmelite.

And his men that were with him did David's bidding, every man with his household: and they dwelt in the cities of Hebron.

And the men of Judah came and there they anointed David king over the House of Judah. And they told David saying that the men of Jabesh-Gilead were they that buried Saul.

And David sent messengers unto the men in Jabesh-Gilead and said unto them, blessed be ye of the Lord, that ye have shewed this kindness unto your lord, even unto Saul and have buried him.

And now the Lord shew kindness and truth unto you: and I also will requite you with this kindness because ye have done this thing. Therefore now let your hands be strengthened and be ye valiant: for your master Saul is dead; and also the house of Judah has anointed me king over them.—2 Samuel, 2:1-7.

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

THE SEALED, AND THE ROBED.

In the first eight verses of seventh chapter of Revelations, tells of the sealing, in their foreheads by the Angel of God, of 144 thousand of the children of Israel; 12 thousand of each tribe were sealed. All the sealed appear to have been Israelites; and this sealing indicated their election to salvation. As it appears there were no Gentiles among them, it would leave them out: of which nation we are. This would be very discouraging to Gentiles were it not for what is related in subsequent parts of this chapter. The 19 verse says, "After this I beheld, and lo, a great multitude, which no man could number, of all nations and kindreds, and peoples, and tongues, stood before the throne, and before the Lamb, clothed in white robes and palms in their hands." Be it remembered that this was a vision revealed to John on the Isle of Patmos, a small island in the Mediterranean sea, west of Jerusalem; and who was in the spirit on the Lord's day; his words are prophetic and much of it highly figurative, and applies to the past, present and future of the Jewish and Gentile nations. Note 13 and 14 verses: "And one of the Elders answered and said unto me, what are these which are arrayed in the white robes? And whence came they? And I said unto him, Sir, thou knowest. And he said unto me, these are they which came

out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." The "robed" and "sealed" seem to have much import, especially the robed in christian experience, if so be we are clothed in like robes as they were, and washed and made white in the blood of the Lamb, who by the shedding of his blood, took "away the sin of the world."

In considering these who were thus arrayed many questions arise, among them are: Who were the people of the multitude arrayed in white robes? Where were they when John in prophetic vision beheld them? What were those robes? When were they received? Were they clean when received? If so, why did they need washing? How were they washed by the people who were arrayed in robes? Was their salvation attained by the washing of their robes by them in the blood of the Lamb? The multitude arrayed in white robes were Gentiles. They were gathered from every nation, kindred and tongue, including Israelites not among the sealed. The sealed were distinguished by a mark in their foreheads. When John viewed this throng of robed people they seemed to be in immortal glory. This appears to be a prophetic vision; and if so, was not then accomplished, but was a vivid picture to him of what should be. There are some brethren who believe that John saw

the actual throne of God, and that the robed multitude were cumulative; that all the redeemed were not they being yet unborn, nor received their robes. But it appears to me that each possessed this robe. What was it? Did any have this literally in his natural life? If it could be known what it is, then it could be determined with reasonable certainty whether it is given his people in a general way in their natural being in this life, or is it received by them spiritually? They washed their robes and made them white in the blood of the Lamb. How could they have access to the blood of the Lamb, if not vitally in Him? Are any by nature thus in Christ? Certainly not. Here let me state that a robe is a covering, a garment worn about a person like a mantle. From the teaching of the scriptures and an experimental knowledge of the christian religion, I am persuaded that the robe is the love of Christ and the Church which envelops their souls like a garment in this life, being born of water and the Spirit, and have entered into his kingdom as sons of God. The cloak of charity suffereth long, and is kind, envieth not, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things (in Christ), which never faileth. 1 Cor. 13:4-6. What a beautiful robe to adorn his people! Such is manifested here in time. Now, may it not become tarnished and spotted, and the robe soiled somewhat, at least need some stirring up and cleansing during our pilgrimage? In Rom.

7th., Chapter, Paul gives a good account of himself as a dual creature, both as to his fleshly and spiritual state. He says, "I find a law (law of his life) that when I would do good, evil is present with me. For the good I would, I do not; but the evil which I would not that I do. For I delight in the law of God after the inward man." Then summing up the matter, he exclaimed, "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 the mind I myself serve the law of God; but with the flesh the law of sin." But when one's robe becomes so defiled it must be washed, not by law righteousness, or creature works, but figuratively speaking in the blood of Jesus Christ, by intense godly repentance. Peter wept bitterly after he denied his Lord. Hear the poet with a like experience: "Jesus let thy pitying eye, Call back a wandering sheep, False to thee like Peter; I would fain like Peter weep. Let me be by grace restored, On me be all long suffering shown. Turn and look upon me Lord, And break my heart of stone." This washing must be in Christ; and in penance for our sins and transgressions; our faith looks to him only for cleansing virtue. John in his first epistle says: "If we say we have fellowship with him (God) 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." Again, If we confess our sins, he is faithful and just to forgive us our sins, and to

cleanse us from all unrighteousness." "If we say we have not sinned, we make him a liar, and his word is not in us;" for we are by nature sinners. Paul said that Christ Jesus came to save sinners, "Of whom I am chief." 1 Tim. 1:15. Those who were arrayed in white robes had sinned, but it is declared that they had washed their robes and made them white in the blood of the Lamb. Who is there among us that have not both seen and felt the effects of it in the church and out? The Primitive Baptists wish to see it in or on an applicant for membership before he is received into the union of the church. It is a shining robe of love and righteousness most beautiful to behold in any one.

How good and pleasant, when brethren dwell together in peace and union in the church, when each one esteems his brethren as the excellent of the earth, worshiping in spirit and in truth, in unspeakable happiness. The prophet Isaiah must have had the same pleasing view, when he said "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and a bride adorneth herself with her jewels." Should our robes be stained by acts of unrighteousness, or by acts of uncharitableness in this state? How glorious the joy when our faith works by love, so we are enabled to wash our robes in his blood. To thus wash our robes we must forsake such lines as living after the flesh, and walk after the spirit. Paul instructed the

church at Corinth to turn over the fornicator to Satan "for the destruction of the flesh that the spirit might be saved in the day of the Lord Jesus Christ." This brought the guilty to over much sorrow, and brought to wash his robe in penitence. We must remember that, if we are sons, we are subject to chastisement for our every transgression. Paul delivered Hymenaeus and Alexander to Satan that they might "learn not to be blasphemers." These are left on record to show the workings of the Spirit of God among his people. If we possess these robes we should know about them and how they are to be washed when tarnished. Surely it is while we tabernacle in clay is the time for cleansing; for nothing unclean can enter into the glorified state. John also saw that joy that is not carnal, and that state, "where they shall hunger no more, neither thirst more; neither the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them and lead them unto living fountains of waters, and God shall wipe away all tears from their eyes." Such are the wonderful promises to the robed. Ought we not to have a great desire to have clean robes? May I not say in the translation of the children of God to where John saw them, their robes took on a tangible form of shining beauty: what the figurative intangible meant to the real robe? Yea, from that which is mixed with the earthly and mortal to that which is heavenly and immortal; for we have the testimony that this mortal, at that day, shall put on immortality, and this corruptible shall put on incorruption. How I have longed

for that state of existence, where even the shadow of death is not seen or felt, and with no inclination toward corruptible things; and more so, as the evening shades of my ninetyeth year has nearly closed, with nothing here to court my stay, since my life companion, and many of the dear ones have been called to eternal glory.

I once in my Christian life, in the night time, whether in a dream or in a vision, I do not know, found myself in a place of peace and unspeakable love among God's people, a state of being entirely unknown to me in this life. If a dream, it was not by reflex action of my brain, for I had never known anything like it before; but it gave me a foretaste of what is in store for God's people in glory. I rejoice in the fact that the salvation of the saints does not depend on their washing their robes white in the blood of the Lamb. Hear Paul to the church at Ephesus: "For by grace are ye saved, through faith (now); and that not of yourselves; it is the gift of God; not of works lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Eph. 2:8, 9, 1. He also told the church at Phillippi to, "work out your own salvation with fear and trembling; for it is God which worketh (not worked) in you both to will and to do of his good pleasure.—Phil. 2: 12, 13. How could they work what they did not have? They could not have washed robes they did not have. But having salvation they could not have the joy and good of it, if they did not work or if they

neglected it. Faith without works is dead. A live faith works by love. The love of God constrains me, says Paul. Our Father never made salvation conditional on the part of his people. Jesus said, "All that the Father giveth me shall come to me." Again, "No man can come to me, except the Father which sent me draw him." Their staying with him is not dependent upon conditions, for they are kept by the power of God. Robes were given with no condition as to saints retaining them; in fact, the robes became, as it were, a part of the persons receiving them. Similar to eternal life which is an element of the person to whom it is given. Eternal life is also unconditional, for Jesus says they shall never perish. It is clear that those who possessed robes were created in Christ unto good works, and ordained of God to walk in him; and had, accordingly washed their robes and made them white in the blood of the Lamb. Therefore, maintain good works.

Those arrayed in white robes had come out of great tribulation; and suffered all manner of persecution for Jesus' sake. In the early days of the church they were persecuted by the Jews; and in the middle ages a million of the old Primitive church were murdered by commercialized religionists; and, in the latter days, though in a free country, they are ostracized by the same kind of religionists, but now call themselves Christians. The robed saints are yet going through tribulation. When John wrote his 1st epistle A. D. 90, he exclaimed, "Behold what manner of love the father hath bestowed upon us, that we should be called the

sons of God; therefore the world knoweth not us, because it knew not him. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; and shall see him as he is. And every man that hath his hope in him purifieth himself, even as he is pure." This letter is addressed to the saints of God in general, and he declared they were then the sons of God, and the world did not know them (as sons of God) neither did it know Jesus Christ as the son of God.

In the year A. D. 96 John was banished to the Isle of Patmos. On the Lord's day, a day of worship, he was in the spirit, saw and heard in a vision, the wonderful things that are to be enjoyed by the children of God in the future life; among them he saw the sealed and robed saints; and in seventh chapter they are brought in juxta-position. Then in the fourteenth chapter he refers to the sealed as follows: "And I looked, and lo a Lamb stood on Mount Zion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps; and they sung as it were a new song before the throne and before four beasts, and the elders; and no man could learn that song but the hundred and forty and four thousand which were redeemed from the earth." This shows the sealing was by the Father's name written in their foreheads. And being redeemed from the earth shows that John saw them in im-

mortal glory. The robed saints no doubt continue their shouts of praise to God and the Lamb. The singing of a new song has appealed to me sensibly since. Some thirty-five years ago I had a remarkable dream of a new song I could not learn, though it affected me wonderfully. One night I dreamed my lately married daughter and husband, together with a boy and girl whom I knew, were on a board platform some thirty feet high in a large oak tree near my home, which they had reached by a ladder, and were singing; and they sung a new song I had never heard, which was inexpressibly sweet and glorious. I clapped my hands and shouted, "glory to God." Even now the tones of that song remain with me, I could not learn the song. The scope of our finite minds cannot grasp the wonder of the "new song," which John portrays, in the following words: "I heard a voice from heaven, as the voice of many waters, and as the voice of great thunder." How often my soul has rejoiced when the saints in church worship have sung, "Amazing grace how sweet the sound," and "there is a fountain filled with blood," and "Nearer My God to Thee," or "O, sing to me of Jesus." There is a great virtue in singing when it means real praise to God for his mercy and goodness. David said, "Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness. For his anger endureth but a moment; in his favor is life; weeping may endure for a night, but joy cometh in the morning."—Psalms 30:4, 5.

I have to leave out many things

connected with this subject, lest I may make this article too long. While Jesus assures his people that they shall be crowned with a robe of joy and righteousness in the glory world, he would let them know, also that in the world they shall have tribulation, and his "peace:" but said, "Be of good cheer, I have overcome the world." John 16:33. May we not hope that when the night is past, we may have "joy in the morning," with that "great multitude, which no man could number of all nations before the throne, and before the Lamb, clothed in white robes, and palms in their hands," praising the three-one-God, to whom be power, honor and glory for ever and ever. Farewell dear kindred in and out of the church.

F. M. Sutton,
Garden City, Kansas.

Remarks

Elder Sutton is near his ninetieth birth day, and is and has been wonderfully blessed in matters pertaining to God and his kingdom. We trust our readers may get strength and comfort in reading the above message.

M. L. GILBERT.

CONTEND FOR BIBLE TRUTHS.

Dear Brother Gold:

Enclosed money order for \$3.00 for which credit me with two dollars and send Landmark to Elder Hampton Evans, Mullens, W. Va., for the other dollar.

I am well pleased with the Landmark. Sincerely hope each article printed in its columns will be free from prejudice, and I believe they have been for quite awhile. We are all imperfect creatures and we should all be willing to look over

the slips and failings of one another and not make a brother an offender for a word, each striving for things that make for peace. Contend for the Bible truths, use as near as we can at all times, Bible expressions and in this way God's little children will be fed and comforted. I have been to several of our Associations at different times, and love to visit among them and have them visit our churches. When they can come preaching the truth, and have the cause at heart, but when Elders come to visit, bringing confusion, we don't feel at all satisfied with them. I don't think it best when brethren have trouble among themselves over doctrine or practice, to go to other churches and associations, wanting them to take sides with them. Let each association keep its troubles at home. I don't believe it is beneficial to the Baptist cause to even print articles of strife and confusion that arise among our people.

I often think of Paul's testimony when he says though we have ten thousand instructors in Christ, yet but few brothers. Any true natural father would rush into the flames to rescue his children if they were in great danger of being burned up, and I am made to believe the true fathers in Israel today will be willing to suffer long, rather than see God's little children confused and divided; our desire will ever be, if prompted by the Lord, for our churches and associations to remain united.

May God's mercy be extended to each of us and his Grace bestowed upon us, is the desire of your imperfect brother,

S. L. WOOD,

A PRESBYTERY.

A Presbytery consisting of Elders Samuel McMillan, L. T. Tucker, D. P. Broadway and H. S. Williams, and Deacons J. A. Williams, R. F. Snider, A. G. Yarborough, Lee Smith, Branscom Snider, J. T. Vanhoy, B. I. Harrison, Lee Snider, R. F. Strange, C. B. Owens were called to meet with the church at Lexington by request of Sister Nettie Godfrey, she being the only member of this church. This presbytery was called to assist her in receiving letters of dismissal from Sister churches, who desire to become members of this church at Lexington.

First: The meeting was opened by praise and prayer by Elder L. T. Tucker.

Second: The Presbytery was organized by electing—

Elder Samuel McMillan—Moderator.

C. B. Owens—Clerk.

Third: Called for letters who desired to become a member of this church when Bro. A. T. Towley from Mt. Vernon, Sister Lucy Ann Trouthan and Delia Hoskins from Pine M. House, Sister Fannie Craft from Princeton presented their letters and were received.

Fourth: This presbytery pronounced this body in order and orthodox, and in our judgment are capacitated to keep house in Gospel order.

Samuel McMillan, Moderator

C. B. Owens, Clerk.

P. S.—By request of this presbytery and the church at Lexington, I am sending the above proceedings for publication in the Landmark in order that all orderly Baptists will know of the condition of the church

of Lexington, N. C. An invitation is extended and would be glad to see all visiting preachers, who are in order, visit the church, as we feel like this place has been dedicated for the worship of God by God Himself.

Yours in hope,

Elder H. S. Williams.

AN OMISSION.

On page 116 of Zion's Landmark there is a dreadful omission of a few words of the text of scripture Rom. 6-14.

It should read,

"Sin shall not have dominion over you: for ye are not under the law, but under grace."

Frederick W. Keene.

ANNOUNCEMENT.

Brother J. J. Whitley has been appointed Clerk and Treasurer of the church at Durham, succeeding the late beloved brother M. G. Markham who served that church so faithfully and so long and who has been called to his reward.

RESOLUTIONS OF RESPECT.

Since our last meeting the Lord has visited our little flock and taken from us Brother and Deacon J. J. H. Perkins and Sister Eva Oakley Perkins.

First. We feel that in the death of Brother and Sister Perkins, the church at Roxboro has sustained a great loss.

Second. We extend to the bereaved families our heartfelt sympathy in the sad hour of bereavement and we feel sure that our loss is their eternal gain. We hope by the grace of God to meet them where parting will be no more.

Third. That a copy of these resolutions will be recorded on our church record, a copy sent to the families, a copy to Zion's Landmark and one to our county paper for publication.

Done by order of conference February meeting, 1929, Roxboro, N. C.

Elder J. A. Herndon, Moderator
F. D. Long, 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.

VOL. LXII.

No. 10

Entered at the postoffice at Wilson
as second class matter

WILSON, N. C., APRIL 1, 1929

JESUS AND THE PUBLICANS AND SINNERS.

A man is usually judged by the company he keeps. The scribes and pharisees, who felt to be better than publicans and sinners, were displeased with the Lord because of his association and kindness toward the class of people known as publicans and sinners.

Publicans were farmers, tax gatherers, etc., and were regarded by the scribes and pharisees as being apostates and traitors because of their frequent intercourse with the heathen. This class, though excommunicated, by the religious order of the day, furnished some of the earliest disciples both of John the Baptist and of our Lord. Jesus knew the hearts of men and was not deceived as to the true character of his chosen disciples nor as to the character of His persecutors.

The scribes and pharisees seeing

the Lord as he sat at meat, with many publicans and sinners, who came and sat down with Him and His disciples, asked of His disciples, "Why eateth your Master with publicans and sinners?" Jesus said unto them, "THEY THAT BE WHOLE NEED NOT A PHYSICIAN; but they that are SICK; but go ye and learn what that meaneth, 'I WILL HAVE MERCY and not SACRIFICE; for I am not come to call the righteous; but (to call) SINNERS TO REPENTANCE.'"

Jesus loved the broken and contrite spirit. Though the scribes and pharisees were better, in their own estimation, than the lower class, as they regarded the publicans and sinners, we read of the pharisee and the publican who stood up in the Temple to pray. The manner of approach was the same but the spirit of the prayer was very different. The publican went away justified rather than the other.

Through much persecution, Jesus went His way doing good to many poor, sick, halt, maimed and blind people, and though, in the service of God His Father, he was made to suffer all kinds of indignities; but when He was reviled He reviled not again, and was truly THE MAN OF SORROWS and ACQUAINTED WITH GRIEF.

On one occasion he said unto the scribes and pharisees, That; "The publicans and harlots go into the kingdom of God before you." For John came unto you in the way of righteousness, and ye believed him not; but the publicans and harlots believed him.

When Jesus came upon those who were stoning the poor woman

taken in adultery, He said, "Let him that is without sin cast the first stone." He stooped down and wrote in the sand, and they all departed, and doubtless were glad of an opportunity to depart without having to meet his searching eye. When He stood up he said, "Woman where art thine accusers?" She answered no man hath condemned me. He said, neither do I condemn thee, go, and sin no more." I wonder what He thinks (for all things are open before His all seeing eye) of people, now, who show by their conversation and conduct that they are not interested in the return of prodigal sons or in "allowing those who are in their class and good graces to sit at meat or in any way associate with publicans and sinners. Jesus said "There is more joy in heaven over one repenting sinner than over ninety and nine just persons, that need not repentance." Jesus went into the Temple, into the synagogues, and into the midst of the multitudes, and did the work His Father gave him to do. He came not to do His own will; but to do the will of his Father. He went to his own, to the jews, and they received him not; but the common people heard him gladly.

To the twelve disciples, He said 'As ye go preach, saying the kingdom of heaven is at hand, and whosoever shall not receive you, nor hear your words, when ye depart from that house or city, shake off the dust of your feet.' "For ye shall not have gone over the cities of Israel until the Son of Man be come." "The disciple is not above his Master, nor the servant above his Lord." "It is enough for the disciple to be as his master

and the servant as his Lord." "If they called the master of the house Be-el-ze-bub how much more shall they call them of His Household."

Jesus—the sinless one—with no love for sin, was and is the sinners friend; but he did not please the multitude. Those who are led by His spirit and seek peace and try humbly to follow his examples will meet persecution. The servant is not greater than His Lord. We read "If ye suffer with Him, ye shall also reign with Him."

Publicans were as good by nature and no better than those who looked down upon them, all sinners; but those who were made whole by the imputed righteousness of Jesus Christ, were the more greatly persecuted. From Bible history it seems quite certain that Matthew, Mark and Luke were all put to death, John being the only one of the evangelists who died a natural death. It seems very true also that six at least of the twelve disciples were put to death, barring Judas who put himself to death. One might say, if the Lord has all power, why such a fate for his chosen and beloved followers? Hidden things belong to God. Revealed things to men. If death to them was but the opening of the gate of eternal life, then; the change was great gain.

Jesus wept with those who wept. He rejoiced in spirit with those who rejoiced. A truly sympathising Saviour, in whom guile was not found. Yet, the sinless one became sin for us. He loved His own—tohugh sin-defiled, and will present them who were, are and will ever be the objects of His mercy, the travail of His soul, the purchase of His blood, all made white

by the cleansing virtue of His sinless sacrificial death.

Paul, who felt to be the chief of sinners, said "Brethren be not children in understanding; howbeit, in malice, be ye children; but in understanding be men. "And continuing, said, "God is not the author of confusion, but of peace, as in all CHURCHES of the saints."

If peace like a river flows from beneath the throne of God and the Lamb, watering the garden of His Grace, to God and to Christ be all the glory and praise.

If, on the other hand, confusion is found in the churches, Paul says God is not the author of it. "God is light and in him no darkness at all." "The wages of sin is death; but the gift of God is eternal life." Therefore, we read, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18.

Publicans and sinners, hope thou in God and in Christ who hath made intercession for thee with groanings that could not be uttered.

"As ye have borne the image of the earthy, ye shall also bear the image of the heavenly. Death hath been swallowed up in victory, therefore Paul says, O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, the strength of sin is the law; but thanks be to God who giveth us the victory, through our Lord Jesus Christ. Victory over sin, over death and the grave.

In war we long for victory. In the warfare, the flesh against the spirit, there is no final peace until we arise with all things made new,

in Christ, when He shall say to the Father behold I and the children thou hast given me

We are glad to say that we believe that glad company will embrace and present the redeemed of the Lord of every nation, kindred, tongue and people, who have washed their robes in the blood of the Lamb, without the loss of one who has felt the need of a saviour's love and hath implored his mercy.

Yours in hope,

O. J. DENNY.

LOOK UPON ZION.—Isaiah 33:20

What a contrast now to what it was when the prophet first looked upon "the city of solemnities," or when by faith you saw it, "a quiet habitation"? One needs not a microscope to see that Zion's sky is not everywhere clear and peaceful, but clouds and storms threaten its once lovely resting place. Much distress prevails, and party spirit is rampant. All of which has created a coldness which has benumbed many, who but a short while ago were full of love and zeal. When saints meet for worship, they, for the most part, talk of weather, hard times and current events of the day, perchance some controversial point of doctrine is broached that some one nearby or at a distance has advocated or condemned, then combatants show zeal and interest in a war of words, that the meeting seems to have degenerated more like a tap-room broil than for service and worship of God.

Often brethren say, would that saints were like they were in the Apostolic days, or even like they were in the days of our fathers as if they of the long ago were of super-

lative quality that do not now exist and may never again.

But the history of the church in the Apostolic days, and all along down to our fathers' time show that while some had great grace, all had much nature, and interspersed among some were of the vilest characters. The church has never been perfect in any age, and never will be while in mortality. Unquestionably, there are some just as true, good and faithful men and women in the church today, as have been in it at any time; but it is obvious that not so many according to the number of people are seeking Zion's courts, satisfied with the goodness of her house and her holy temple as in other ages. There must be a cause. Is it not because some of our leaders are vainly warring and striving about things they do not know and have not a thus saith the Lord? Brethren have no contention about matters they know. One among the most humble and noble brethren I ever knew, quit the church to which he was a member some twenty years ago, because his brethren wrangled, non-fellowshipped and divided over the doctrines of "Absolute predestination of all things," and "one salvation"; and "limited predestination" and "two salvations." Nothing since the date of about 1832, when the doctrine of general atonement and other Arminian doctrine took from the church so many good brethren, have so confounded and subverted, driving from and keeping out of our ranks so many of God's little ones as the above new coined, unscriptural expressions, which would require page after page of explanation that the tenets

of either were orthodox. Such contentions have raised bars of non-fellowship, division and destroyed the peace and joy of thousands of good brethren. Some brethren are non-fellowshipping those who preach with either tenet. Even when an apostle forbid a certain one to preach, Jesus said, "Forbid him not; for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part."—Mark 9:39, 40. Note the spirit of Paul when it was needful to rebuke the church at Corinth, because she held in membership ungodly members, and he did so, not in a self-exalted spirit, but "out of much affliction and anguish of heart with many tears"; and when his brotherly reproof bore fruits of repentance, he was filled with comfort, and was exceedingly joyful in all his tribulation." What an example of brother discipline! Not one church in apostolic days was non-fellowshipped because some of her members were disorderly or unsound in faith. Is it not strange that brethren who know the weakness of man cannot bear with a brother or a church long enough to bestow gospel labor, before he declares non-fellowship? "If ye bite and devour one another, take heed that ye be not consumed one of another."—Gal. 5:15. Does such a spirit indicate a want of vital love and godliness? "Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth."—Luke 11:17.

Love and fellowship among brethren are so allied to peace in the soul, that it would seem even

hypocritical to talk of peace with God when warring with one another. Why cannot dear brethren be content to use the form of sound speech? Do we not believe that God moved holy men to use proper language? Shall we presume to say that uninspired men can improve what is inspired by the Holy Spirit? Who is there among our brethren, that are denominated "absoluters," or those denominated "Limited" predestinarians, that cannot endorse Paul, thinking his affirmation too weak, or too strong? "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Eph. 1:11. Again, what a bone of contention is there some brethren respecting gospel or spiritual salvation—one party saying there is but "one salvation," and the other party saying there are "two salvations." The Bible says neither one nor the other. The word should be the man of our counsel, and all be willing to "speak as the oracles of God." Brethren are at war about what neither Christ nor the Apostles said. Why not declare against these, instead of one another, if you are not satisfied with what they have written? Why not heed the admonition of Peter? "Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called; that ye should inherit a blessing."—1 Peter 3:8, 9. No true church member would dispute the truth of Paul's statement,

"We know that all things work together for good to them that love God, to them who are the called according to his purpose."—Rom. 8:28. None will deny what Jesus said, "Without me ye can do nothing."—John 15:5. "For by grace are ye saved (present tense) through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast."—Eph. 2:8, 9. No one will deny but what God's children have many deliverances, or that there are many facies of salvation, but the scriptures teach that it is all by grace and that it is God that worketh in them to will and to do. Is not the word of God, my brethren, better basis of agreement than any formula that any uninspired men might make? I have stated the flimsy issues respecting the doctrinal differences of our people, and beg you to accept the Bible doctrine that the church be one—undivided, indeed, the light of the world. There are some petty issues in practice that have separated good brethren. For the sake of peace and union why are not brethren willing to give up that practice that is more or less after the world, which are distasteful to the rank, and file of our people, and serve and worship God after the order of the Apostles and in the manner of our fathers?

Now, for the sake of peace and union in the church of God, will not our brethren be willing to sacrifice everything but truth and conscience? May we not seek the things that make for peace and unity in the church with an unselfish spirit divested of that strife that brings confusion. Let us not

seek to force our opinions on our brethren, or dominate the church, as if we were right and the rest wrong; and may we be led by the spirit of Truth to preserve the unity of the spirit in the bonds of love.

Some seem to have such a zeal for the growth of the church and the worship of God, as to urge the keeping of the precepts and obeying the ordinances for reward, in a spirit so legal, a temper so warm, that grace is out of sight, and the hearer is filled more with a sense of fear and bondage, than of true devotion and worship of God. Brethren in this dark and gloomy day of the Zion of our God, may we be led to the Lord having no confidence in the flesh; and if there should be in us a spirit of strife let it not be about things we do not know, but who is the greatest sinner, and who owes most to the Lord.

M. L. GILBERT.

EDITH ANN LEE

It is with a sad heart that we attempt to write in memory of our dear mother, Edith Ann Lee, born June 30, 1860, in Johnston Co., North Carolina. She died October 23, 1928, making her stay on earth 68 years, 3 months, and 24 days. She was the youngest child of Dallas and Gillai Anna Carroll. Her father died in the Civil War when she was only a small girl. She couldn't remember seeing him but once, and that was when she with her mother and others went to a hospital in Richmond, Va., to see him while sick. He never came home. She, with her mother, two brothers and one sister were left alone to make a living as best they could.

In 1879, she was married to William A. Lee. To this union were born ten children one dying in infancy.

She leaves to mourn her departure her dear husband, one brother G. H. Carroll of Wake Co., N. C., one sister, Mrs. W. L. Johnson, and nine children, as follows: Mrs. G. W. King, Mrs. Claude Stephenson, Mrs. W. A. Williams, G. Willie Lee, Mrs. J. Walter Williams, Mrs. James Langdon, J. Irving Lee, Clarence Lee, and Mrs. Herman Ogburn. All married except J. Irving Lee.

Mother was confined at home about three years before her death. She was in bad health first up and then down until about a year ago she was in bed most all the time. Her sister stayed with her ten months before her death, and was a great help and comfort to us all. Oh, dear mother suffered, but she bore it all so patiently. She said she hoped that she would do her suffering here. I have stood around her and seen her suffer until it seemed she could not live, but when she would get better she said it was right and just, and was willing for God's will to be done. She would often say that she felt she was a burden on her husband and children, but it was a great pleasure for us to be able to wait on her, and she was thankful and appreciative for every little thing done for her by any one. Dear Papa never seemed to tire while waiting upon her. If he was asleep and heard her he was by her side in a few seconds and did everything he could for her. She wanted him to stay with her almost all the time, and he did so, only absenting himself from her when it was absolutely necessary. When we children were small she often expressed her desire to live till we all were grown, then she felt like she wouldn't hate to die, and leave us so bad. The Lord has greatly blessed her through toils and cares of this life together with Papa to rear a large family.

Saturday before the 1st Sunday, in October 1904 she went before the church at Fellowship telling what great things she hoped the Lord had done for her, her great love for the church, and a desire for a home with them. She was gladly received and baptized the next day with Papa and three others by Elder J. T. Coats. She lived and died in full fellowship with all her brethren and sisters. She delighted having the Baptists in her home and did much for them. We feel that she lived a Christian life and left a noble and good example for we children. So please dear brothers and sisters, let us not forget her good advice, kind admonitions and labors of love, spent in our behalf. For her heart's desire and prayer to God was for our life to be so spent as to be an honor to our parents, and possess the meek and humble spirit that becometh a Christian. She often went through heat and cold to help her neighbors and friends in time of need or trouble.

Mother said she felt like the good Lord had shown her many things. I think it was in the winter of 1927. She didn't think she was asleep. We were sitting up with her. She called to us and said she wanted to tell us what she had seen, that it was the prettiest sight she ever saw. She was in Raleigh walking through the Capitol square. To one side of her appeared her two oldest grandsons. (These were Otha and Leigh King, age 24 and 21 years,

who had been dead several years.) They were both dressed and looked alike, but knew each one. They were the prettiest boys she ever saw. She went and knelt down between them, and laid her hands on each one's knee. Then appeared a great shadow over them. The brightness of it glittered like silver. Neither of them spoke, but something seemed to say to her that she couldn't live with them yet, but would shortly. She rose up and it all disappeared.

The doctors said mother had T. B. and a bad heart trouble. She was so sensitive of everything, and felt to know that she couldn't live long. She wanted and prayed to go to sleep never to awake on earth. She felt like she would be at perfect rest when she left this world of trouble.

She often called Papa and us children to her bedside and talked of the goodness and mercies of God, how he had led and protected her and how she wanted us children to live. She said she didn't want to stay here any longer, and would soon be where there would be no sorrow, grief or pain and God wiped all tears away. She was only waiting his summons home, and asked us not to grieve after her any more than we could help.

She planned and told what she wanted done when she died. She requested that her pastor Elder J. P. Tingle and Elders L. H. Stephenson and E. C. Jones have a few words to say at her grave, that her three sons, and three oldest grandsons be pallbearers, and her granddaughters to carry the flowers; then after she was buried before we left the grave for we children to bear up under our grief and sing the song, "Dear Mother's Gone."

Dear mother suffered so much up till about two weeks before she died. She went to sleep and seemed like she was in a kind of stupor. Sometimes we could hardly wake her to take her medicine and nourishment. She grew weaker each day, but when she would arouse, she knew every one and was in her right mind till the end.

On the afternoon before she died I asked her if I might come home and spend the night then I could go back Tuesday. She said, "All right." That was the last word she ever spoke to me. I received a message Tuesday morning that she had fallen asleep as she had prayed so many times to do.

On Wednesday, October 24th., she was gently taken from her home and carried to the family cemetery a short distance from the house. There the large crowd which had gathered paid their last tribute to one they loved. "Rock of Ages" her selected hymn was sung. Then prayer and remarks by Elder J. V. Tingle followed by Elders L. H. Stephenson and E. C. Jones. Each one spoke in a comforting

and feeling way. After which she was gently laid in the grave to await the resurrection morn. Her grave was covered with beautiful floral offerings. Every request of hers was carried out as near as possible.

What is home without Mother? It is so sad to go home and she not there to greet us as she always has. But she is gone, we can no more hear her sweet voice or see her smiling face. Dear Papa looks so sad and lonely. Weep not dear Papa, brothers and sisters as those which have no hope, for we feel like our loss is her eternal gain. From the bright evidence she left behind we feel that she is resting in the arms of her dear Savior in whom she has trusted these many years, and that she is now sleeping the sleep from which none ever wake to weep.

When some tried to sing: "Dear Mother" It seemed more than we could bear to think we could never see her again.

Dear Mother, thou hast left us
For a home beyond the skies,
We hope to meet thee where no
Farewell tears are shed, and
There will be no more good-bys."

Mrs. G. W. King

and

Mrs. James Langdon.

M. G. MARKHAM

"The silver cord is loosed, the golden bowl is broken," and the spirit of our beloved brother "Has returned to the God who gave it." How quiet and peaceful was his passing. The summons came shortly before midnight of Jan. 26th., 1929. Just a few uncomfortable moments, and his spirit was wafted on wings of love, to the portals of perfect peace; there to spend endless ages with the "Saints of God's delight."

Brother Markham's striking personality won for him life-long friends. As a county official, he had few equals, and surely, no superiors. He was strict and attentive to business, and was a faithful citizen of the highest order. Words cannot express how much he will be missed. What of his vacant seat in the church? The loss is irreparable; but we must murmur not—God's hand has dealt the blow; he was taken for some wise purpose and we dare not ask WHY?

He had served the church at Durham as deacon, treasurer, and clerk for ten years, and was appointed Moderator of the Lower Country Line Association last year. Brother Markham was so highly esteemed by his church. All were aware of the fact, that love was the motive power that directed him in church matters, therefore, peace and love joined hands, imbuing him with unbiased judgment; that the Golden Rule could be applied, and all concerned was given: "To keep the unity of

the spirit in the bonds of peace." "Precious in the sight of the Lord is the death of his saints."

Brother Markham did nothing to be seen of men; but when he learned of one, who was in needy circumstances he acted in accordance with the teachings of Christ to wit: "But when thou doest thine alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret, and thy Father which seeth in secret, himself, shall reward thee openly." The following scriptures apply beautifully to his life of usefulness and kindly bearings:

"The hoary head is a crown of glory, if it be found in the way of righteousness."

"He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city."

"Pleasant words are as honeycomb, sweet to the soul, and health to the bones."

"He that handleth a matter wisely shall find good, and whoso trusteth in the Lord, happy is he."

"Understanding is a wellspring of life unto him that hath it."

"The heart of the wise teacheth his mouth, and addeth learning to his lips."

"The lot is cast into the lap, but the whole disposing, thereof is of the Lord."

Doubtless the Lord gave to our dear Brother Markham the qualifications of a deacon, and clerk; which proved to be a blessed "lot"—"Cast into his lap" for the welfare of the church. His life's epistle is recorded in the hearts of the brethren, who knew and loved him; and will be an inspiration to them. Also to his beloved wife, his son and daughter; and to his grandchildren. May the strong arm of the Lord keep this dear bereaved family within His "walls and bulwarks" of loving protection; and at last, bear them, safely beyond this vale of woe to "One" of celestial love and peace, where parting shall be no more, in a world that shall never end.

The period Time, to him is past

As if 'twere never known,
He's reached the blessed realms at last
Beside the Father's throne.

No pain, nor sorrow, toll nor care
Can ever reach that shore,
But undisturbed while seated there,
And naught but pleasure know.

How sweet, how peaceful, and serene,
Must be his happy lot;
Beholding "Fields of living green
And earthly things forgot."

O! may our feet pursue the way
Our loving brother led;
With love, and confidence obey
The counsels of the dead.

Submitted in love,
LIZZIE HOLDEN GARRARD.

MRS. BETTIE MOORE.

Whereas, God in His infinite wisdom has removed by death our beloved Sister Bettie Moore, Therefore be it

Resolved 1st, That in her death the Church of Robersonville has lost a good and lovely sister, and one we believe God has taken unto Himself, for we believe she was taught of God.

Resolved 2nd, That we bow in humble submission to the Will of Him who rules in the armies of heaven and none can stay His hand, and who worketh all things after the council of His own Will.

Resolved 3rd, That we deeply sympathize with the bereaved family in their sad hour of bereavement, and trust that they may be enabled, by Jesus Christ, to put their whole trust in God, Who is the author and finisher of our faith.

Resolved 4th, That a copy of these resolutions be spread on our Church minutes, a copy sent to the bereaved family, and a copy sent to Zion's Landmark for publication.

Done by order of the Church while in conference on first Saturday in January, 1929.

Eld. B. S. Cowin, Moderator,
J. L. Robertson
Mrs. Carrie Roberson,
Committee.

RESOLUTIONS OF RESPECT.

Resolutions of Respect for Sister Margaret L. Dupree.

Whereas, the all-wise Heavenly Father has seen fit to remove from our midst, by death our much beloved sister, Margaret L. Dupree, Sister Dupree was born April 6th, 1847, and died November 7, 1928, making her stay on earth 81 years, 7 months and 1 day. She joined the church in May 1875 and was baptized by her beloved pastor Elder Moore Stephenson.

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, and all that were near and dear to her.

Whereas the Church has lost a faithful member, although she was never able to fill her seat, but would always send her love to the church, and would write as long as she was able. Sister Dupree was afflicted nearly all her life. Further, resolved that a copy be spread on our church record and a copy be sent Zion's Landmark for publication.

Done by order of church in conference, Saturday, Dec. 15, 1928.

Elder L. H. Stephenson, Moderator
Alex Dupree, Church Clerk.

J. T. LEWIS.

Brother Lewis was born Sept. 6, 1888 and lived a quiet and useful life. He received a sweet hope in the Lord Jesus in the prime of life and anited with the Meadow church May 22, 1915. The church soon noticed his sterling qualities and ordained him to the office of a deacon, June 23, 1918, which place he filled with credit to himself and church until called to his eternal reward.

Brother Lewis left a devoted and consecrated wife and six loving children to mourn his departure, James Thomas, Benjamin Franklin, Thomas Raymond, Mary Ellen, Nancy and Rachael, also three sisters and two brothers, Mrs. J. A. Stanfield, Mrs. H. L. Brake, Mrs. Mary Lang, J. R. and Samuel Lewis. The wife has lost a loving and devoted husband, the children a kind and gentle father, the church a faithful member, the community a good neighbor, and the county a substantial citizen.

The funeral services were held from his late residence by the following elders who spoke briefly: J. C. Hooks, D. A. Mewborn, J. A. Monsees, J. B. Roberts and S. B. Deany. I thought Brother Denny's remarks were the most appropriate and comforting I have ever heard. His body was laid to rest in the cemetery at Farmville beneath a mound of beautiful flowers to await the second coming of our Lord.

J. A. Stanfield.

RESOLUTIONS OF MOON'S CREEK

Since it has pleased God in His wisdom to take from us our beloved sister, Virginia A. Wilson, be it resolved:

First:

That, We bow in humble submission to Him who never makes any mistakes, but works all things together for the good of His little ones, and to His own glory.

Second:

That, We the church at Moon's Creek, keenly feel the loss of our dear sister, who had been a faithful member for more than forty years; yet we rejoice in Spirit, that our earthly loss is her Heavenly gain. In her passing, not only the church lost a lovely member but the community an esteemed and faithful friend.

Third:

That we extend to the bereaved ones our sincere sympathy pointing them to the One in whom she trusted who alone can give them comfort.

Fourth:

That these resolutions be recorded in our church book, a copy sent to the family, and a copy to the "Lone Pilgrim" and "Landmark," also one to our county paper for publication.

W. R. DODD, Pastor,
MRS. BELLE NEAL, Clerk.

BLACK CREEK UNION

Please observe the next Black Creek Primitive Baptist Union will be held with

the Church at Pittman Grove near Kenly Saturday and fifth Sunday in March, 1929. All that have a mind to come are invited, ministers especially.

LEE POPE, C. C.
Kenly, N. C., R. 4., March 13, 1929.

BEAR CREEK ASSOCIATION.

By mutual consent and agreement the 1929 Spring Session of the Bear Creek Association has been changed from Herrin's Grove, to Clark's Grove Church, therefore all concerned will notice the following and be governed accordingly.

The Forty Fifth Spring Session of the Bear Creek Primitive Baptist Association will convene with the church at Clark's Grove, Stanly County, N. C., one mile South of Stanfield between Charlotte and Norwood on the Norfolk and Southern Railroad, commencing on Saturday before first Sunday in May, 1929. Elder Oscar Broom is appointed to preach the introductory sermon. Elder J. A. Eady is his alternate. A cordial invitation to ministers, brethren, sisters, and friends to attend. Those coming on railroad come to Stanfield, N. C. Notify in advance Brother G. W. Barbee at Midland, N. C., or Mr. George Furr or Mr. Ellis Williams, both of Stanfield and you will be cared for. Good automobile roads in all directions. Those coming on hard surface road from Charlotte or Albemarle should leave hard surface at Locust Level and go south by Stanfield.

Elder W. C. Edwards, Moderator,
Wingate, N. C.

J. W. Jones, Clerk,
Peachland, N. C.

ELDER J. T. WILLIAMS WILL PREACH

Newport, March 25th.
Hadnott's Creek, March 26th.
White Oak, March 27th.
Northeast, March 28th.
Southwest, March 29.
Muddy Creek, Sat. and 5th Sunday,
March 30 and 31.
Sand Hill, April the 1st.
Sloans Chapel, April 2.
Cypress Creek, April 3.
Bay, April 5.
Yopps, April 6.
Stump Sound, April 7.
Wilmington, April 8.
Then to the Mill Branch Association.
Tabor, April 9.
Mill Branch, April 10.
Pireway, April 11.
Bethel, April 12.
Pleasant Hill, April 13.
Pee Dee, April 14.
Simpson Creek, April 15.
Black Creek, April 16.

Elder Williams is from Black Creek Association and is a good preacher. Hope the brethren, sisters, and friends will turn out and hear him and look after him.

E. L. POLLARD,
Jacksonville, N. C.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLDSCHOOL BAPTIST

VOL. LXII.

APRIL 15, 1929

No. 11

DAVID GROWS GREAT IN THE LORD.

Then came all the tribes of Israel and came unto Hebron, and spake saying, behold, we are thy bone and thy flesh.

Also in times past, when Saul was king over Israel, thou wast he that leddest out and broughtest in Israel: and the Lord said to thee, thou shalt feed my people Israel, and thou shalt be a father over Israel.

So all the elders of Israel came to the king to Hebron, and King David made a league with them in Hebron before the Lord: and they anointed David king over Israel.

David was thirty years old when he began to reign, and he reigned forty years.

In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah."

—2 Samuel 5:1-6.

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

THE PASSOVER.

(Gospel Standard, London, Eng.)

"And He sendeth forth two of His disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And whosoever he shall go in, say ye to the good man of the house, The Master saith, Where is the guest chamber, where I shall eat the passover with My disciples? And he will show you a large upper room furnished and prepared: there make ready for us."—Mark xiv. 13-15.

My text is a lengthy one; and to understand the subject of it we need some knowledge of the ordinance of the passover, and the intention of the Lord in instituting it. Israel were a typical people; in all their movements, dispensations, and their whole life they were a typical people; typical of spiritual Israel. Unless we are led by the Holy Spirit of God into the mystery and connection of the Old and New Testaments, we shall miss much of the beauty of the former dispensation of God. But His wisdom really shines in it. Also there is a grand and inseparable and sublime beauty in connection with the two Testaments; they make one blessed whole. We must go back for a few moments to the passover. The children of Israel went down into Egypt, and dwelt there for four hundred and thirty years. They grew and increased to such an extent

that, when another king arose who knew not Joseph, he issued an edict commanding all the male infants to be destroyed. Thus the people of God were greatly oppressed and distressed. Straw once given for their work was now withheld, yet the same tale of bricks must be duly delivered. But the time of their deliverance was drawing near; their cries entered into the ear of the Lord, their covenant God. They were afflicted, but God heard their groaning. Then He called Moses, who for forty years had, so to speak, been in exile, and was now feeding the flock of Jethro, his father-in-law, at the backside of the desert; and sent him to deliver the oppressed people. He goes with Aaron, and demands their release. As foretold, Pharaoh refused to let them go. Then the Lord visited Egypt with the most awful judgments that ever befell a nation. It is a terrible thing to oppose God. On the last night of the oppression and sojourn of Israel, the Lord commanded Moses to take a lamb without blemish—typical of the holy Lamb of God—for every house or for as many as could consume it, and kill it. It was only for Israel, for that elect nation; no stranger must eat of it. The blood of the lamb was caught in a basin, then sprinkled on the door posts and lintels of the door of every house of Israel. That was their life—life by the death of another, and

their protection. In the gospel this means the blood of sprinkling on the conscience, whereby sin and condemnation and all terror are removed. This is the Lord's work of redemption.

Also it teaches us that only God can cause us to realize our danger and pray for deliverance; only by His Spirit can we pray acceptably. I have no doubt there are some here who at times feel bondage; you say, "Lord, draw my soul to Thee, that I may realize that Thou art a holy God, and that Thou art my blessed Saviour." For you are quickened, and room is made for mercy and truth, and the keeping of the Passover, to "keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." The glories of the Passover strike the eye of faith, and rivet the soul to Christ, bring about union between the sinner and the Saviour. As we see in Scripture two kingdoms, one of life and glory, the other of death and destruction, so it is in true experience. Sin and grace, the flesh lusting against the spirit, and the spirit against the flesh; and as they are contrary the one to the other, one must overcome and be the death of the other. The way to heaven is hard and difficult, fraught with trouble. The Spirit of God is, in His teachings and operations, separating and discriminating. He makes the Word living and powerful, and "sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and . . . a discerner of the thoughts and intents of the heart." Also He makes the Word a lamp

to the feet and a light to the path. Friends, expect a trying path, expect enemies. But also look for help by the way, and victory in the end. Follow the two men who are going to make ready for the Passover, and you will find the place and the Lord, and eat the Passover. Follow on. But remember it is an unconditional following, not, "Suffer me first to go and bury my father." You may often wonder if the Master is first. O if we could only see Him! If after our weary wanderings, and following the two disciples, we at last come with them to eat the true Passover, even Christ sacrificed for us, all will be well.

LETTER OF ELDER WEBB.

Ashoken, N. Y.

Mr. John D. Gold,
P. D. Gold Publishing Company,
Wilson, N. C.
Dear Mr. Gold:

We are sending the inclosed letter from Elder D. Smith Webb for your disposal. When we saw his name in the Landmark years ago, my mother—whose maiden name was Webb, and a grand-daughter of the late Elder Ephraim Crocker, whose name you will see in Benedict's Baptist History in 1812—and I, began writing him and sister Webb, claiming kin, and never thinking that we should ever see them, but while wife and I were driving down the Shenandoah Valley last October, we were most kindly entertained in the late home of dear Elder Lester and family at Roanoke, and they told us that as we were headed for Raleigh, where we were to visit Elder and Sister Powell, that our "best way was to

go via Hillsville" which we did, and it was then that it occurred to us to visit Elder and Sister Webb—we had never been over the road before—which was surely one lovely trip down valleys and over fine mountains, rivers and streams, but from the plain directions that Elder and Sister Lester and the children gave us—we left their house after an early breakfast and drove in Elder Webb's by mid afternoon, and as we had no time to send them a line to "prepare for the worst", you may be sure that there was a mutual surprise party.

Well, the first thing we knew it was midnight, and we had visited every minute, then sister Webb made wife and I a bed near the big fire place, and next morning we started in again and visited till late at night—altogether on the power-infinite power, mercy and grace of God that saves His people from their sins, and the order and ordinances of the House of the Lord, as we Old Baptists profess to believe and practice it, and it was surely a time never to be forgotten by us, and this letter of Elder Webb's is in reply to further questions that I asked him.

Yours most sincerely,
Everett R. Kinney.

Hillsville, Va.

To Mr. and Mrs. E. R. Kinney,

Ashokan, N. Y.

Dear Brother and Sister Kinney:

Your good letter received last evening. We have enjoyed reading them twice. It is marvelous how we are become so interested in each other; I was glad when I saw your faces—then our love was increased as our faith was unbosomed. Our

acquaintance brought about our fellowship, "all things work together for good, to them that love God" etc.

Brother Kinney, I have baptized around eleven hundred brethren and sisters, and in administering this sacred ordinance, I use special care of workmanship, as one approved unto God—I buried them nicely, as they entrusted themselves into my hands to perform the sacred rite, it was therefore my duty to baptize them after a godly fashion. I never did any botchy work in my baptizing.

Let me tell you and sister Kinney a dream. I dreamed I went to a place by a river side, and the willows lined the bank. I looked in the water that was clear and about three feet deep, and saw a nice school of fish in the water, and there appeared about a thousand people at the scene, and I went in and took out five, clean, nice fish, then went back and got one at a time, until I had eight more, and the people rejoiced aloud and praised God.

I had never seen the place before.

A good brother wrote me to go to a certain Church; there "was a young lady that had T. B. and she desired to join the Church, and wanted me to baptize her." Her father and mother were Baptists—a highly respected family, so I went on Friday to Zion Church, and met a large congregation—the sick sister joined, and two of her sisters, and two of their cousins, making five. They requested me to come back on Monday and baptize them—I went thirteen miles to another Church on Saturday and held communion on Sunday—I announced

the baptizing at Zion for the next day of five, and ventured to say "there will be thirteen," and I could hardly sleep that night lest I had failed, and my sin would find me out, yet my dream had so impressed me.

O! I wished I had not said there would be thirteen—when we arrived at the river side, it was the very place I had dreamed of—I looked into the clear water, about three feet deep, and there were therein a school of nice fish, and around a thousand people present; I baptized the five, and others gave testimony, and I baptized them. I asked to know is there another? and there was a school teacher—brother of the sick sister, looking straight at me, the thought came as if spoken to me "speak to the young man" and I spake to him and he came forward, and talked wonderful, and I baptized him, and the brethren and sisters clapped their hands, and shouted praises to the Lord.

My dream was completely fulfilled, only the thirteen fish were people, and the place was exactly as I saw it in the dream.

This is one of several dreams that I sought to find out, and they proved true. The truth is, that "Jesus is come in the flesh," the moving cause, and in my dreams, which were mine in the flesh, but had a spiritual meaning. The old man dreams, but the new man "Christ in us" sees the vision—yes that is now—"Christ is formed in us the hope of glory," He is the indwelling "faith" of His people, their sanctification and redemption he is their "all in all" now.

D. S. WEBB.

Monday, Feb. 25th.

Brother and Sister Kinney:

I will tell you another dream—In June 1896 I dreamed that the air was full of bees, they were swarming, and one swarm hovered around me as if they wanted me to hive them, and settled on my arm and I hived them. They were lovely bees, that is in the dream.

A young sister wrote me that she and others had joined the Church at Baywood, and desired me to baptize them the 3rd Sunday in New River. We met at the river and I baptized four husbands and their wives. Then fourteen young sisters lined up dressed in white, and I baptized them. The brethren began singing and striking hands. All at once the congregation of Baptists went off into a loud shout—there were hundreds of people there, and around two hundred Baptists, and they—the Baptists, were all shouting at once. They were not habitual shouters—"Heaven came down our souls to greet, and glory crowned the mercy seat."

Dear Brother, and Sister Kinney, I think of that scene as once I was in Heaven, where the glory light of God shined on the subjects of his glorious grace. Baptized twenty two that day, baptized ninety three in two months that summer. The brethren said I baptized twenty two at another Church the second Sunday in July, but I always said I baptized twenty one, for one man did not hold good. With that exception, all that are living now are well established Baptists. When it pleases God to grant a blessed season to His chosen people, in harvest we will find some prickley cockleburrs. It is said—"an enemy hath

done this."

The way these things come about is, the Lord puts his ministers forth, and then goeth before them in the preparation of the hearts of his people, to receive the gospel messages of peace, when delivered with the demonstration of the spirit and power of love. It is a labor of love, and love begets love, "we love Him because He first loved us" "us" is a relative pronoun, including the Apostolic Family, which were chosen of God, in Christ, before the world began, and as we are created in Him, as Jesus said "I in you and you in me" we are thereby set apart unto good works, to know them and to do them—"For me ye know, and the way ye know." We know Him in the way of righteousness, and we know Him in the works assigned unto us to do. We have known, and the way ye know." We are to obey His commandments and do them, that is required of us and no more. We must be exercised by the Spirit, or we cannot do that. I am dependent on the exercise of mind, or I cannot preach, whilst some can preach at any time they please, without any salt or gravy.

God has not called them to feed His sheep and lambs or they would do it. The gospel of Christ has a saving efficacy in it, not a time salvation, but the gospel salvation here in time. A man's preaching should be clean and clear to avoid corruption, and it must have the ingredients of the truth in it, or the flock will starve. Bees must have the God-sent honey dew or rich flowers to get their food and thrive or live. I am about well, but can't expose myself. Bert Woods is getting some wood for us this morning. We had

some in, but it is thick and cloudy, and don't want to get out. Have gotten along splendid, but don't want to go over the ordeal again.

Your unworthy brother,
D. Smith and Lulu Webb.

THE LORD'S DELIVERANCE.

Mrs. Bettie Z. Whitley,

Washington, N. C.

My dear sister in the faith once delivered unto the saints, and that is the faith of God's elect:

Your letters all prove to me that you have that wonderful gift, and having it you live by faith upon the Son of God. And I believe that God has made me a living witness of that faith, for I do love to hear the precious Gospel of the Son of God preached in all of its fulness with nothing added to it and nothing taken from it. Another sweet evidence I have to comfort me is the Christian experiences of the sheep and Lambs of God's dear fold, have been a great comfort to me for 65 years, yes 70 years. I was anxious to hear the Old School Baptists talk on Christian experience, but for some time I didn't seem to care to hear the doctrine talked about, and the old preacher that married my wife and me seldom said very much about predestination. He would preach so sweetly of the love of God and his tender watch-care over them, and the way that he led and instructed them all seemed so plain to me, and I could drink it down so sweetly, and how happy it made me feel. How could I do that if I did not have that most wonderful gift called faith. Blessed are the people that know the joyful sound, often came to my mind. Jesus is the

Great Preacher of all preachers and the Shepherd of his flock, and he says, 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. Isn't that lovely. It is so encouraging to poor, weak and helpless sinners like we feel ourselves to be and our experience makes us lose just such folks. Dead folks not having any such experience have no use for real Bible doctrine nor those that believe it. Why not? Because they are dead in trespasses and in sin. They are to be pitied rather than blamed.

I thought when I experienced the forgiveness of my great load of sins and Jesus was revealed to me as my dear Saviour and Redeemer that it was so plain to me, the way of life and salvation that I could make others see it as I did. But, O how ignorant I was on that point of truth. I soon found that my efforts failed to open their blind eyes. The Lord alone could give them eyes to know and see the blessed truth as it is in Jesus Christ. I often feel like singing,

"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."

I see by the date of your last letter that it was written January 3rd. Since then I have had a very sick spell. It began January the 9th with a terrible pain in my head and face. We called a doctor the fourth day as our home remedies

failed to give any relief from the pain. It was a woman doctor. She said I had a large carbuncle in my head. My mouth was swollen full and my face was a sight. I can never tell what I suffered, neither what I enjoyed on account of the sweet presence of my heavenly Father. It was 8 days before it broke. It broke in 4 places in the roof of my mouth, then in my nose, and then in my left ear. I look upon it as a precious gift of God; for he sanctified it by his spirit in such a way that I could clearly see that it was for my good and his own declarative glory. I seemed to have 2 minds in which I realized great pain in one, and the other in which I was extremely happy in communion in spirit with my heavenly Father. It was a wonderful experience. I may tell you more about it some day. I do consider that every experience in which I experienced untold agony is one of the greatest blessings of my whole life, sanctified by God, the Father.

When you are in trouble and sorrow, remember me.

God bless you and all of yours,
D| M. VAIL.

28 Willard St.,
Binghamton, New York.

UPHOLD THE PRINCIPLES.

P. D. Gold Pub. Co.

Wilson, N. C.

Dear Bro.:

I am sending you check for \$2.00 to renew my subscription to the Landmark for another year. May the Lord direct you to publish same and the Editors may be guided by the holy spirit to continue to uphold the principles the Landmark has stood for, to these many years.

May the contributors be directed by the holy spirit not to engage in any contentions or anything that may cause division or strife among our people. I long to see the time when all our people can come together as one lovely band of brethren, and manifest that great love for one another, see eye to eye and speak the same thing. Let each one seek to get the beam out of our own eye, so that we may see more clearly how to get the mote out of our brother's eye. Let each one of us strive for the things that make for peace. I feel that we should be careful not to wound the feelings of any of our brethren, in other words if we find that by advocating any point of doctrine that it causes confusion we should leave it off. Not press it if we find that it will cause division amongst our people. Paul says if it offends my brethren to eat meat I will eat no more meat while the world stands. I also find or in other words feel, that if we all would follow the teachings of the holy scriptures, a lot of this confusion would be eliminated and peace would reign again amongst all the churches. We should study the scriptures, study to show ourselves approved unto God, ready to be revealed in the last time. We should bridle our tongues for our tongues are unruly members. We talk too much, talk about each other, or in other words if we have anything against a brother, we should go alone to him and reconcile him and if we fail then we are commanded to take one or two more with us. Then if we fail we should tell it to the churches. It is the other way now. We go to some other brother and tell him or

her as the case may be, and they tell some one else and so on, when this is the case it makes us all guilty, and does not settle the matter, only causes the matter to spread. I believe this is the cause of a lot of the confusion amongst our people at this time. May the Lord direct our minds in the right way. Let us abstain from all things that will cause confusion. Let us treat our brother as we would like for him to treat us, and attend to our own business at all times as near as we can, and I am sure we will have enough to do, and a lot of the confusion among us will cease and peace will reign in Zion. May the Lord bless all of us to live in peace with one another through this life, is the desires of this unworthy worm of the dust.

Your brother,
R. D. LANGDON,

Benson, N. C.

GOD ALWAYS PROVIDES.

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

My dear brother in a sweet hope of heaven when done with the trials and sorrows of this life:

It has been on my mind to write you for two or three days as unworthy as I am. Oh! I do wish I could express myself, but I am shut up and with Jeremiah, (if I may compare myself to such an exalted saint) I can't get out. Oh! that I were with Job in days past when the candle of the Lord shone upon me, but most all the time I am groping in darkness now. I can sing, "Return oh holy dove return, sweet messenger of rest, I hate the sin that made thee mourn and drove thee from my breast." This truly

is the language of my soul, but I am not saying what I expected to, I wanted to say, that when dear brother Lester died, shortly after I tho't who can fill his place as Editor? (Oh how we shall miss his gifted pen) but when I saw that Mr. John Gold said in the Landmark that you had agreed to, I tho't God is as good as His word. Elders Gilbert, O. J. Denny, S. B. Denny and J. T. Rowe as editors and Mr. John Gold publisher. Oh! what a grand staff God has given us, and may He stay with and bless you all to earnestly contend for a faith once delivered to the saints is my prayer for Jesus sake. My love to sister Denny and the children.

Your poor, helpless little sister if one at all.

BETTIE Z. WHITLEY,
Washington, N. C.

ENJOYS THE LANDMARK.

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

Dear Mr. Gold:

Enclosed you will find \$4.00, four dollars to pay in full for my Landmark until April 1929. Please excuse me for my delay. I should have paid it before now. My husband, G. D. Pleasants has been in bad health for some time. He died the 27th of January, 1929. As my home is broken now and I am staying around with my children, I have not decided where my postoffice will be. I have nine children. I will be going from one to the other and will not have any certain place to get my mail, so you can discontinue it for a while until I can decide for sure where my mail route will be. I hate to give it up. I shall miss it so much. I do enjoy

sitting a night reading the good sermons in it.

Asking the prayers of all of God's people, I am closing.

A sister in Christ, I hope,

Mrs. G. W. PLEASANT,
Clayton, N. C.

A SPECIAL APPEAL.

We are making practically nothing on the Landmark, and if we were depending entirely on that publication to run the business, it would not near pay the cost of publication.

There are a great many subscribers behind to the paper, and all who do not pay of course adds just that much to the loss. Those who are behind are earnestly requested to pay a part at least of what they owe and help us this much. We discontinued the advertisements in the Landmark several years ago at the request of a great many subscribers, and we are dependent entirely on the subscriptions to pay expenses.

JOHN D. GOLD.

GREATLY PLEASED.

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

Dear Brother:

I am highly pleased to see that you have been placed on the staff of our good paper, Zion's Landmark and also to learn thru its columns that you have been called to the pastoral care of the Wilson church. I am satisfied that the steps taken by the Landmark would be pleasing to Elder P. G. Lester, if he was living. Such men as yourself, O. J. Denny, and Joshua T. Rowe should make the paper all its friends could expect it to be. I

have been reading the Landmark ever since a child when R. Anna Phillips was one of the staff, and my desire is that the paper maintain its past and present high standing in doctrine and practice, and I want to commend Mr. John D. Gold its owner for his faithfulness in keeping the work his father, Elder P. D. Gold loved so well. I have his picture on my wall, and Elder C. F. Denny's and would like to have all the pictures of the present staff. I love the paper for what it contends for only a few scattering thoughts. I am not a writer.

Yours in hope,

"Elder" L. E. Bryan,

Beulahville, N. C.

CAN'T DO WITHOUT IT.

Mr. John D. Gold,

Wilson, N. C.

Dear Brother:

Enclosed you will find money order for \$2.00 to pay for the dear old Landmark for another year as I don't feel like I can do without it for its readings are very precious to me. I have been taking it thirty years or more.

Send to same address,

Mrs. Chas. D. Coker,

Tarboro, N. C.

GRIEVED TO LEARN OF ELDER LESTER'S DEATH.

Mr. J. D. Gold,

Dear Sir:

Inclosed you will find \$2.00 which pays us up to Jan. 15, 1930. Sorry to have waited so long.

We were grieved to learn of Eld. Lester's death but we feel to bow in humble submission to God's will, knowing full well, that He, God, never makes mistakes. And He is

too wise to err and too good to be unkind, but we will miss Elder Lester's wise counsel, as we have missed your father. I could write Bro. Lester for advice and he would give it to me, but I have no dear father in Israel to go to now. But I must repair to Jesus where I feel He will hear my cry, if I indeed and in truth am one of His little ones.

I beg to remain your friend,

MRS. R. N. WILLIAMS,

Pelham, N. C., R. 1.

A SIMILAR EXPERIENCE.

Dear Mr. Gold:

You see from the date of this not that it was written yesterday, but as I failed to mail it, I will add a little of my own experience. I know you are a busy man, but you will take time to copy this and God will bless you. I had a similar experience with Bro. Vail several years ago. A large carbuncle on the back of my neck, which caused excruciating pain in so much that the doctors, nurses and all the family despaired of my life, and indeed I saw myself at the door of death, and wanted to go on, but something told me that my work wasn't done. In reply I said someone else could do it so much better than I. When I came to myself and found I was back in this sinful world I was sorry, but God will accomplish His purpose here with me and then I hope to go to eternal rest. I want to run the race with diligence and speed, ever looking to Jesus, who is the author and finisher of the Christian faith.

Submitted in love,

BETTIE Z. WHITLEY,

Feb. 14, 1929.

**WE THOUGHT THE APPEAL
WAS GENUINE.**

Lexington, N. C.
March 1, 1929

Mr. John D. Gold:

I saw a piece printed in the Landmark concerning Edgar Gallimore's circumstances with my name to it. I know nothing of the piece. Edgar is in a critical condition but I have not asked any one for help for him, and will you be so kind as to send me the piece if you have it that was written to you. Some one has sent him help which is appreciated, but I am very sorry indeed that this ever was published and I hope you will not do so again. I am a member of the Primitive Baptist church here at Lexington and he is not, and is a member of the Missionary Baptist, and I don't feel that it is our Baptist duty to support him. You can publish this if you think best. Asking all through kindness and love that I have for the the Primitive Baptists.

Your unworthy sister, if one at all

NETTIE GODFREY,
Care Dacotah,

Lexington, N. C.

The communication containing the appeal came to us and we thought it genuine. The copy has been destroyed.

J. D. GOLD.

ENJOYS THE LANDMARK.

Mr. John D. Gold,

You will please find enclosed check for Landmark for another year. I see my time has expired. We have enjoyed the Landmark very much for several years.

Wishing you all a prosperous year, I remain as ever,

T. J. RATLIFF,
Mt. Sterling, Ky.

GOOD FOOD FOR THE HUNGRY.

Mr. John D. Gold,

Dear Brother:

I have changed my address from Garner, N. C., Route 1 to McCullers, N. C., Route 1. I thought that I would be able to pay you before the year is out. But I just can't pay any time soon. I would love for you to continue your paper another year, for I feel that I can't do without it, for it is food for the hungry soul. I will pay you just as soon as I can. I have been reading the Landmark for over 40 years. I am some over 55 years old. I have been a member of the old Baptist church many years and the older I get the stronger in the faith I get, so I remain,

Your brother in hope,

L. D. STEPHENSON,
McCullers, N. C., R. 1.

GREATLY AFFLICTED.

Mr. John D. Gold,

Dear Sir:

Please find enclosed Postoffice Money Order for (\$4.50) four dollars and fifty cents to pay on the good old Zion's Landmark. I enjoy reading so much. I am sorry that I am behind one year last month, but I'll send fifty cents extra for interest. So please don't think hard of me.

I have had a hard time. Had three cancers taken out in December. Haven't my strength back yet, but I will soon. The last three cancers makes nine cancers I have had taken out in the last seven years, so please pardon me for being behind.

Yours respectfully,

W. M. LESTER,
Riner, Va.

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.

VOL. LXII.

No. 11

Entered at the postoffice at Wilson
as second class matter

WILSON, N. C., APRIL 15, 1929

PEACE.

It has been said that the three sweetest words in the English language, are Mother, Home and Heaven. Without PEACE no mother can enjoy life, without Peace no home or church is a quiet habitation, and without peace there can be no real joy or rest in church or world.

Heaven alone holds the joy of everlasting peace, that will not be broken or disturbed to all eternity. How peaceful the rest, how indescribable the calm and stillness, when God sheds the fragrance of his loving kindness as he stills the raging storms within, and without, and enables his beloved, to rest in peace, at times, in time, and to all eternity.

Paul said, "If it be possible, as much as lieth in you, live peaceably with all men." If it be possible—would lead us to believe that Paul knew what we feel to know, from

experience, that it is not possible, at all times nor under all circumstances, to live in peace with some men. However, that does not excuse us from the obligation imposed to live, as much as within us lies, or in so far as we can order our course, peaceably with all men.

We may miss the mark, for none are perfect; but it is a duty imposed to do the best we can to live up to the bible admonitions; but, after having done all things well, if we are so prudent and faithful as to be in that class, we are yet unprofitable servants, for we have done nothing more than our duty.

The Peace of mind and heart, that is from above, is as much the gift of God as any other one of the bestowed gifts from the Father of all good and perfect gifts.

This Peace, under consideration, is not of earthly origin, nor is it known to those who have no spiritual relation to the Lord Jesus Christ. Paul said to the Romans, "To all that be in Rome, beloved of God, called (to be) Saints; Grace to you and Peace from God our Father, and the Lord Jesus Christ." Rom. 1-7.

This shows beyond dispute the origin and source of all true peace as well as the objects on whom it is bestowed, the subjects of divine creation, made holy, by the imputed righteousness of the Lord.

Surely there can be no disagreement as to the source or fountain from whence peace, like a river flows. We read, that the kingdom of God is not meat and drink; but righteousness and peace and joy in the Holy Ghost, "For he, that in these things serveth Christ is acceptable to God and approved of

men." Serveth Christ in what things? In righteousness and peace and joy in the Holy Ghost, (not in strife and confusion.) for we read, "But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual and devilish. For where envying and strife is, there is confusion and every evil work." James 3:14-15-16.

Brethren, who are envious one of another, manifest their envy in the strife and confusion that follows in their wake.

But the wisdom that is from above is first, pure, then peaceable, gentle and easy to be entreated, full of (hatred, No.) full of mercy and good fruits, (the fruits of the spirit) without partiality and without hypocrisy, and the fruit of righteousness is sown in peace of them that make peace." James 3:17-18.

The home or Church which is in confusion is to be pitied, perhaps, more than censured. For men and women are but grown up children, and when left to the evil surmisings of the flesh they become fretful and imagine themselves neglected and often feel to be mistreated, when the real trouble is in their own minds and hearts. The child wants it knows not what, the loved mother though sorely tried, by the restless, fretful child, does all she can to quiet it and after all the whims and demands, that tries her patience almost to the breaking point, she lovingly takes the little one in her arms, gently strokes its weary head, sings her sweetest lullabys and is happy when the little one falls asleep. Does she forget it then? No, she sleeps, half awake, it seems

and the least stir or cry brings her tired form to the bedside and on and on she toils and serves for those she loves better than her own life.

"Though a mother may forget her child, I will not forget thee. What a glorious promise, that is, and has ever been and will ever be true. A loving Father who neither sleeps nor slumbers; but who keepeth watch over his little ones, and we read, "As a father pitieth his children doth the Lord pity thee." No wonder we read the Poets words with interest.

"As a mother stills her child,
Thou can't hush the ocean wild,
Wondrous Sovereign of the sea,
Jesus Saviour Pilot me."

We read, He is the author of peace as in all churches of the saints. Paul said to the Church at Rome. "Now, I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine ye have learned; and avoid them, For they that are such serve not our Lord Jesus, but their own belly; and by good words and fair speeches deceive the hearts of the simple," but says he, The God of Peace shall bruise Satan under your feet shortly." Rom. 11th. chapter.

His name, the only name given under Heaven, whereby men can or must be saved, is called the Prince of Peace, and of the increase of His government and peace there shall be no end, upon the throne of David, and upon the Kingdom, to order it, and to establish it, with judgment and with justice from henceforth even forever. Not the zeal or the faithfulness of men; but

"The zeal of the Lord of Hosts will accomplish this." That being true. Peace, eternal, will be the heritage of the saints.

O. J. DENNY.

WHAT MANNER OF LOVE.

Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Therefore the world knoweth us not, because it knew him not. 1st. John 3:1. We notice that the apostle calls our attention to one especial manner of love. The love of men is one in that it is natural love. Yet it is manifested in many forms or manners, for instance we love mother; we love father and brother and sister; we love wife; we love husband; and we love our children and all good men. And the love of neither of these takes anything from either of the others. So the love of God is one in that it is spiritual, holy, divine and everlasting love. Yet it, too, is manifested in different ways. The Lord says, "Yea, I have loved thee with an everlasting love and therefore with loving kindness have I drawn thee." Paul calls this his (God's) great love wherewith He loved us even when we were dead in sins. He hath quickened us together with Christ. This is the love of God manifested in making us the sons of God. Then because ye are sons God hath sent forth the spirit of His Son into your hearts, crying Abba Father. By nature we are sinners, and until born again we do not love the Lord, His cause or His people. Then how gloriously wonderful it is that the Lord puts Himself, His truth and His Church into our affections. So that under this

influence we are turned from the ways of the world and led into the ways of Jesus Christ our Lord. We now love God because he first loved us, and loving God we love His people, and Jesus said, "By this shall all men know that ye are my disciples if ye have love one to another." Oh how good the Lord is to men (who in their nature are prone to wander from Him) in leading them into the delightful road of obedience to him. And enabling them to so walk and talk that others take knowledge of them that they have been with Jesus, and learned of him and they like David are made glad when others say to them, "Come, let us go into the house of the Lord. This is a manner of love that we can and do behold, and with the poet, we say, "Lord, how delightful 'tis to see a whole assembly worship thee." And we call them the sons of God, because we see that they are led by His Spirit. Notwithstanding the goodness of Jesus, and the wonders of his works, the world did not know Him. Is it strange then that it does not know His followers today? The world knoweth us not because it knew him not."

JOSHUA T. ROWE.

ELDER DENNY ACCEPTS THE ASSIGNMENT.

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

It is after prayerful consideration that I allow my name to appear on the staff of the Landmark as an Associate Editor, knowing as I do my inability to comfort or edify the household of faith; but, on the

other hand, I know that each and every one must be led by the Holy Spirit before he can comfort the children of the Most High God.

I have been made to express with Moses that, "I had rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt," knowing that this is Holy Ground and that we cannot stand in our own strength or appear in our own righteousness, but we must appear in the righteousness of Christ. We must be led to the "Rock that is higher than I," and when we feel that leading hand and can shelter beneath His wing and can drink from that fountain, then we are made to feel that we would like to tell to our kindred in Christ some of the wonderful riches in our Father's kingdom.

I humbly hope and trust that each member of our church will be made to feel the sacredness and solemnity of this calling and will ever endeavor to labor for the peace and welfare of the church of the first born.

S. B. DENNY,
Wilson, N. C., March 23, 1929.

JESUS IS THE VINE.

Mr. B. M. Weeks,
R. F. D. No. 5, Box 26,
Conway, Arkansas.
Dear Brother:

Yours of recent date, addressed to Zion's Landmark, asking for views on the 15th. Chapter of John. Verses 1-2.

No scripture is of private interpretation. All scriptures, we think, have to be read and interpreted in the light of other scrip-

tures bearing on the same line of thought.

Jesus spake as never man spake. The entire chapter, to which you refer is the WORD or teaching of CHRIST. We dare not question the truth of His Word. We admit that we do not always fully understand all we read in the scriptures; but we conclude the fault is ours, and can say in all sincerity and with humble reverence, THY WORD is TRUTH.

"I AM the vine, and my Father is the husbandman." "Every branch in me that beareth not fruit He (the Father) taketh away; and every branch that beareth fruit, He (the Father) purgeth it, that it may bring forth more fruit." John 15:1-2.

Read the entire eleventh chapter of Romans in connection with the thought of the taking away of unfruitful branches.

May we not also interpret this scripture in the light of our own experience? When in the vine, abiding in His love, exercised by grace through faith in the Lord, moved to service, not in order to life; but because of life, flowing through Christ, the living vine, then all is well, and we can say, of a truth, not unto us, not unto us; but to Thy name be all the glory.

But, we are at times, many times, so cut off, so alone, with nothing good that we can do or say, that we become, not as a withered branch, with some life and ability to serve, still in evidence; but feel to be dead to all spiritual service or consolation. May it not be said that, though we are in the vine, that we are shut up, or cast off from its riches that we are left as one alone, and

yet not alone, for He who hath bought us with the price of His own blood, doth watch over us and so lead and direct us that in the end, all the ransomed of the Lord shall come to Zion, the City of God, with joy and life everlasting, singing as with the voice of one man, with no discordant note, the song of redemption, preservation, resurrection and final and eternal glorification, giving all glory, honor, dominion and praise to God the Father and to Christ the Lamb.

Yours in hope,

O. J. DENNY.

DR. H. E. SATTERFIELD

Complying with the request of Mrs. Koma H. Satterfield, my dear sister in the flesh, also in the faith of God's elect, if indeed, such as I, can possibly claim so rich a relationship, I shall endeavor to write in memory of Dr. H. E. Satterfield who departed this life, Nov. 24th, 1928.

Dr. Satterfield was born in 1870, and joined the church at Prospect Hill, Caswell County, about the year 1900. He was stricken with paralysis Oct. 16, living a month and eight days. He bore his sufferings with most wonderful patience and fortitude, but few, if any can be found just like him in his last days. He never complained, and greeted all who visited him with a hearty hand-shake, and a pleasant smile. He sang many times, with a clear voice, during his illness, not so strong as when he sang at our Associations, and other meetings, but 'twas clear and distinct. Our hearts feel sad to know that his voice is forever silenced, and we'll miss him around the stand, and at the tents, where he so bountifully and lovingly entertained at so many Associations. Surely he manifested pure and undefiled love for the brethren; and they loved him in return. We are told in Holy Writ that: "We know we have passed from death unto life, because we love the brethren." "He that loveth is born of God." "But whose hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Dr. Satterfield ministered to the needs of those in distress, as was possible, for one in his circumstances. He visited our Associations far and near, and with the help of his brothers, by nature, who always joined him in spreading his tents, nothing was withheld that was conducive to the comfort and pleasure of

his brethren; all of which were manifestations of love unfeigned. His friends were numerous, which was proven in his last illness. The writer witnessed the coming and going of one hundred and eleven visitors on one sabbath day. Not a day passed without the presence of many, more or less, every day, the entire time. A big heart possessed Dr. Satterfield, directing him in deeds of love and kindness toward every one; he stooped to listen to the prattle of little children everywhere. May the Lord bless and keep his dear companion and son; also his brothers and the one sister, with many other relatives, who survive him.

Another loved one's passed away,

Has crossed the vale of woe;
Why should we wish him here to stay
And weep that he must go?

He's in a house not made with hands,
Eternal and on high,
Has been released from death's cold bands
No more to heave a sigh.

His prison house of sinful clay
Has been dissolved at last;
His soul in rapture sings away—
For earthly things are passed.

Almighty love, Almighty grace,
Makes sinners fit for heaven;
"And as an earnest of the place,
Has His own Spirit given."

His voice sang out God's praises here,
His mercies new and old;
In glory, now, he doth appear,
In raiment pure as gold.
—Lizzie Holden Garrard.

ELDER J. C. HOOKS

On the evening of March 13th between 10 and 11 o'clock, our dear brother, Elder J. C. Hooks departed this life, without fear, and we believe without pain. I, who am writing this sketch, was the last person who had the pleasure of talking with him. He left me soon after 10 o'clock, in good spirits, went in at his home whistling but never lived to get to his bed. He passed away so quietly, no one knew of his death, until next morning. He showed no signs of sufferings while he was with me, but expressed himself freely about the things that were on his mind. His wife preceded him to the grave nearly two years ago, he spoke of her sweetly and the way he felt about heaven, and the sin and pollution here on earth. He says, "I am tired of sin, I'm tired of it all, I am ready to leave it, at the Lord's time." He was happy in expressing his actual feelings. Elder Hooks was one of the most lovable men I ever knew, and one of the most able ministers of the gospel I have ever heard preach, clear in his speech, and easy to understand. He knew very little about the schools of men, but

rarely ever made a grammatical error while preaching the gospel. He was thoroughly dependent on God for what he had to say. Everybody in this community respected him as a child of God whether they believed the doctrine he preached or not. He enjoyed the loving, peaceful membership of all the churches he served. He was a gentle, kind shepherd, strong in the faith and never failed to be at his meetings. We feel that God has sorely afflicted us, who have been so bountifully blessed to hear him expound the scriptures so much to our comfort. His time was so much filled up at home, he did not travel around anywhere else very much. No one could quite fill his place with us, and I believe each one could say that we were glad when the time came to hear him again, never too often. Oftentimes he would come to us heavily hearted, and cast down, but after getting into the stand the light of heaven would appear and open the richest and most sublime views of the scriptures, we could see his face smile with a radiant glow that would drop on our souls like manna from heaven.

I had known Elder Hooks from the time he began to preach 27 years ago. I know of no man that had more influence in this community than he did. All classes of people looked upon him with a degree of reverence. His funeral was preached by Elders Denny, Cobb and Gardner to the largest crowd of people ever seen at a funeral in this section of country. We are shrouded in gloom, but God knows where we are and what we need. May He comfort our hearts with a bright hope of heaven, where we will meet with all the redeemed around His throne and praise His name forevermore. Our hearts go out in sympathy to the bereaved family. May God bless them with comfort that no other one can give.

Respectfully,

SALLIE F. AYCOCK.

IDA YATES.

By request we sisters attempt to write a short sketch concerning the life and death of our sister, Ida Yates. She was born about 1886 or 1887, and died January 7th., 1929, being near 42 years of age. Sister Ida was a daughter of I. W. and Nursey Collins of Jones county, but both preceded her to the grave years ago. She was born, reared, and spent most of her life in that county, until just before her death her husband and family moved in Onslow where she died shortly after. This sister was married quite early in her youth to Mr. William Yates, also of Jones county. Unto this union were born six children, one dying in infancy and the oldest being married leaves the other four in the lonely home without mother. She was confined to her bed most of the time during the last year of her stay here on earth with paralysis and pellagra, but bore her suffering with patience. Kind

neighbors and loving hands did all they could for her comfort, during her illness but alas, God saw fit to take her from our midst, and we hope to be resigned to his holy will. Sister Ida seemed to be greatly devoted to her companion and children, and confessed her love for the Primitive Baptists by joining them during the summer of 1922 and was baptized by Eld. B. F. Eubanks, our assistant at White Oak church, Jones County. We hope God will guide and comfort the bereaved family through all future life and save us is our prayer.

Written by two sisters of the same faith

MRS. LEAH SIMPSON,
MRS. BENA COLLINS.

R. M. SPARKS

My husband, R. M. Sparks was born, and raised in Pittsylvania county, the thirteenth of August eighteen hundred and forty-eight, died Feb. ninth, nineteen hundred and twenty-nine. Making his stay on earth nearly eighty-one years. He was a farmer all of his life, and was married twice. Mr. Sparks never joined any church, but attended the Primitive Baptist as long as he was able. His health gave away two years ago, and when death came he was gone in a minute. He leaves seven children by his first wife, and his second wife to mourn their loss. I feel like he is better off. We were only married six years. He was a kind good husband and father, provided well for his family. His funeral was conducted Sunday the tenth, at four o'clock, by Elder J. E. Herndon and Brother Robert Dodd. He was laid to rest by his wife in Lee-mont cemetery to await the resurrection morn.

LUTHER DEAN

On March 18, 1929, the Lord saw fit to take from us our beloved friend, Mr. Luther Dean. He was a victim of pneumonia. He is survived by a wife, 3 children, a father, 3 brothers, 2 sisters and a host of friends. He was a good moral man, a good neighbor, always ready and willing to favor you at any time. It is said that he never has spoken a cross word to his wife. He was honest, gentle and kind. He always tried to make you feel welcome at any time when you were at his home.

He was not a member of any church, but a strong believer in the Primitive Baptists. He had a sweet hope in Christ and often made it manifest by a godly conversation, tears flowing from his eyes, and in his conduct. The scripture says "We shall know the tree by the fruit it bears." I feel like he could not have lived the way that he did live without the spirit of God. So may we trust and hope to meet him in a better world.

Written by his brother-in-law,

DANIEL ADCKOCK.

ATP 1007 10 4.1.1935
15 May 21

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LVII.

MAY 1, 1924

NO. 12

THE COURSE OF THE CHRISTIAN

How strange is the course that a Christian must steer;
How perplexed is the path he must tread
The hope of his happiness rises from fear,
And his life he receives from the dead.

His fairest pretentions must wholly be waived,
And his resolutions be crossed;
Nor can he expect to be perfectly saved,
Until he finds himself utterly lost.

When all this is done, his heart is assured
Of the total remission of sins,
When his pardon is signed and his peace is procured,
From that moment his conflict begins.

(Hart)

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

Associate Editors

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

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

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

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

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

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO.

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

COMFORT IN HER LETTER

Dear Sister Anderson:

It is my desire that you should know of the satisfaction and comfort your letter in the February 1st Landmark has been to me. Through natural figures, such as the building to which you refer, our pure minds are often stirred up with wonder and amazement as we can contemplate and meditate upon the glorious work of redemption by and through our Lord and Savior Jesus Christ. He is not only the foundation and the cap-stone, but the creation and the bringing together of the materials and the construction of the building is all the work of God, "For we are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Therefore, if we are able to walk worthy of the vocation wherewith we have been called and to bring forth fruits of righteousness, it is because of our creation in Christ Jesus and that God hath before ordained that we should walk in them; it is by grace we are saved through faith, and that not of ourselves: it is the gift of God: Not of works lest any man should boast. This is the kind of doctrine which I believe feeds the hungry and which, by God's power, is preached unto the poor and needy. The Psalmist did not stop at saying the Lord brought him up out of an horrible

pit, out of the miry clay and set his feet upon a rock, but he also said he "established my goings. And he hath put a new song in my mouth, even praise unto God." This gives glory and honor unto God to whom it all belongs. If any part of the salvation of sinners is left to the creature, it is a failure to begin with, since no chain is stronger than the weakest link, but Isaiah was told to comfort the Lord's people, "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins" Now, this does not encourage us to sin: the fact that our warfare is accomplished and our iniquity is pardoned does not make us indifferent as to how we shall walk, but there is an earnest desire to prove we have a Godly sorrow for sin by turning away from it, "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, looking for the blessed hope, and the glorious appearance of the great God and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" God's people have a zeal for good works, those that are wrought in them by

the workings of the Holy Ghost. What a great comfort it is to those who are weak and altogether unclear to know of the greatness of our God, and that the blood of his Son cleanseth us from all unrighteousness. In my life there has appeared the blackest of sin, and while I have been made to know, I trust, the exceeding sinfulness of sin, my hope is that it has been God's way of showing me what I am by nature, that I might have no confidence in the flesh, and that he might appear more wonderful and glorious in all of his holy attributes. I believe the grace and mercy and love of God appeared all the more wonderful to Paul because of the fact that he had been a persecutor of the Church. He knew first hand that God was able to save unto the uttermost all that come unto him by Jesus Christ, and, therefore, he could exclaim "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!" His heart was tuned to the hymn, Amazing grace, how sweet the sound, that saved a wretch like me. I once was lost, but now am found, was blind but now I see." This did not cause him to say, let us sin, that grace might abound, but rather it caused him to desire to keep his body under, lest having preached the gospel to others he himself might become a cast away"

With further reference to natural figures, there are some observations I wish to make in connection with some parts of the creation as recorded in the first chapter of Genesis, which to my mind repre-

sents something which has its place in the life and experience of the Lord's people, the Church, here in time. Sometimes my heart is almost made to bleed when I hear or read after brethren who try to bring our God, whom none can begin to comprehend nor the heaven of heavens contain, down to man's level and reason as though he was a mere speck of a creature like themselves. They attempt to divide up between what they call good and bad, and to say He did this and that, but had nothing to do with the other. If there is any dividing to be done, I would like to see it after this fashion: Whatever God does is right, for He can do no wrong; while whatever the creature, as such, does is evil, even to his thoughts: One is a pure fountain from which only pure waters flow, while the other is impure and can send forth nothing but polluted waters. The Psalmist said of God: "All thy works shall praise thee, O Lord." He did not mean only a part of them, but all, whatsoever God does is to the praise and honor of His name and the glorifying of Himself, whatever men think or say to the contrary, notwithstanding. He is amenable to no law, power or authority of any kind whatsoever, but is above all, blessed forevermore. If he chooses to destroy one or thousands upon tens of thousands of His creatures as he did last year in the country of Japan, when He made the earth, His footstool, to tremble and quake and the sea to open her mouth and swallow land and cities with their inhabitants, in some cases fire adding to the horror, surrounding, as we are told in one case, a group of

ing them into a crisp. Language being unable to adequately describe the untold suffering and agony, to sum it all up, we say it was an awful catastrophe, but is there any one who would dare accuse God of being a wholesale murderer? No. We cannot reply against Him. All we can do is to place our hand upon our mouth and confess that His ways are past finding out. If any should presume to question Him, all He need do would be to speak out of the confusion of the whirlwind, as He did to Job, and ask, Where wast thou when the foundations of the earth were laid? But, to go back to His creation, and let us remember that "All things were made by Him; and without Him was not anything made that was made," and take up briefly the nature of His creatures. Some will readily agree that He created the harmless little lamb and the calf, but apparently they would be unwilling to grant that, as well, He made the lion, the bear and the wolf, whose nature it is to prey upon and destroy other of His creatures. Again, did He create the dove and the sparrow and have nothing to do with the making of the hawk, the owl and the serpent? If I know anything about the dove of peace, it is never safe from the hawk by day, or the owl by night, except when God is nigh. My unknown sister in the flesh, they were all creatures of His omnipotent hand and instead of being good and bad, we are told, "God saw everything He had made, and, behold, it was very good." By faith we believe this and are sure that in all of His plan there shall

contrary to His will or do other than fit in the place His wisdom hath designed. If the least wheel in all the wonderful and marvelous machine should fail to fit in its proper place and do the work assigned to it, it would no longer be a perfect machine and the whole thing would become a mass of wreck and ruin. While we are accustomed to such doings among our fellow-man, we are told, and rejoice in hearing it, "God's work is perfect." We shall not leave the lamb and the lion at the above stage, for He created them for a purpose, and by recalling to mind the day when He brought them together and made them lie down together, that He might manifest His sovereign power, we can see wherein He was glorified. It is said that man—the crowning work of God's creation—consists of all other of His creatures, and we do not have to go far from home, outside of self, to discover that He is wonderfully and fearfully made, and while we may see manifested in the brethren, at times, and see in ourselves all manner of destructive beasts, as well as those that are meek and humble and harmless, in the day of God's power they are all made willing; they are obedient to His command, and when he speaks it is done, and with the mind of Christ in them they are of one mind and one accord, in one place—Christ—and desire none else but Him; they do at such time glorify Him in their bodies and their spirits which are His. In the manifestation of such power in bringing them together, humbling them at the feet of one another, and causing them to sit together in hea-

worship Him in spirit and in truth and there is no strange god with them. The Lord alone is exalted in that day and they can say with Paul. For we know that all things work together for good to them that love God, to those who are the called according to His purpose. We wish that brethren, ourself included, could be kept mindful of the vanity of the creature, and made to know that all nations are but as a drop in the bucket and as grasshoppers before Him, that they might be content to walk about Zion, count her towers and bulwarks and admire the complete and perfect work of her exalted King.

One more natural illustration and we are through. Some 150 miles north of us are the Catskill Mountains, with their hills and valleys and flowing streams. At certain seasons of the year, made up of Winter, Spring, Summer and Autumn, which are all essential for the final harvest, in nature and in the experience of the elect of God as well, there are presented to the lover of nature pictures which, for grandeur and beauty, no artist can equal, but as we have sometimes been enabled to view, from what might be termed "Look-out-Point," and behold that back, behind, beyond, above and beneath these wonderful sights is the all creating hand of our God, we have stood as it were lost in wonder and amazement as our thoughts climbed heavenward to view the land of pure delight, with nothing to mar the beauty or obscure the light of the Sun of Righteousness as he shines in all of his effulgent brightness and luster, and where all voices are harmonious in the song, "Holy, holy, holy, Lord

God Almighty which was, and is and is to come." We feel like saying with the Psalmist, "Selah" But, we wish to tell a little more about the waters of these mountain streams. You know the higher up we find a spring, the purer the water, even in nature, so these waters are bottled up, so to speak; dams are thrown across from hillside to hillside and the water covers hundreds and hundreds of acres of ground, to be held and conveyed through a remarkable engineering pipe system to the great city of New York, where so far as we know not one of the least of her inhabitants need go thirsty. While the most perfect type in nature falls far short to adequately picture heavenly things, we have thought some of these hills and valleys as representing the Land of Canaan, with all of the ups and downs of the Christian warfare, yet there are times when we can view it as the work of God, that He has led us by a way we know not and has made crooked things straight and rough places smooth, laying low the hills and exalting the valleys, it seems a most wonderful way and we do eat honey and drink the sincere milk of His word, and the streams of that river of water of life do flow out to the four corners of the garden of the Lord, reaching even the desert parts, which are made to blossom as the rose, the hearts of all the saints being made glad. Not one is so small or so far away as not to receive of the virtue of that living water. The bride hears the voice of her beloved, saying unto her, "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." If there is any theme more sublime or soul-satisfying than these little foretastes of God's goodness in the land of the living, these glimpses of that better and upper country, it will be the fullness of these things, which we cannot contain in this time state, but we shall be fitted for them in that world that shall never end, where we shall be like Him, and with Him and be satisfied.

Forgive me for being so long and tedious. I felt impressed, of the Lord, I hope, to acknowledge the cup of cold water received of you in His name. I am sure you could not have written as you did except He had directed your pen.

Yours in Christian love,

R. LESTER DODSON.

184 E. Pierpont Ave.
Rutherford, N. J.

THE PARABLE OF THE TALENTS

Dear Mr. Gold:

I am in receipt of a letter from Brother Hardy that I send you which if it meets with your approval to do I wish that you would publish same in the Landmark, this letter answers a passage of scripture or parable of the scriptures that has been on my mind for a long time, and I have not been blessed with an explanation that has been satisfactory to my feeling before this, and I have heard quite a number of opinions of same.

Yours in hope,

P. L. KENLEY.

Mr. P. L. Kenley,

My Dear Brother,

I very much appreciate your letter which I received this evening.

I am quite tired tonight but feel to write to you concerning the text to which you have called my attention.

The Scripture is the parable of the talents. Of course you know that a parable is not a reality, but that which represents a reality. "The kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods."

I will state that the parable of the ten virgins shows the difference in the law worshipers, and those of the gospel; or the elect and the non-elect. After getting through with that our Lord teaches the apostles that there shall be some even in the church, the gospel church, who are as far from knowing the truth as those under the law, and likewise some who are faithful in the Father's house.

"Unto one He gave five talents," undoubtedly this refers to those who possess all the gifts, as for doctrine, experience, admonitions, exhortations, and rebukes in the gospel. These are those who God calls to go down in deep places, to hear the noise of His waterspouts, to have His waves, and His billows to go over them and yet to have the sweet experience that in all these things they are more than conquerors through Christ Jesus our Lord. Of this class are the apostles, and teachers in the early days of the church when men persecuted them even to the death, and yet they endured to the end, counting it all joy that they were counted worthy to suffer persecutions for the name of Christ. Of this number was Paul and his fellow travelers who were with him in all his afflictions. I

am satisfied that we have some even in this late day of the church among the Gentiles who our God would support to bear all things for Christ's sake, even to resist to blood. This ten talented servant runs all the way through the church from her foundation down to her deliverance.

Then we have others who are just as faithful as those with ten talents, but whose gifts are not so full as those first. They can know and love the truth when they hear it, and they rejoice in it, but they lack the ability to declare it in such plainness that it is comforting to the church. More than that they are not experts at bringing brethren together as those of the five talent class. They are just as good brethren and sisters so far as their gifts go. They are ready to go and do as well as the others, and are to be received and rejoiced in in the same way, yet they are not as expert in their work as those with the greater gifts.

It is my mind that for the largest part the church of God is in this class. Loving, gentle, and kind in all the house of God and none can doubt their sincerity in the truth. These are not as stable in the things of God. They are more likely to be led by crafty men, and to embrace ideas which are not sound doctrine. They are not able to enter into, and investigate for themselves as the others are. They are not to be called stupid for the Lord has not given them that talent, and they must abide in the gift that God has given them.

Then there is another class which we will call the one talented class.

Of the twelve apostles this class is represented by Judas Iscariot. There was a place where God must be served even by that terrible monster, the devil. He received a part of the ministry. That is all. Doubtless he had no revelation that Jesus was the Christ. To have had such revelation he would have been a child of God, and would have known the Lord. The Lord said, "Have not I chosen you twelve, and one of you is a devil." A devil could not know the Lord as His true disciples did. Judas had received a part of the ministry a part of the bishoprick. That is that which was taken away, and given to another. If you will read the 109th Psalm from the 6th down and including the 16th verses you will see the prayer of our Lord against the wicked man. The other disciples did not know that there was any difference in Judas and themselves until the Lord revealed his character to them. His bishoprick let another take. Did he fall from grace and become a devil? No. He was a devil all the time. The work of a devil had to be done. Our Jesus must be crucified. He had to be betrayed. These things a true disciple could not do. It was the work of a devil, and a devil was chosen to do it.

This devil was numbered with the twelve. I have no idea that he knew but that he was just like the rest, and am sure that they did not know that he was the devil he was until the Lord dipped the sop and gave it unto him. This was after the feet washing, during the finishing up of the last passover, and before the institution of the Communion of gospel supper. Judas was a

Jew and as a Jew he had a right to eat the passover, but he was never a Christian, and therefore he had no right to eat the Communion or gospel supper. When he received the sop he went immediately out. Then the Lord instituted the Communion supper with His true disciples.

From then on it is fully shown that Judas was cast into outer darkness, and there was weeping and gnashing of teeth. No child of God was ever cast into outer darkness. Let him get ever so low down and be driven almost to despair yet he has a hope lingering in his heart. That hope is his anchor. It is to him both sure and steadfast. While clouds may gather thick, and the thunders roar, and the lightnings flash, and threaten him with sure and sudden destruction that hope still lingers in his heart, and he cannot be gotten into outer darkness. God had long ago cursed Judas. See Psalm 109. 6-16, and you will see the curse, and how He cursed him and all his generation from the earth. He and those of his character in the church are the one talented servants who have no hesitation in bringing accusations against our dear Lord. The talent which he had received a part of the ministry, not grace, was taken from him. It was that from which he, by transgression, fell.

Of the twelve he was the financial apostle. In the epistles we hear very little about finances from any of the apostles except Paul. He deals with that part fully for the benefit of the church. Therefore it appears that the talent taken from Judas Iscariot was given to him. The number fell to Matthias as they

cast lots, and he was counted with those who were witnesses of all that Christ did from His baptism to His resurrection. Paul could not be a witness to those things, but it appears that the gift was his.

If there is anything which is not clear to you write again.

I trust that I am your brother in a blessed hope.

L. H. HARDY.

A GOOD LETTER

Elder C. F. Denny:

Dear Brother in Christ,

You will find enclosed letter from Sister Mattie Jarrell. Please publish in the Landmark. She is a spiritually minded Sister, one of those God has called to help His poor servants whom He has called to preach the gospel. She has been led down into the deep sea to gather the rich pearls of His love and can say "He is my refuge and strength, a present helper in trouble."

Your brother in hope,

G. W. BOSWELL.

THE LETTER

Elder G. W. Boswell,

My Dear Brother in the Lord,

I will this morning try to do according to my impression whether it is of the Lord or not I do not know. I have been trying in my weak way to ask Him to lead and guide me aright and if it is of Him that I should write to give me something that would be in honor and praise to Him and would be comforting to you and also a blessing for poor me if I could only write you just such a letter as I have written in my mind since I heard you preach last Sunday. I feel without

a doubt that you would enjoy it, and I would enjoy writing. But I can't find words to express my feelings and how much I did enjoy your rich sermon. I felt like while you were praying, to be sure you knew something of what I had been passing through of late and you were praying for me. What a blessed thought, that there is one that does know and he is able to impress it in your mind to remember and pray for just such little poor weak ones of this world like me. I often think of dear old Paul, I am less than the least of all Saints if one at all and as you say, the older I get the less I feel both spiritually and naturally, and I feel to know that no poor soul has ever been or could have been much more cast down than I have been, and my dear brother I stay that way a good portion of my time. It is a few minutes of praise I enjoy and they are succeeded by pain. I often look around me and everything is peaceable and alright and going on alright and I think why should I be like this? why can't I go on rejoicing and wait until trouble comes, but I can't control my feelings if I could I reckon I would feel different and it is a good thing I can't, as you said Sunday I want to be reconciled to the good Lord's will but I can't be within myself, for I have long learned that no good thing dwells there without the Lord, but if I have Him I have all things, and I hope my dear brother the day is coming and I feel not far off when sin will be finished in this old body of mine and I can close my eyes and sweetly sleep in the arms of Him who has done all things for me and forgot

this old world that is so full of sin and sorrow. I have been through so many troubles, trials, losses, crosses and disappointments in this life that I don't ever look for anything else and I have gotten so that I am weaker and can't hold up as I used to, my nerves and heart give way and then I am not fit for anything, and when I see one passing through the trials that I have my sympathy goes out to them and I mourn and grieve with them because I know how it is and how heartrending it is. But we are promised such in this life if we be the children of God, and Brother Boswell, as you say, I have that little hope that I am one, that I wouldn't give for ten thousand such worlds as this. It is more precious to me than all things else here, without it I would be of all people most miserable, while as you say I look on others as being so much better than I, yet I would not exchange my little hope for theirs, my whole life came up before me while you were preaching Sunday. My mind went back when I was nothing but a merry little girl when I believe and hope that the good Lord commenced a work in me. There would be lonely, desolate and miserable days with me, and I would cry and cry, and my dear mother and father would ask me what was the matter and I would tell them I did not know, and I would hear them say, "Mattie is under conviction," and oh those words how they would sink deep down in my little heart that has never been forgotten, I would hear my father tell others that he had a good hope for Mattie. And I would feel, oh, how you don't know, your own

child. I felt so vile and so sinful that I felt like that he and others could see that torment would be my portion. I tried to keep it concealed the best I could from them. I commenced to beg to the Lord then for mercy and that is my prayer today. Sometimes my very breathing is Lord have mercy on me and dwell with me. So you see Brother Boswell I have been a crying child and a beggar all my life. But for the sweet crumbs that I get by the way as I got Sunday I feel that I would almost sink in despair.

We want you to come to see us and spend a night whenever you can, as it has been a long time since you were here, and if you can have a mind write for we always enjoy your letters as though we had heard you preach.

Excuse this poor scribble for I don't know as you can read it as I have written in a hurry. But have only hinted it what I wanted to write. May the Lord continue to bless you is my desire.

Your very little sister, if one at all,

MATTIE L. JARRELL.

Rocky Mount, N. C.

THINKING OF FATHER

Mr. John Gold,

Dear Sir:

Pardon me if I am behind with my Landmark, I am getting old and feeble and since I lost my dear companion I have almost forgotten every thing I ever knew but I hope I have not forgotten the love I have for the Primitive cause. I so often think of your dear old father and how much consolation he was to a poor hungry soul. I am enclosing

a postoffice money order for \$2.00 to pay for my back dues and for the Landmark as long as this will pay. Please notify me when the time expires. Respectfully,

MRS. GEORGIA A. DUNN.

Greenville, N. C., R. F. D. 1.

Care R. W. Wainright.

ARE THE OLD TESTAMENT SCRIPTURES FULFILLED, OR ARE THEY YET TO BE FUL- FILLED

I notice that many writers think that many Old Testament passages are yet waiting their time of fulfillment. Is this correct?

Now if this could be settled it would make plainer certain passages about which there seems to be some confusion. The experimental part of the Bible is surely the same in the Old and New Testament. Many of the practical duties are similar. But Paul says: "He taketh away the first that He may establish the second." All the special figures, types, prophesies were certainly in the New Testament and the gospel of the Lord Jesus Christ, fulfilled. It occurs to me that all the speciality of the Jews, with their history is completely fulfilled in Christ and the gospel. Now if this is not so then wherein does the old differ from the new? "Not one jot or tittle shall in anywise pass from the law till all be fulfilled." Does this mean what it says or does it have a qualified meaning?

I take it that all the real special and ceremonial part, and prophetic part of the old covenant was fulfilled and went out forever, being completely fulfilled and as an old garment was done away with.

and has never been carried, in any of its parts or measures into the new, else all would have been destroyed. The new wine is not to be put into the old bottles.

"Behold the days come, saith the Lord, when 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 when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not saith the Lord." "In that he saith a new covenant, he hath made the first old. Now that which waxeth old and decayeth, is ready to vanish away." Heb. 8th Chap.

Here now we see that the old is done, and has waxed old and decayed. What benefit is there in that which God says has decayed?

The old covenant most surely was done away. The old covenant consisted of the law and the prophets. Moses was not only the law-giver, but he was a prophet. He said, "A prophet shall the Lord, your God, raise up unto you, like unto me, him shall ye hear in all things whatsoever he shall say unto you." Acts, 3:22.

"The law and the prophets were until John: since that time the kingdom of God is preached and every man presseth into it." Luke 16: 16.. "The law was given by Moses, but grace and truth came by the Lord Jesus Christ." John 1:17. Now here is the thing in a nut shell. Moses and Elijah represented the law and the prophets. They appeared with Jesus on the mysterious mount of transfiguration, and as the

cloud got away from them, and Moses and Elijah disappeared there came the voice from the excellent majesty, saying, "This is my beloved Son, hear ye him." And when they looked they saw Jesus only. So it looks to me, like the work and teaching of these two is fulfilled and have reached their end.

Now Moses and Elias were not needed to make up any deficiency that was in Jesus, for there was no defect whatever in the perfect Son of God, else the Father would not have been well pleased, nor would He have commanded us to hear him. Moses and Elijah needed Jesus but Jesus Christ, the perfect prophet, priest and king did not need them in order to perfect his work. They needed Christ's assistance, but Christ did not need their assistance, so it is today. We need Jesus every moment, but he does not need us to help Him.

J. H. FISHER.

A CHRISTIAN'S HOPE

To the readers of Zion's Landmark, for some cause my mind and heart have gone out with zeal towards the Old Baptists, a people I love above all earthly things. For a few minutes I feel like I am sinking down with woe, then in a short while I am shedding tears of joy and feel like showing forth praises to my blessed Redeemer who hath shed abroad his love in our hearts by the Holy Ghost which is given unto us. He says, "I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." What a wonderful love, can anything surpass it? "Water cannot quench love, neither can the floods drown it; if a man would give all

the substance of his house for love it would utterly be contemned." How wonderfully blessed we are when in possession of that love. Nothing can separate us from the love of God. "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth nor any other creature shall be able to separate us from the love of God." How secure, God is love. Though enemies rise against me and pursue me and take my spiritual freedom from me despite all the forgiveness I begged it has never separated me from the love I have for the Lord's dear people, the redeemed and elect of the earth. They can never take my precious hope from me, which hope we have as our anchor of the soul both sure and steadfast, and which will carry us beyond the grave. If my name is written in the Lamb's book of life, no man can ever erase it. Those things are some consolation and strength to my poor lonely soul (which is weighed down with trouble day after day) to battle along in this unfriendly world. Let us remember that if we are a failure, that the Lord endureth forever. It is God that avengeth me and subdueth the people under me. He delivereth me from mine enemies and lifts me up above those that rise up against me. "If God be for us, who can be against us?" He is the one I cry unto for mercy, grace and strength. I have no confidence in the flesh. Cursed is man that trusteth in man or maketh flesh his arm." I feel that I am nearing the last stage of life, the world gets darker to me daily. I

am in possession of a hope of leaving all sorrows, troubles, conflicts and pains this side of the cold grave and meet my loved ones in a world where all is peace and love, all is unity, where God will wipe away all tears from my eyes, (that I feel like I have shed more than any mortal on earth) I will need no light for the Lord shall be thine everlasting light, and thy days of mourning shall be ended. Perfect peace. The Lord endureth forever. Bless His sweet and precious name. He is all and all. Thou art the God of my salvation.

Yours in hope,

MRS. J. H. POWELL,
Whitmell, Va.

LIKES THE LANDMARK

Mr. John D. Gold:

Dear Sir:

Enclosed please find P. O. money order, three dollars which please apply to subscription for the Landmark. Must ask pardon for being so far behind; have been sick quite a while and am unable to be out now. I have been taking the Landmark a long time and always enjoy reading it. There are only three of my little family and each one generally reads it through when it arrives and all enjoy it. My father, M. D. Allbrook, used to take it a long time before he died. Wife and I are both in our 70th year, but we look forward to the coming of the Landmark as we would a dear friend or relative. We want to read it as long as we live. Wishing you and the associate editors many blessings.

I am yours in hope of eternal rest,
C. C. ALLSBROOK,
Hobgood, N. C.

ZION'S LANDMARK

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

Elder P. G. Lester—Roanoke, Va.

Elder J. D. Cockram—Stuart, Va.

Elder M. L. Gilbert—Dade City,
Fla.

Elder C. F. Denny—Wilson, N. C.

VOL. LVII

No. 12

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C., MAY 1, 1924

THE DAYS OF MY PILGRIMAGE

Brethren, I have been on my pilgrimage fifty-three (53) years the twenty-second day of April, 1924. Jacob said, when brought before Pharaoh concerning his age, "The days of the years of my pilgrimage are a hundred and thirty years; few and evil have the days of the years of my life been and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage."

"Jacob blessed Pharaoh and went out from before Pharaoh."

It used to be a common benediction with our fathers and mothers, when taking leave of friends and loved ones to say, "The Lord bless you." There is a beauty in it that reaches back and takes hold on the things, which were held sacred by the fathers; it leaves a good impression and carries with it, the spirit of prayer—a farewell blessing.

Jacob was evidently a chosen or elect child, from his mother's womb.

He was found in a waste howling wilderness, by the Lord, and was led about and instructed by Him, that there should be no strange God with him. All his way upon the earth it appears to me, is but the way that the spirit was leading him. His steps being directed of the Lord, brought him to the end of his journey in the presence of all his children. He spoke to Joseph concerning his departure and had him bring his two grandsons, Manassas and Ephraim to him, that he might bless them in the name of the God before whom his fathers, Abraham and Isaac walked. He also speaks of the angel that redeemed him from all evil, in connection with the blessing.

I feel that he here speaks of the struggle, that took place with him when he was about to pass through his brother Esau's country on his way to Canaan.

The angel met him, humbled him and blessed him. Here his name was changed from Jacob to Israel, by the angel. I say, he doubtless refers to this angel as redeeming him from all evil.

Israel is yet on his journey, or pilgrimage, to Canaan, we must pass through Esau's country (the world) and the angel of the Lord, no doubt, in my mind, has continuously led on, while Jacob halts and has ever been making reconciliation for him.

The meeting of the twin brothers was beautiful, but he passed on adorned with sweet humility that no offense was given or unpleasant memories of the past reviewed it seems.

My brethren, the struggle between these men began in the

womb. Their mother went to the Lord to know what it meant, and He told her, two nations were in her womb and two manner of people should be separated from her bowels and that the elder should serve the younger.

Our adversaries are needful and are given us, or stirred up against us, for a good purpose. The Lord said, "I have commanded the enemies of Jacob to be round about him forever."

I have often wondered why people whom I have never harmed, in any way should hate me and lay in wait for my destruction. There seems to be no cause for it other than Satan is allowed to enter them, to carry out the purpose of God, in persecution and for creating the great tribulation assigned Israel to suffer while on his pilgrimage.

This brings us to the point in our pilgrimage, to believe the evil that has been done me in recent years, was and is but the ordained way of God for me upon the earth. I shall enter into nothing personal; suffice it to say, that "The Lord has triumphed gloriously in my case and she who stood afar off has drawn nigh and the testimony of Jesus has been heard from her lips, which we hope will bear fruit, to the glory of God.

As our instructor in the school room, she is my companion and I stand near her to encourage and comfort and help bear the burden that should be mutually shared by those who prize dear the sacred relations of home life.

When I return to bless my household I must stretch forth my hands,

for a wife, her two sons (a step son) and my son, Mary, my dead wife's and my three sons and three daughters, a daughter in law and a grand daughter, God's heritage and trust. Lo! children are a heritage unto the Lord and the fruit of the womb is His reward."

Whatever may be conveyed in the blessing of one's household is but an acknowledgement of the leading of the spirit and the interceding of the spirit, thus granting to us here below the things which are in accordance with the mind of the spirit.

Herein is brought to pass while on our pilgrimage, the things spoken by our fathers as they were inspired of God.

Thus Jacob's pilgrimage was fulfilled and thus shall all Israel be.

farewell,

J. D. COCKRAM.

A REMINDER

A reminder is all right provided we do not forget to remember what it was to remind us of. Every two weeks the Landmark comes to your box, and it reminds you, not that you had really forgotten, but that you are a subscriber for it to come to your box for you. And upon that paper or upon its wrapper is pasted a slip of paper upon which is printed your name and sometimes that the postman shall be reminded which box to put that particular paper in for you, the number of the box is printed on the paper in order that the postman may not fail to remember that this is your box for your paper, and let him not forget to remember to see if he has a paper marked for that particular box and he remembers and has the paper

certain paper and puts it in this box, your box and you get it.

Now all these aids to remembering are for your benefit, and while this is that you shall have your paper, we have not left ourselves without a witness or a reminder so there may be seen printed upon that same strip of paper letters and figures which say for instance Apr. 15, 1924 which are to remind you that the subscription to your paper, the paper that comes to your box, has been paid to the time indicated by these letters and figures. From this time on it is for you to remember and to do, and please do not forget it. There is an admonition in the saying: "Lest we forget" and there is such a thing as remembering things to do them. Let this be one of these things.

There are things which we dare not forget to remember, our debts for instance. The Lord does not forgive us these debts, and our creditors will not do it. Again let me say, please do not forget to remember us.

P. G. LESTER.

HELP US TO HELP YOU

Many subscribers are behind. If all such would look at the date on your label and pay up it would help very much. Each individual account is small but just think what a thousand of them is to the publisher who has to pay his help every Saturday night.

Others might help by sending some new subscribers and a list of names you think might be interested, requesting us to send them sample copies. Others might help when

fact, not waiting until a statement of the account is sent and then do it and think that should settle the bill. Others can help when writing to use at least a fair quality of paper and write on one side only. Frequently articles written on poor paper with a soft lead pencil can scarcely be read when they reach us. These helps would help us to help you. May the Lord help us to help each other.

C. F. DENNY.

BEARING FRUIT

Many of the readers of the Landmark have carefully read and approved the recent editorials by Elder Lester on discipline and a persistent effort to emphasize the things that have a tendency to direct the minds of the brethren to the things that make for peace in Zion, and to localize as much as possible disturbances that have arisen in some sections.

One writes: "I have read Elder Lester's recent editorial and approve his suggestions therefore do not publish my letter. I have read Elder Lester's articles and I endorse them and now feel we can settle our difficulties without any more publicity, so do not publish my articles," writes another. Another dear sister writes: "I have read Elder Lester's articles and endorse them. So do not publish my article as I do not want to offend any." Her article is good but this shows the meek and quiet spirit in her. Another states that his recent intention was to discontinue the Landmark but when he noted the effort put forth by its editors to keep it free from strife and contention, he

the above is the evidence of seed being sown in good ground, and is bearing peaceable fruit unto righteousness, with such God is well pleased. We have several accounts of our recent union meetings that will appear soon, that were real serious indeed. Oh that our brethren everywhere would say amen, and amen to the teachings of our dear Savior and to the advice of the humble and truly tried fathers in Israel and that there be a general assembling together in fasting and in prayer and confession that where, in I have done wrong I ask forgiveness, manifesting a desire to live at the feet of each other. If such could be the case troubles would cease and the love of God and sweet fellowship would abound everywhere. To this end I pray.

C. F. DENNY.

A CORRECTION

My remarks following Sister Effie Harris Carraway's letter April 1st issue, page 148. The word move in 19th line should be warm. In next to the last line the word not should be yet.

C. F. DENNY.

MRS. R. C. BARBOUR

On Thursday night September 20th, 1923, Mrs. Eleanor Lassiter Barbour quietly passed away at her home in Elevation Township, Johnston County.

While she had been in failing health for some time, still her death came very unexpectedly to the family and community. She was up in the morning and helped with the household duties, but in the afternoon she grew gradually weaker and near eight o'clock she fell asleep.

Mrs. Barbour was the daughter of Elder James O. and Lucy Lockhart Lassiter and was born on Feb. 14th, 1845. She had lived a life of usefulness for near seventy-nine years and will be greatly missed by her friends and loved ones.

We can only look through a veil of tears and say "Thy will be done." We mourn

sure all is well with her. We can pay her memory no higher tribute than the testimony that she was a Christian woman. She cared nothing for the vain and sinful pleasures of the world but trusted in the true and living God, and seemed perfectly resigned to His will.

The deceased was a member of the Primitive Baptist church, her membership being held with the Four Oaks church.

She was married to Robert C. Barbour on February 11th, 1918, who preceded her in death a little more than five months.

She leaves a step daughter Elizabeth H. Barbour, and three step sons, R. E., J. R., and O. A. Barbour, besides a host of other relatives and friends to mourn her departure.

The burial services were conducted Friday afternoon at 3:30 o'clock by Elder Jessie Barnes, of Smithfield, and her body was placed away in the family burying ground to await the resurrection morn. Beautiful flowers covered her grave.

Written by one who loved her.

A. V. MOORE

Dear Brethren and Sisters:

It is with a sad heart that I try to write something concerning the life and death of my dear father, A. V. Moore. He was the son of Abraham and Bettie Moore and was born Sept. 23, 1850 and passed away July 18, 1923, making his stay on earth 72 years, ten months and six days. On December 26, 1872 he was happily married to Miss Nannie Hawkins and to this union was born eight children. Two of these died in childhood and he leaves six to mourn the loss of a good father. In early life the Lord spoke peace to his soul and feeling that his duty was to follow Jesus in the liquid grave, he with his wife went before the church at wheels on the second Saturday in December, 1889 or 90 and was received and baptized on Sunday by his cousin, Elder David Moore. I heard him say he enjoyed a sweet peace of mind for 18 months and wanted to talk Jesus and His love all the time.

Later he was chosen deacon of that church and served until death. His mind was bright in the scripture and he loved to talk of the goodness and mercy of God and loved to have the brethren and preachers visit him. His door was always open to all of them. It was such a comfort to children to go to him for advice. He always gave us good advice, and now he has gone never to return. Only those who have passed through those sad trials know how it is. He lived to see all his children baptized in the fellowship of the church. He loved but one. Six years ago last July our dear mother passed away and papa never was well after her death.

lonely without her and I believe today they are both resting in the arms of Jesus away from this world of trouble. Soon after her death he had a nervous breakdown and later paralysis of the nerves. His hands would shake so he could hardly feed himself and a complication of diseases, so his doctor carried him to Watts Hospital for an operation on July 16 and on the 19th they brought him back to us cold in death. Oh what a sad, sad home coming it was.

How often have we looked for him, and oftimes seen him come, but now he has gone from us to never more return. Oh, what a sad thought, but blessed is the dead that die in the Lord and I hope and believe he did. The night before they carried him to Dutham he prayed a most wonderful prayer to me. Though weak in mind and body, he was strong in faith.

Written by his lonely daughter,
MARY MOORE.

FANNIE E. WELLS

With a heart of sorrow I will try to write the obituary of my great aunt, Fannie Eliza, daughter of Benjamin and Eliza Wells.

"Aunt Fannie" was born July 5, 1845 near Prospect Hill, N. C. She spent the first part of her life with her mother and father, whom she kindly cared for, and waited on in their old age. After their death (never being married) she was left at the old homestead alone. She remained there a number of years keeping some of her nieces and nephews also great nieces and nephews with her. All of them thought there was nothing like "Aunt Fannie." She was just a tree of life to those that lay hold upon her, and happy is every one that retaineth her. (Prov. 3-18). She was almost a mother to some of them.

About seventeen years ago she decided to leave the old homestead and spend her remaining days with her niece Mollie E. Malone. This being the first time I ever remember seeing her, but ever afterwards when I would see her she always had a smiling face and a pleasant word. I can so recall the times I used to sit and listen to her and my grandmother talk. It seemed that nothing pleased her better.

She was never a member of the church, but a true believer and we surely believe she had a hope that led her to everlasting life, for she certainly "held her faith" and always attended church when she was able. She was liberal in her support of the church.

About the first of February she was overcome by an attack of pneumonia. All was done that loving hands could do especially by her niece with whom she lived, but on February 13 the Lord saw fit to call her home to the throne of grace.

Funeral services were conducted by El-

ders McKinney and Hall at her home. After which she was so nicely laid to rest to await the resurrection which will now seem only a moment to her. We feel highly qualified in saying "Well done, 'Aunt Fannie' thou good and faithful servant. Enter thou into the joy of the Lord." Weep not dear nieces and nephews. She is not dead but merely sleeping to await her reward.

Her great nephew,
JOSEPHUS HARDY WARREN.

STAUNTON RIVER UNION

The next meeting of the Staunton River Union will, the Lord willing, meet with the church at Gallies and be held on the fifth Sunday in June, beginning on Friday before in Pittsylvania County, Va., about five miles from Chatham which is the county seat. Any one wishing transportation will please correspond with the following brethren, J. M. Barker and T. J. Stone. Their address is, Chatham, Va., R. F. D. No. 4. All brethren and sisters, together with their friends are invited to come and be with us on this occasion and may it be the purpose of the Lord to give us a good meeting is my desire.

Presented by the request of the church,
By the Clerk, J. W. TOWLER,
Cratham, Va., R. F. D. No. 4.

RESOLUTIONS OF RESPECT

We the Primitive Baptist church at Clement, Johnston County, N. C., now in conference, realizing the vacancy of one of our most used seats and feeling keenly the weakness we have sustained by said vacancy, and feeling too that we are not alone in this weakened state, but that our county and community in general as well as the bereaved family have sustained a great loss in the departure from this life of our dear Brother Esom Johnson, who was called to an eternal rest January 5, 1924.

Therefore be it Resolved: First, that we humbly bow in submission to the divine will of our Heavenly Father who cannot err.

Second: Though calling from us and his family a most faithful and dear brother and father we feel it is for his good and God's glory.

Third: That we trust in Him and pray that He may fill our now vacant seat at His own good time with such as He will have and bless in a coming day.

Fourth: That a copy of these resolutions be entered on our church record, a copy sent to his family, and a copy to Zion's Landmark with request that our other papers copy therefrom, as well as our local county papers.

Read and approved by the church in conference Saturday, January 12, 1924.

ELD. L. H. STEPHENSON, Mod.
W. M. HOBBS, Church Clerk.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXII.

MAY 15, 1901

No. 13

THE MERCY OF DAVID.

"And David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake?

And there was of the house of Saul a servant whose name was Ziba. And when they had called him unto David, the king said unto him, Art thou Ziba? And he said thy servant is he. And the king said, Is there not yet any of the house of Saul that I may show the kindness of God unto him? And Ziba said unto the king, Jonathan has yet a son which is lame of his feet. And the king said unto him, Where is he? And Ziba said unto the king, Behold he is in the house of Machir, the son of Amiel in Lodebar.

Now when Mephibosheth, the son of Jonathan, the son of Saul was come unto David, he fell on his face and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant.

And David said unto him, Fear not: for I will surely show thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually."

2 Samuel 9:1-7.

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

PLEASE READ CAREFULLY

There comes to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if they live in the country.

For instance if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark and if you are not given credit in at least one month notify us, stating if you paid by check or money order and when you paid and we will investigate.

The mailing list is corrected only once a month.

JOHN D. GOLD

Zion's Landmark

Devoted to the Cause of Jesus Christ

A FIRM BANK.

I have a never failing bank,
A more than golden store;
No earthly bank is half so rich,
How then can I be poor?
Tis when my stock is spent and gone
And I'm without a groat;
I'm glad to hasten to my bank
To beg a little note.

Sometimes my Banker smiling says,
"Why don't you oftener come;
And when you draw a little note,
Why not a larger sum?
Why live so niggardly and poor?
Your bank contains a plenty;

Why come and take a one pound note,
When you may have a twenty?
Yes, twenty thousand, ten times told,

Is but a trifling sum;
To what your Father has laid up,
Secure in God the Son.

Since then my Banker is so rich,
I have no cause to borrow
I live upon my cash today
And draw on Him tomorrow.

I've been a thousand times before,
And never was rejected.
Sometimes my Banker gives me more
Than asked for or expected.

Sometimes I felt a little proud
I managed things so clever;
But ah! before the day was gone,
I felt as poor as ever.

I know my bank can never fail.
Its funds always the same;

The firm Three Persons in one God,
Jehovah is His name.

Should the banks of Britain fail,
The U. S. banks all smash;
Bring in your note to Zion's bank,
You'll surely get your cash.
And if you have but one small note,
Fear not to bring it in;
Come boldly to the Throne of Grace,

The Banker is within,
All forged notes will be refused,
Man's merits be rejected;
There's not a single note will pass,
That God has not accepted.

There's none but the Beloved of God,
Redeemed by precious blood;
That ever had a note to bring,
These are the gifts of God.

Though thousands doubting often say,
They have no note at all,
Because they feel the plague of sin;
So ruined by the fall.

This bank is full of precious notes,
All signed and sealed and free;
Though many a ransomed soul may say
There is not one for me.

Base unbelief will lead the most,
To say what is not true;
Tell all the souls that feel they're lost,
These notes belong to you.

The leper had a little note,
Lord, if you will you can

The Banker cashed this little note,
And healed the sickly man.

We read of one young man indeed,
Whose riches did abound;
But in the Banker's book of grace,
His name was never found.

But see the wretched dying thief,
Hangs by the Banker's side,
He cried, Dear Lord, remember me,
He got his cash and died.

—Author Unknown.

BUILT A TEMPLE TO THE LORD.

Blessed is the man who has the inclination and the means to build a church for the worship of God. David had that inclination, and the Lord blessed him for having it, but did not give him the pleasure of seeing his desire fulfilled. But how fortunate it is to have both the inclination and the desire, and to realize that desire and live to enjoy the fruits of his labor.

Such a man is Mr. J. H. Gooch of Stem, N. C., who some five years ago completed the erection of a handsome brick church on which he expended not only \$10,000 of his own money but furnished much of the labor and materials as well, and donated the beautiful plat of land of several acres on which it rests. It is true that he received some assistance, in the shape of over a thousand dollars but this was expended on the interior furnishings, the pulpit and pews, and so there still remains the fact that his money and labor erected the church, for the money he placed in it represented one third of all his property located in his county of Granville.

The Lord has blessed Mr. Gooch to enjoy the fruits of his labor, to have a place not only to worship

God and glorify His name but to have his brethren and friends share this pleasure with him.

It was the good fortune of this writer and his wife to share the hospitality of the home of Mr. and Mrs. Gooch the first Sunday in May, and to attend the May meeting at Memorial, the church of which we speak and to hear excellent sermons from Elder O. J. Denny, of Winston-Salem, senior Editor of Zion's Landmark, Elder A. B. Denson, of Rocky Mount and Elder B. F. McKinney of near Roxboro who has been pastor of the church since its organization. On this occasion Mr. and Mrs. Gooch entertained a number of their friends and brethren in their spacious home, which is located near the church, and a more delightful visit we have never had.

Elder McKinney presided at the meeting and introduced the ministers, and there was preaching Saturday night and Sunday morning and after dinner on Sunday, Elder Denny and Denson spoke in the morning and after an intermission during which a delicious repast of good things was served on the grounds, communion was observed and Elder McKinney spoke in the afternoon.

The weather was ideal and the ministers were imbued with the spirit and with power, and we have never heard better sermons. The church was filled with a large congregation and all paid the closest attention and enjoyed the gospel that was delivered in its eloquent simplicity.

Sunday morning Elder Denny was the first to preach, and he emphasized the necessity of approach-

ing the mercy seat with minds and hearts on the service, that we might not be disturbed with the distracting things of the world.

God rules in the minds and hearts of his people, he declared. He is the great Shepherd of the sheep. He is the Good Shepherd who leads them by the still waters and restores their souls. He expressed his appreciation for the invitation to attend the service, and rejoiced in the opportunity to speak and took his text from the third chapter of Romans 5:19. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. But where sin abounded grace hath much more abounded."

Elder Denny said that he was thinking of salvation and the condition on which we must be saved, or to which we shall be saved. We believe that our position is the Bible position. If I were not satisfied that this position is right I would forsake it, but in thinking of the human family in sin and in its sin-defiled condition, I cannot feel other than that it requires the grace of God to save poor, lost and undone sinners.

Christ came to save that which is lost, and only that one in bondage can be set free. The one in bondage cannot free himself. If he could he would do so.

John saw the 144,000 of the twelve tribes of Israel, and in addition an innumerable number coming from all lands and all nations redeemed by the blood of the Lamb. Here we have a word picture of the kingdom of our God which fills all immensity, for He

says, My words have gone out and they will not return to me void but will accomplish the things which I please. He ridiculed the idea expressed by some, that God does not take account of everything, and knows all things and is controlling all things after the Counsel of His own will.

David says, "Though I should take the wings of the morning and fly to the uttermost parts of the earth, though I should make my bed in hell behold Thou art there." Adam fell under the curse of sin and through him death passed upon all. We were born in sin and shapen in iniquity. Paul realized the burden of sin after his conviction and exclaimed "O sinful man that I am who shall deliver me from this body of death" and then he proclaims the power of the love of God and His grace and mercy bestowed upon him. As high as the heavens are above the earth so are His thoughts above our thoughts, and His grace and mercy through our Lord and Saviour Jesus Christ saves us from sin. This grace falls into the broken and contrite heart and there springs up from this planting fruit unto righteousness. He referred to the last words of his father who was a faithful minister of the gospel who said that the very breathings of the heart of a poor sinner were "Lord be merciful unto me, a sinner," and that where sin brought condemnation so grace brings redemption for as Paul says, "In me, that is in my flesh, dwells no good thing" and so the poor condemned sinner when the hand of affliction rests on his soul, he confesses his weakness and begs for mercy. He does not beg for

justice, for he realizes that a just God cannot look upon sin with impunity, but only the cleansing power of Jesus' blood can wash away our sins which are as scarlet and make them white as snow. Every condemned sinner realizes that there is sin in the world and that the flesh is under the influence of sin. It was so in Paul's case and it is so in the case of every child of God who realizes that he must depend on our Lord for salvation, for He builds a wall around His children and keeps them as the apple of His eye.

Elder Denny referred to the days of old when after the creation God looked upon the earth to see if there were any righteous, and behold there was none, and the same is true today, for John says that "He that thinketh he liveth and sinneth not the truth is not in him."

Elder Denny condemned the idea which exists among some that God is responsible for sin and made it a part of His program for the development of the world. Quoting from John he said "God is light and in Him there is no darkness at all." He is the essence of perfection and all things that He does are perfect and in Him there is no sin. Man is enticed by his own lusts and carried away by His own evil desires and the wretched sinner is condemned. He feels there is nowhere else to go but to the mercy seat and there to pray for pardon for his sins. John said that "he that is born of God cannot commit sin" which means that Christ has washed our sins away and the sinner then is clothed with the righteousness of Christ. He is made to suffer for us and is made the end of the law (by which

we are condemned) for righteousness. You have been ransomed and purchased by his love. He is risen a conqueror over death, hell and the grave. It was thought He could not raise Lazarus from the dead but He not only had the power to raise Lazarus, but He could lay down His own life and take it up again. The best prayer that was ever uttered was that by the publican who stood afar off and when he feels that way it is proof that the Lord has begun a good work in his heart and He will carry it on to the ultimate salvation of his soul.

Elder Denny said there was no compromise between grace and sin, for the light shines in the darkness and the darkness comprehends it not, but is dissipated, and when the spiritual light shines in the heart of the sinner, grace reigning through the righteousness of Christ, cleanses us from sin. Therefore it is the righteousness of Christ, for there is no goodness in us. Therefore to Him all glory should be given.

Elder Denny was followed by Elder Denson who took his text from the fifth chapter of Luke, the twenty seventh and twenty eighth verses, "And after these things He went forth and saw a publican named Levi sitting at the receipt of custom and He said unto him 'follow me,' and he left all, rose up and followed Him."

Elder Denson said that the religion of the Lord Jesus Christ is a very personal religion, for it would do you no good if all the rest of the world were saved, and you without hope. There are many people who believe there are a chosen and elect people and every one who believes in election believes they will

be saved. I believe a great many believers are on the outside of the church, but what concerns us most is whether we shall know this to the extent that we shall feel that we are included among His children. Jesus said to His disciples "follow me." He did not say this to every man or ask them if they would follow Him, but the command was very direct. Jesus had the power to speak to men and command their obedience, for with that omnipotent power given Him by the Father when he said "Follow me" they left their work and followed Him. This is the same God who rules the hearts of sinners today. He does not have to say formally to every one "Follow me," for the message comes to many when they do not even know it, and He begins a good work in the hearts of men when they do not even realize it, for He operates through the Holy Ghost and it has the same effect as if the sinner were stricken as Paul was, and turned about from the error of his way. It is a blessed thought to know and realize that God has all power in heaven and in the earth, that God does not try to do anything but speaks and it stands fast.

At this time Jesus was found eating and drinking with publicans and sinners. Christ had many enemies and yet He was without sin. He came into the world to save sinners and He loved sinners though they hated Him and killed Him. There are therefore many enemies of the truth of God, but while this may be true, we should examine ourselves and see if we have received the command from Him "Follow thou me." This man rose up and followed Him, and I

have no reason to believe there was any hesitation about it. I am prepared to believe that he was made willing in the day of his power and it was a privilege and a pleasure to follow Jesus. On the other hand the Pharisees and Sadduces opposed Him and brought many accusations against Him. They denied that He was the Son of God. They questioned His right to this claim and wanted to know by what authority He made it. Jesus however knowing all things knew their thoughts before they ever expressed themselves and so He rebuked them. We need not think we can keep anything from God for He knows our thoughts and the inclinations of our hearts and the evil propensities of our natures. When His enemies asked questions of His disciples He quickly came to their rescue and answered for them. He is an ever present help in time of trouble. He is our bulwark and our protection against sin.

"They that are whole need not a physician, but they that are sick. I came not to call the righteous but sinners to repentance." Is that not a blessed thought. There has never been a single conversion of the soul that the poor sinner has not felt like the thief on the cross, I am justly condemned.

There must have been among those who were standing near some who felt they were righteous as the Pharisees, but the Scriptures describe our righteousness as filthy rags and God's people feel that this is true.

Elder Denson at this point gave a very interesting part of his experience. He said that for a long time he was in doubt about what this

scripture meant, "For whosoever shall call on the name of the Lord shall be saved," and this seemed to be in contradiction to the one that said, "It is not every one that says Lord, Lord, shall enter the kingdom of Heaven."

And then the incident of the Pharisee and the Publican came to him. One of these was clothed in his own self righteousness, while the other was conscious of his sin, and begged the Lord for mercy. Now I love to say, enable me to thank thee that without thee I can do nothing. These two scriptures are no longer a mystery to me. It was given to me to see that the Pharisee represented every false way, while the poor publican represented the child of God and every believer in Jesus Christ. It is not whosoever will or may, but who "shall" call on the name of the Lord, shall be saved.

The self righteous are not sick. They do not feel the need of the call of salvation. They are quite satisfied with this world and all it contains. They have a semblance of righteousness but it will not avail. We are glad he did call sinners, and those who are dead in trespasses and in sins. These are they which are ready for the new birth, and these are they which have come up out of great tribulation for they have suffered for their sins.

John says, "the hour is coming and now is that the dead shall hear the voice of the Son of God and they that hear shall live," and God has given the dead the hearing. This call comes to the family of God and every elect child shall receive this calling in this life, and they shall be brought to know Him for his wonderful works to the children of

men. Paul said to Timothy, "For He has 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."

How often one fears he has not received this holy call? You can't know these things only as you are shown. Paul understood this, for he said, "Hope that is seen is not hope, but we hope for that we see not," and wait with patience for its realization. Jesus called men when on earth and they obeyed Him and He is just as able now as He was at that time. He changes not, and this power was given to Him by the Father, and all that the Father gave Him shall come to Him, and none are able to take them out of His hand. It is the working of the Holy Ghost that brings us to the knowledge of our sins and it is the goodness of God that leads us to repentance.

But we want to know how we received it. Your mind reverts back to the time of your conviction, when you were in the lust of the flesh, but God who is rich in mercy, whereby He loved us when we were dead in trespasses and in sins, quickened us in Christ Jesus, who suffered, bled and died that we might be brought in fellowship with the Father. It is by Grace that ye are saved.

Now what does it mean to you? You feel that you are not worthy of his love, or his mercy, and this is an indication that He has begun a good work in your heart, and to want to find a home with the people of God. Christ has done this for you. He has done the will of

the Father, and ascended on high, to look for the second coming, that we may be with him and enjoy that sweet rest that remains for the people of God. It is a complete salvation. Is it not enough?

Elder Denson closed with an apt illustration of the Good Samaritan who took the one who was beaten with stripes, and healed him. This he compared to the Saviour and the poor sinner buffeted about by the world, with no place to go and with no one to help him but God. He closed his sermon with a very eloquent portrayal of the resurrection, when Christ shall come the second time to take His people home.

We regret that we were compelled to leave after dinner and were not able to hear Elder McKinney.

J. D. GOLD.

READING LANDMARK 23 YEARS

Mr. John D. Gold:

You will find enclosed P. O. order for \$2.00 to renew my subscription for the Landmark another year. I enjoy reading them so much. Have been reading them ever since I first learned to read. Have been a subscriber for 23 years.

Wishing you a prosperous year.

I remain as ever,

MRS. ROSA A. SCARCE,
619 Oxford St.
Danville, Va.

IN FEEBLE HEALTH

P. D. Gold Publishing Co.

Dear Sir:

Enclosed find money order for two dollars, (\$2.00) to pay up subscription of H. F. Wilkins. I be-

lieve the subscription has been in arrears since August or September. Believe it is out the first of September and this amount will pay for it until that time this year. Your books will show the exact date. Mr. Wilkins is now living near Fowler with his son J. P. Wilkins and family. He is in very feeble health having suffered a third stroke some weeks ago. He still can read a little and I know would be glad to hear from any of his old friends who care to write. He made his home near Natahlie, Virginia, for many years.

Yours,

Mrs. J. P. Wilkins,
R. 1. Box 177,
Fowler, Calif.

THANKFUL FOR ASSISTANCE.

My dear Bro. Gold:

I received your kind donation you sent me through Bro. Fred Sawyer and how thankful I feel to you for helping me in so great affliction as I am undergoing. Also thanking you for saying that you would ask other brothers to help.

I have been to the hospital three times, which has left me with no means, whatsoever, and yet the hospital wants me to go back once more.

I have been in the ministry sixty years, ever since I was sixteen and have asked help before and now am in the greatest need of my life and if the dear brethren and friends can help, I cannot thank them enough. I am too feeble to write more.

Yours affectionately,

D. W. TOPPING.

Pantego, N. C.

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,
Fla.

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

Elder J. T. Rowe, Baltimore, Md.

VOL. LXII.

No. 13

Entered at the postoffice at Wilson
as second class matter

WILSON, N. C., MAY 15, 1929

"MY GRACE IS SUFFICIENT FOR THEE."

Grace implies need for its application. Grace is the undeserved and unmerited favor of God, made manifest through and by God the Father, God the Son and God the Holy Ghost,—the three one God, or the trinity of spirits.

All men are imperfect creatures, therefore, stand in need of mercy, still, we must conclude from observation, and from the teachings of the scriptures, that; all men do not feel their need of mercy.

David says, "As for God, His way is perfect; the Word of the Lord is tried; He is a buckler to all those that trust in Him, for who is God save the Lord? or who is a rock (a sure foundation) save our God?"

He is not a buckler, shield and hiding place, in a spiritual sense, except to those who trust in Him. Why do not all feel their need of His mercy? We do not know why,

save as we read "they that are whole, need not the physician; but they that are sick." Are the whole sinless, and with no need? They have not been convicted of their sins, therefore they do not feel their need. But, to those who have been led by the spirit of God to feel their true state of condemnation before God, there is but one plea, and that is a sinners plea, as they beg, not for justice or just reward; but beg for the mercy of God.

Often in our courts, the criminal pleads guilty, and having no money or friends throws himself upon the mercy of the court and suffers the penalty imposed.

In the government of the Kingdom of God, there is no intercessor or councillor who may appear for us, save the Son of God, who came under covenant agreement to suffer, bleed and die, the just for the unjust, and of whom the Prophet Isaiah spake when he said, "Unto us a child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called WONDERFUL; Councillor; the MIGHTY GOD; the EVERLASTING FATHER; the PRINCE of PEACE."

Does He lack knowledge of the subjects of His Kingdom? No. He knoweth all things even the secrets of all hearts. Can they wander beyond the limits of His love or dominion? No, David says; "Though I say to the darkness cover me from His presence, the darkness and the light is both alike unto Him, though I take the wings of the morning and fly to the uttermost parts of the sea, behold He is there, though I make my bed in Hell, behold he is there, though I go to sleep and forget Him, when I awake, He is still

with me and His thoughts concerning me are more than can be numbered.

God is Holy and undefiled. We are sinful and defiled, with no eye to pity nor hand to deliver save the Lord, who became sin for us, or our sin-bearer, though, Himself without sin, for God is light and in Him is no darkness at all, and though Christ was tempted in all points as ye are tempted, yet he was without sin.

We are creatures of time. God is without beginning of days or end of time, an independent, omnipotent being, and as He is everywhere present, is omnipresent, the God of all time and space, and having all knowledge of all events in time and to eternity is omniscient or the God with whom there is no limit to his knowledge, therefore we cannot acquaint Him with our need for all things are ever open before Him.

God is Holy or undefiled in all His dispensations of providence. He loves sinners, who are led to the throne through His spirit and to the Mercy seat, when conviction brings to them a saving knowledge of the need of supplication for the mercy of God.

The blood of Jesus, shed on the Cross of Calvary, hath forever made perfect them that are sanctified, and though they have the thorn in the flesh to buffet them, they have implanted, as it were, by the hand of God, faith and hope through which they have access to the fountain whereof if a man drink he shall never thirst.

God knew good and evil, and Adam became wise as gods, knowing good and evil. Adam multiplied has been freely partaking of the forbidden things since his day.

All have sinned and have fallen short of the glory of God, and being thus defiled, they need the only remedy for sin that has ever been given, the imputed righteousness of Jesus Christ; but being unfit, unclean, ten thousand talents in debt, with not a farthing to pay, they can but come as beggars, imploring the mercy and grace of God.

If the law could have given life, then Christ died in vain. No life can be found in the law, for it condemns. Jesus became the end of the law for righteousness unto every one that believeth on His name, and by His one sinless offering of Himself, He hath made perfect them that are sanctified in the Spirit.

Godliness is great gain. The goodliness of the flesh, is all well and good in its place; but it perishes with the using, therefore we read "The grass withereth, the flower fadeth and is no more, so is all the goodliness of the flesh."

If the goodliness of the flesh endures but for the night, shall we conclude that it is not worth while to try to do good and forsake evil? No. In doing the things we feel to be right and just, there is great gain in peace of mind and heart; but after having done all to stand, ye have done no more than your duty and have not, in any sense, brought God under obligation to you, for all his benefits in time and eternity are but the fruits of His mercy, grace and truth.

He that hath delivered, hath been merciful, will yet be merciful, and in all time and to all eternity, He will be the sun, shield, hiding place, strong tower, saviour and preserver of His people.

As a Physician, there is no case too far gone for Him to render aid and comfort and to cure. As a Priest, He intercedeth for His own, without the loss of one. As a King, He rules in the hearts of His people, hence His Kingdom cometh without observation; but will break down, and out live all other Kingdoms, for His Kingdom is far above and will live and abide forever.

As a Saviour, He knows His own and saves with an everlasting salvation.

As God, He is invisible, invincible eternal, immortal, and everlasting, in all of His attributes and the sinful race of men who are the subjects of grace the objects of His love and mercy shall be brought before Him and shall spend eternity in His glorious presence, clothed in garments made white as the driven snow by the cleansing power of Jesus' blood.

O. J. DENNY.

PASSED FROM DEATH TO LIFE.

Since my article on the manner of love the Father hath bestowed upon us, was published, I have received a good letter from Sister Effie Harris Carawan on the same subject, (Love) which has impressed me to write further upon the subject, but from a different point of view. "We know that we have passed from death unto life, because we love the brethren." 1st. John 3:14. Here we have love as a sure evidence that we are born again. Let us first notice briefly both the state of death and the state of life. Death is a state of inactivity both of limb and mind the word tells us that. "The dead know not anything." Then of course they cannot do anything and will remain

dead forever unless some power over which they have no control, and of which they have no knowledge, imparts life to them. This is as true spiritually as it is naturally. Our Apostle Paul, speaking of the natural state of the sinner, says that he is dead in trespasses and sins, and we understand that the dead in sin are as powerless to know and do the things of the spiritual kingdom as the literally dead are to know and do things in the natural kingdom. Then so far as the dead sinner is concerned his case is hopeless. There is a state of life, and that is one of knowledge and activity. While the dead know nothing at all the living know both sorrow and joy, sickness and health. They look forward hoping for better things. This is true of those who are spiritually alive. They have hope in the Lord Jesus Christ that though they are sinners and often sigh and cry over their vileness and many short comings, yet Jesus in his mercy enables them sometimes to see him as their righteousness, sanctification and redemption, and this affords them joy unspeakable and full of glory.

But how is one to pass from the dead state to the living. He cannot come from death to life by his own power for he hasn't any. Lazarus would have been dead until now had his living depended upon himself, his sisters, or their friends. But blessed be God. Jesus came and called him by name and being called of God, he came forth. So Paul says to us Gentiles that God has called us with an holy calling. God alone has life giving power. Vegetable, animal and human life, are all the gift of God. Certainly

spiritual life is no less his gift. Jesus says of his sheep, "I give unto them eternal life, and they shall never perish." When He gives life to the sinner he immediately knows that he is a sinner and that he needs the mercy of God, and prays for it, confesses his sin, and knows he does not deserve it, but in the Lord's own time and way he reveals Jesus as the Saviour of Sinners, it may be in a sudden and wonderful way or it may be in a gradual way so that the change is hardly perceptible. Yet they all give the glory of their Salvation unto Jesus, the sinner's friend. The Gadarene seemed to know Jesus at once, while the man whose eyes he opened was not sure who he was, but he said, "One thing I know that whereas I was blind I now see," and both loved and praised Him. And when one has passed through this experience he has passed from death unto life. He now loves the cause of Christ and His people. His word is sweet to his soul. He knows the gospel when he hears it preached. He loves the courts of the Lord and feels that a day there is better than a thousand in the tents of wickedness and this love is his evidence that he has passed from death unto life.

I once visited a very dear afflicted sister who at that time seemed very despondent and she said, "I have lost every evidence that I am a child of God, except one." I asked, what is that. She answered, "Despite all my afflictions and sin I do feel that I love the dear children of God." Then I said "My dear sister if the Lord has allowed Satan to take away every other evidence, He has left you the best one

and the only one in all the Bible by which we know that we have passed from death unto life." But she said, "Can't I love the brethren without having passed from death unto life?" Most assuredly not, I answered. If you could do that then the love of the brethren would be no evidence to any one that they had passed from death unto life. One may have a natural respect for the Lord's people while yet in a state of death.

Excuse me for referring to myself. I was raised by Primitive Baptist parents. I thought they were good people and that what they believed was true, and so I always had some kind of belief that they belonged to the true church, but there were things I loved more than I did the Church and company I enjoyed more than old Baptist company. But the time came when I was sick and tired of the old ways and I could not be satisfied until I had a home with the dear ones whose company I found sweet and whose union was dear. If this was not love for the brethren I am a greatly deceived soul. One said, I love them, but do I love them right? I answer there is only one way to love the Lord's dear afflicted and poor people, and that is by being born again not of corruptible, but of incorruptible seed by the word of God which liveth and abideth forever. Do you love the brethren. Do you say to the Church as Ruth to Naomi, Entreat me not to leave thee, etc. If you do you are born again. May God bless you.

JOSHUA T. ROWE.

RESURRECTION.

The resurrection of Christ is the most important single event that ever occurred in the history of our race. It is said that more than twenty millions of Catholic and Protestants in Christian America assembled at sunrise Easter Sunday to celebrate the resurrection of Christ Jesus from the dead, 1896 years ago the 31 of March. Two years ago Easter Sunday was the 17th of April. Why should any one think that He arose 17 days earlier this year than in 1927? The inspired word gives no specific date of his resurrection. I have yet to hear of the Primitive Baptist meeting on Easter Sunday in Apostolic times, or since, to celebrate the resurrection of our Saviour. I trust the church will never worship with those who sectionalize the Bible to make it mean what they want it to mean rather than to let it stand for what it says. But there are teachers more to be shunned than these. They are the Evolution-Modernists. Hear Prof. Fleet: "I should like to mention another scientific idea born in the seventeenth century that gave great offense to Christian people. It was the assumption that the universe was orderly, and that the laws of nature could be expressed with mathematical precision. It was a magnificent conception that God has given us a world that was always orderly, is orderly today, and will always be orderly. Men had inherited the idea that it would belittle God to limit himself to fixed laws. While this great scientist was glorying in the wisdom of man, he seems not to know that laws come only from intelligence, and that nature had no laws. By his hypothesis he thought to explode the

"saying" of the inspired: "The Lord is risen indeed, and hath appeared to Simon." In affirming that the laws of nature were always orderly he would ridicule the idea that Jesus was born of a Virgin; that He had not a natural father; that he arose from the dead; and his remaining on earth 40 days after his resurrection, manifesting himself unmistakably, at least ten times to his disciples, ascended to heaven.

Such teachers deny God, when they say He does not rule nature; that the ten miracles in Egypt never occurred; that Elijah did not call down fire from heaven to consume the sacrifice; that three Hebrew children could not live in the furnace of fire; that Jesus did not call Lazarus from the grave to life after he had been dead four days. Yea, the wisdom of this world cannot know God or his goodness, and his wonderful works to the children of men."

Paul says, "If Christ be not raised your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." How glorious the assurance, "Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus." Paul in dwelling upon this subject, looks forward to the end of time and says to the Church at Corinth, and as to that matter the church of Christ in every age, "Behold I show you a mystery." He means a secret, that which had just been revealed to him. "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we (the

then living) shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." How assuring was his epistle to the Thessalonian church. "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." I never enjoyed the thought of our Lord's return until I saw it in the light of these comforting words. So here are four truths affirmed in this last quotation. First the return of our Lord, not in judgment but in a cloud of glory. Second, the resurrection of the bodies of the righteous dead in Christ. Third, the change of those who have not died, the righteous living ones. Fourth, both the changed living ones in Christ, and the resurrected righteous dead in Christ, caught up in the air, spirit all to be with the Lord in eternal glory. If one sin against any of his people or church had been unatoned for, our Lord never would have risen from the grave, for a risen Christ is the eternal proof of an accomplished redemption. So in faith's view of that harvest of grace every heir of God may look beyond death, and exclaim with David: "I shall be satisfied, when I awake, with Thy likeness.

M. L. GILBERT.

**LITTLE BONNIE, DAUGHTER OF
MR. AND MRS. J. D. HOLADIA**

That home seems sad and lonely,
Since the little child is gone,
She has left this world of trouble,
For a land so sweet and warm.

Her physicians came to see her,
Though all her hopes were gone,
She was passing very quietly,
To a land so sweet and warm.

Her sad and lonely mother,
So pale and thin next morn,
She was thinking of her darling
Of that land so sweet and warm.

Her little chair is vacant
Her little bed is still,
Her little plate is empty which
Her mother so gladly did fill.

Her mother sat a-weeping,
she wept and cried and mourned,
She was praying to meet her baby
In that land so sweet and warm.

Her brother and her sisters,
So very sad that hour,
Crying and mourning bitterly,
For their dear little wild flower.

Her father so very silent,
His face looks pale and sad,
He is thinking of little Bonnie dear
In that land so sweet and glad.

The birds were calling sadly,
As they sat upon their perch,
Looking down at Bonnie dear,
Buried at Bethlehem church.

That little home is now
So very sad and stilled,
There is a vacant place,
That never can be filled.

The heavenly bells were ringing,
Their sweet and joyous sound,
With the angels watching silent o'er,
That grave in the church yard ground.
—Written by Thurman Phelps.

MRS. BURRELL DAVIS.

With a sad thought I attempt to write a few lines in remembrance of my dear mother who died March 8th, 1929, making her stay here on earth about 69 years. Mama and papa had been married around fifty years. Unto this union were born twelve children, six boys and six girls. Just half of her children preceded her to the grave, three of the girls and three of the boys.

She united with the Primitive Baptist church and was baptized by Elder Christopher Hooks in the year 1928.

She bore visible marks of a loving Christian character, a kind and loving wife, a wise and devoted mother, good and obliging neighbor; ever ready to lend a helping hand.

Her health had been falling for the past three years, she had been suffering with shortness of breath. About two years ago she had a very bad spell of bronchitis which left her in a weak condition. Her sickness was not very long. She had been confined to her bed one month when she

died. All was done for her that could be done but the Lord saw fit to take her from us. The doctors said her trouble was bronchitis and a weak heart. On Friday, night, March 8th., at eleven o'clock she passed away as one going to sleep without so much as a struggle. I believe she was without pain when Christ came for her. Her death after all was like a candle which after shining in glorious light suffices itself and is gone.

Every cloud no matter how black, has its silver lining, and mama who is resting in peace and felicity will be a guardian angel to the ones she left behind. And why should we living ones grieve for one who is so happy? While we have to go on fighting life's battles, and the debt she has paid we yet have to pay.

Her body was laid to rest in the family burying ground in the presence of a host of relatives and friends. The funeral services were conducted by Brother Cobb from Wilson.

Dear one thou hast been taken away,
Tho we were so anxious for you to stay,
We loved you dearly, but God loved you
best,

And took you to dwell with the blest,
Oh, that home; that lonely home;
The voice we loved is still,
A place is vacant in that home,
Which never can be filled.

'Tho sad it seems to give her up,
We know the Lord He maketh,
We must not murmur at His will,
For we know the Lord He taketh.

MRS. RUSSELL MOORING.

KADER LILLEY.

Kader Lilley son of Eason and Christina Lilley was born Feb. 12, 1847 in Smithwicks Creek neighborhood, Martin County, N. C., where he spent a long and useful life. He was married twice; the first wife died Dec. 9th., 1868. He was married the second time to Mary L. Griffin, May 2nd., 1872, to these unions there were eight children, three children and both wives preceded him to the grave. Three sons, J. Dawson, S. B. and J. Eason Lilley, two daughters, Mrs. J. A. Griffin and Mrs. J. W. Manning, survive him.

For years he lingered around the church until the fourth Saturday in June, 1892. He, Sarah M. Roberson and others went before the Primitive Baptist Church and were received and baptized the next day by Elder Henry Peel. Sister Sarah M. Roberson is the only one living. The church at Smithwick's Creek chose him deacon to fill the place of David Hardison, fourth Sunday in May 1899, and was ordained to that office by Elders Henry Peel, Sylvester Hassell, and John N. Rogerson. He was a faithful member for nearly thirty seven years, always filling his place at home and elsewhere. He served as Deacon nearly thirty years, always doing his duty. When the house at Smithwicks Creek was turned down, he and his boys

were the biggest factors in rebuilding. He was looked upon as a leader at church and elsewhere. We greatly miss him but God in His infinite wisdom saw fit to take him from us, but we feel that our loss is his eternal gain. If not deceived, we wish to give God the glory for such a man to serve us. He served his generation faithfully, both as a citizen and deacon and was gathered to his father in peace.

Written by,

Jos. E. Griffin.

SARAH M. ROBERSON,

WM. E. TICE,

JOS. E. GRIFFIN,

Committee.

AMANDA STEPHENSON

Whereas, the church at Fellowship, Johnston County, N. C. in memory of our dear Sister, Amanda Stephenson, wife of Deacon Nimrod Stephenson, who was born Nov. 2nd., 1863, and departed this life, Feb. 17, 1929, making her stay on earth 65 years, 3 months, and 15 days.

She professed a hope in Christ on Saturday before the 4th Sunday in August 1882 and was baptized the next day by Elder Lewis Adams into the fellowship of Rehoboth Church. Later she saw fit to move her membership and was received into Fellowship church by letter, Sept. 1927.

Therefore be it resolved,

First, That we bow in humble submission to God's just and holy will.

Having faith to believe that our loss is her eternal gain.

Second, That we send a copy of these resolutions to Zion's Landmark for publication and a copy spread on our records.

Done by order of the Church in Conference, Saturday, before 1st Sunday in April, 1929.

ELDER J. P. TINGLE, Mod

JAS. C. LANGDON, Clerk.

EMMA POPE EDMONDS

God in His all wise providence has seen fit to remove from us our dear sister, Emma Edmonds, whom we one and all dearly loved, for her gentleness of character, unselfish and true womanhood, naturally kind and accommodating to all with whom she was thrown, yet above all these natural qualifications her deep and abiding faith in Christ as her personal Saviour, ever ready to talk of Jesus and His love, giving Him all the glory of her salvation. She was born May 8th., 1857, joined the church at Kehukee about the year 1883, was baptized by the late Elder A. J. Moore, was a consistent member until death claimed her; was married to John Edmonds, January 13, 1885. She suffered much during her life and the last few months was in bed most of the time, but at the last when the angel of death descended she fell asleep in Jesus peacefully and without a struggle. All that was mortal of dear sister Emma departed Jan. 15th., 1929. God called "Come up higher.

Enter now into the joys of thy Lord." We feel that that spirit took its flight she entered a "home not made with hands, eternal in the Heavens" prepared for her as for all the jewels of God's mercy in the infinite joy of Him who loved us and called us in His great foreknowledge of all things.

She left no children of her own but a niece whom she adopted when quite a young child was truly a daughter to her, ever ready to do all in her power to alleviate her suffering. The niece is Mrs. Ernest Allsbrook and was with her to the end. May God bless her for such devotion and duty. One sister survives her, Mrs. Mattie Howard. She, too, was faithful. To the husband and all the bereaved we would say, We sorrow with you as we, too, loved her dearly. We believe all was done for her comfort that could have been done during her long illness. After having been in bed several weeks she seemed better and was up part of the time, was stricken suddenly blind. This did not seem to alarm her, even though she thought it was death. It was my privilege to go to see her the next day. She spoke so beautifully of suffering for Christ's sake an told me when stricken she thought she was dying. Each time that I was with her she seemed one of the most humble, patient people I ever saw, always relying on Jesus and trusting in His care. We would say to the bereaved husband, sister and niece, grieve not for her who has gone a little in advance of you. She is reaping her reward with Christ and the holy angels, basking in the sunshine of God's love, awaiting the resurrection morn, when we, too, hope to see Jesus, be like Him, and be satisfied.

One Who Loved Her.

RESOLUTIONS OF RESPECT.

Whereas, it has pleased the God of Heaven to remove by death, Feb. 25, 1929 our highly esteemed sister, Annie Walker, the wife of Bro. G. Walker, and daughter of Sister Fannie Sartin.

And whereas we feel that their loss is irreparable and that none but God can speak peace and comfort to the bereaved. She was such a good member, bearing "about in her body the marks of Jesus," ever filling her seat when not providentially hindered. We shall miss her cheerful face.

Resolved, First. That we bow in humble submission to Him who worketh all things after the council of His own will. He doeth all things well.

Resolved, Second. That while we mourn our loss, we feel the church at Pleasant Grove has lost one of her best members and that our loss is her eternal gain; for she said, "not to grieve after me."

Resolved, Third. That we extend to this good family our heart felt sympathy, asking the God of all grace to be with them in this dark hour and we want to pray that her dear children may emu-

late her example and "rise up and call her blessed."

Resolved, 4th. That a copy of these resolutions be spread on our church book, one sent to the family and one the Landmark and Lone Pilgrim for publication.

Written by Eld. T. A. Stanfield, Feb. 27, 1929, and approved by the church in conference at their March meeting, 1929.
B. B. MCKINNEY, Mod.

T. A. STANFIELD, Clerk.

JOHN WHEELLEY.

Brother John Wheelley was a member of the church at Wheeler's in Person Co., N. C., and was baptized by the writer.

He was first married to Barsha Wheelley and to this union was born one daughter, Martha Olive. His wife lived only a short time, and in 1887 he married Elizabeth Hargis. They lived in peace and happiness until death separated them. She is alive, and is a great mourner. He was much afflicted for a long time. At last he took measles, and then he and his daughter took pneumonia and she died five days before her father.

He seemed to have some premonition of his death and told his wife of his feelings. Brother Wheelley was ever true to his church and always attended her meetings, unless providentially hindered.

His funeral was attended by Elder Roy Monk, and was laid to rest amidst loving friends.

The widow, now 70 years old and ten grand children and twenty great grandchildren with the brethren and sisters, and a host of friends and relatives to look for and expect him in the resurrection in the likeness of his Lord whom he delighted to serve.

By his widow,

ELIZABETH WHEELLEY.

The above obituary was sent us by Elder L. H. Hardy of Atlantic, N. C.

DEACON J. J. H. PERKINS

By request of the family I will try to write a short sketch of the life and death of Brother J. J. H. Perkins. He was the son of David and Lucy Perkins and was born in Edgecombe County, Feb. 26, 1870. At the time of his death he had five brothers and three sisters living, as follows.

John Perkins, Sam Perkins, Benjamin Perkins, Mrs. Joe Burch, Mrs. John T. Perkins, Mrs. Myrtle Beaver, Mrs. John Singleton and Miss Amanda Perkins.

On May 6, 1891 he was married to Miss Eugenia Buchanan. To this union were born children as follows.

Mrs. J. M. Long, Mrs. A. M. Long, Mrs. Hoyle Moose and Ivey Perkins. Rachel and Hassel Perkins died in infancy. His first wife passed away March 5, 1907, and June 16, 1907 he was married to Miss Lessie M. Long. To this union were born nine children, as follows.

Bernice, Etheridge, Woodrow, Roland, Bedford, Elizabeth and Ellen. Two died in infancy.

Brother Perkins joined the Primitive Baptist Church at Roxboro by experience June 1901. Soon after joining the church they saw in him the qualifications of deacon and one year from the time he joined the church he was ordained deacon, for which he served in that capacity until death and filled it well. He loved his church and had as strong a desire as any man I ever saw that in all matters pertaining to the church the brethren and sisters be faithful. He dearly loved his pastor and often said he wished he was able to do more for him than he did. He was one of the oldest members of our church and was looked to by the church as a father. The members would often go to him for advice.

He was a man who seemed to be spiritually minded the most of the time, who enjoyed talking about the goodness and mercy of God and salvation by grace so much that the church at Roxboro, about two and a half years after joining the church, liberated him to exercise in public which he occasionally did for several years but stopped a few years before he died. It was wonderful to sit around the fireside and hear him explain the scripture as he understood it. He was an honest, conscientious, hard-working man and was held by all who knew him in the very highest esteem. He was plain and a man that you could say was just what he was. He raised a large family and was in poor health for a good many years and did not accumulate very much of this world's goods but had a good name which is rather to be chosen than great riches.

He was very much devoted to his family and was as willing as any man I ever saw to make a sacrifice for them. Will say to the sorrowing widow who was so devoted to her dear husband and he to her that he can't come back to her but the Lord is able to take her to him and may God who is rich in mercy comfort her and her dear children and may she be able by the grace of God to raise them up so they will emulate their dear father and may He who doeth all things well bring them to the banqueting house where the banner over them is Love and meet him around the great white throne where sorrow, sickness, pain and death are felt and feared no more.

Funeral service was held at the Primitive Baptist Church at Roxboro, conducted by his dear Pastor Elder J. A. Herndon, Elder B. F. McKinney, and Elder Roy Monk after which his body was taken to the cemetery at Roxboro and laid to rest by the side of his first wife in the presence of a large Congregation of people.

Written by one who loved him,

F. D. LONG.

MRS. ELIZA BRIDGMAN.

I wish the readers of "The Landmark," and the many friends of Mrs. Eliza Bridgman to know that her place among them will be forever vacant. She died February 25, 1929. Three daughters, one sister, and one brother survive her.

Her loved one had thought for a long time that the end was not far off. Yet when she died, there came a throb of sorrow that encompassed their hearts. She died, as though she had fallen asleep.

She was the daughter of the late Elder Albert Cartwright, was born December 12, 1858, and was married Feb. 13, 1875 to Wm. Z. Bridgman. She offered to the church and was baptized by Elder E. E. Lundy, about 22 years ago.

She loved the church and was a faithful member as long as she lived. Her greatest pleasure was attending the meetings and being with the brethren.

Her body was laid to rest at Belhaven, N. C.

Written by her daughter,

ANNIE CREDLE.

ELDER H. S. WILLIAMS

Please publish the following appointments for Elder H. S. Williams of Spencer, N. C.

And oblige,

T. F. ADAMS.

Durham, Friday night, May 24.
Willow Springs, Saturday and fourth Sunday, May 25-26.
Oak Grove, Monday, May 27.
Raleigh, Monday night.
Middle Creek, Tuesday, May 28.
Sister Mammie Sauls' Home Tuesday night.
Little Creek, Wednesday, May 29.
County Home near Smithfield, Wednesday night.
Clement, Thursday, May 30.
Benson, Thursday night.
Bethel, Friday morning, May 31.
Sandy Grove, Friday afternoon.
Fellowship, Saturday morning, June 1.
Angier, Saturday afternoon and Sunday following.

MR. DAVIS SENDS \$5.00

Mr. R. L. Davis, of Farmville, North Carolina, contributes \$5.00 to assist Elder D. W. Topping. This check has been forwarded to Elder Topping.

Also \$1.00 from Mr. A. R. Jackson, 331 Paul St., Rocky Mount.

(Signed) J. D. GOLD.

CHANGE OF MEETING TIME.

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

Please publish in Zion's Landmark that the regular monthly meeting in Greensboro has been changed from second Sunday to first Sunday in each month.

Yours Respectfully,

I. E. NEAL, Church Clerk,
Greensboro, N. C.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXII.

JUNE 1, 1929

No. 14

CURSE SENT ON DAVID FOR HIS DISOBEDIENCE

And the Lord sent Nathan unto David, and he said unto him, and said unto him, There were two men in one city: the one rich, and the other poor.

The rich man had exceeding many flocks and herds:

But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up; and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as his daughter.

And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.

And David's anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die:

And he shall restore the lamb four fold, because he hath done this thing and because he had no pity.

And Nathan said to David, Thou art the man. Thus saith the Lord God of Israel, I anointed thee King over Israel, and I delivered thee out of the hand of Saul;

Wherefore thou has despised the commandment of the Lord, to do evil in his sight? Thou has killed Uriah with the sword, and hast taken his wife to be thy wife, and hast slain him with the children of Ammon. Now, therefore the sword shall never depart from thine house.

2 Samuel 12:1-10.

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\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

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All names and post offices should be written plainly.

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

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

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Zion's Landmark

Devoted to the Cause of Jesus Christ

THE REDEEMED ASS.

Every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck." Exod. 13:13.

The redemption of the first born of the children of Israel was designed for their instruction. It was a memorial unto them of the sovereignty and gracious dealings of the Lord. "And it shall be (saith the Lord) when thy son asketh thee in time to come, saying, What is this? thou shalt say unto him, By strength of hand the Lord brought us out of Egypt, from the house of bondage; and it came to pass, when Pharaoh would hardly let us go, that the Lord slew all the firstborn in the land of Egypt, from the firstborn of man, and the firstborn of beast: therefore I sacrifice to the Lord all that openeth the matrix, being males; but all the firstborn of my children I redeem." Exod. 13:15-16. This custom of the redemption of the firstborn was afterward changed, and the memorial was set up in another form, as will be seen by reading the following: "And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel; therefore the Levites shall be mine." Num. 3:12-13. The Levites were the Lord's to serve Him in the tabernacle; the clean animals also were used in the service of the temple, but the firstling of an ass, an unclean thing, Isaiah

64:6, this is not meet for worship of the Holy One of Israel, it is unclean. The ass was an animal useful for service in the domestic life of the people, but it was not to be used as food, neither was it fit for sacrifice, for it chewed not the cud and did not divide the hoof, therefore the Lord taught Israel to account it unclean. Deut. 14:4-8.

What are we? Fit to live in the presence of God, are we meet for the holy service of the Lord? Ah no, we are all as an unclean thing. The ass was unclean. Some perhaps will say, Will you debase us to the level of the stupid ass? No, indeed, are we not in many particulars already there? "Vain man would be wise, though man is born like a wild ass's colt." Job. 11:12. "A brutish man knoweth not; neither doth a fool understand this," Psalm 92:6. "Every man is brutish in his knowledge." Jer. 10:14. Agur confessed, "Surely I am more brutish than any man, and have not the understanding of a man." Prov. 30:2. "Behold, I was shapen in iniquity, and in sin did my mother conceive me." Psalm 51:5. Sin is our leprosy, and we are defiled throughout, and we are unfit for the presence and holy service of the Holy One that inhabiteth eternity. The ass as soon as it was born, and all that first day from its birth, was nothing but an ass, an unclean animal. Job exclaimed, "I have said to corruption, Thou art my father; to the worm thou art my mother,

and my sister." Job 17:14. And the Lord said to his people, "Fear not thou worm Jacob." Isaiah 41:14. Did God misname Jacob? Was Jacob offended by being called a worm? No, but Jacob feels, The Lord knows me altogether, and to me He says, I will help, I am thy Redeemer. O what loving kindness to a worm! The redeemed were represented to the apostle Peter as all manner of cleansed, "four footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air." Acts. 10-12. If the Holy Spirit has given us eyes to see ourselves we shall not be offended by being likened to an ass. Indeed, for some time I have been looking at this ass in Exod. 13:13, and as I have looked and looked at the picture a number of times my eyes have been flooded with tears, and my bosom has heaved with emotions. I have seen myself pictured in this ass.

You perhaps say, you must be a foolish ass. Well, I suppose that is what I am, and though you may not understand it, as I journey with my Master and Redeemer my heart is saying, Nevertheless, I am continually with Thee; Thou hast holden me by my right hand, Thou shalt guide me with thy counsel, and afterwards receive me to glory. Whom have I in heaven but thee? and there is none upon earth that I desire beside Thee." What, a beast, an ass saying this? Yes. "So foolish was I, and ignorant, I was as a beast before thee." Psalm 73:22. Let us look at our picture, There is the firstling of an ass, the offspring of the unclean. "Who can bring a clean thing out of an unclean? Not one." Job 14:4.

Then consider this dreadful

truth: "The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies. Their poison is like the poison of a serpent; they are like the deaf adder that stoppeth her ear; which will not hearken to the voice of charmers, charming never so wisely." Psalm 58:3-5. "There is none righteous, no not one." Rom. 3:1-18. O have we any experimental apprehension of the pollution, the degradation of our sinful condition before God? "Thou was cast out in the open field, to the loathing of thy person, in the day that thou wast born." Ezek 16:5. Can your heart enter into its signification? The colt of an ass was pronounced by the Lord to be unclean in its birth, and we in our natural birth are born in the sinfulness of Adam, the children of wrath. Ephes. 2:3. But it is not in our natural birth, in our degeneration, that we know this before the Lord. We are therein described as dead in trespasses and sins, having the understanding darkened, being alienated from the life of God through the ignorance that is in us because of the blindness of the heart. Ephes. 4:18. But of the regenerate, the called of God it is written, "You hath he quickened." Then, we have eyes to see and a heart to feel, we begin to understand that as the offspring of Adam we are poor, vile sinners; then also we are humbled, we are ashamed and sigh over our uncleanness. If you can now look with me upon this firstling of an ass as representing a quickened sinner, then as soon as divine life in the soul is experienced we feel, I am a sinner, and to use the language of our picture, I am an ass, ignorant, unclean. I have

known men to talk of being sinners, that they were vile, wicked, chief of sinners, in a sort of flippant manner, but not a symptom of a humble and contrite heart was manifest, not a sigh escaped them; their heart was not bowed down and ashamed before God, neither could they blush. Jer. 6:15.

But it is far otherwise with the called of God; their sins and alienation from the life of God, their unholiness is a burden and grief of heart. Their conscious vileness is not a subject for flippant discussion, for their souls are sad and weary, and ashamed before the Lord, and also in apprehension of His righteous displeasure their heart cries out, "Woe is me! for I am undone." Isaiah 6:5. As "the leper in whom is the plague, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean." Lev. 13:45. The Lord pronounced the firstling of the ass to be unclean, and the quickened sinner knows in his heart that it is the Holy God, the Almighty Judge, who pronounces him to be a guilty, vile transgressor. That foal of the ass was the firstling of an unclean animal all that first day, and at the close of the day it was nothing but an ass, it neither chewed cud nor divided the hoof, it was unclean, and we from the womb as sinful, estranged from God, we are ever going astray, speaking lies. But when we are born of the Spirit, from the first motions of this heavenly birth, with the first breath of divine life we are awakened, alive and conscious of our dreadful state, we feel we are guilty sinners, like this firstling of an ass we are unclean; God's power tells us so, we

feel we are before Him, and now with Him we have to do. You see this colt of an ass, dark and shaggy; with sluggish instinct. It is born under a law, and this is what the law saith, O firstling of an ass, thou art unclean, break his neck. O sinner thou art unclean, a vile transgressor from the womb, Isaiah 48:8, and the voice of the law saith, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." Gal. 3:10. "The wages of sin is death." Rom. 6:23. To them that obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil." Rom. 2:8-9. "He that believeth not shall be damned." Mark 16:16. "The wicked shall be turned into hell, and all the nations that forget God." Psalm 9:17. Should the neck of the ass be broken that would end the matter, no more would be done, there is no more future consciousness to the ass; but the quickened sinner feels himself by sin polluted, guilty, base, a foolish, degraded beast before the Almighty. Psalm 73:22.

What if I should thus die? He trembles, for he feels, agreeably to the teaching of the scriptures, that after he dies, after the death of the body, that there is a hell, as Jesus Christ saith, "Fear not them which kill the body, but are not able to kill the soul; but fear Him which is able to destroy both soul and body in hell." Matt 10:28.

"Should sudden vengeance seize my breath,
I must pronounce thee just in death,
And if my soul were sent to hell,
Thy righteous law approves it well."

When the wicked, the unredeemed, are raised from their graves to the resurrection of damnation, as the words of Christ say they shall, John 5:29, then shall these go away into everlasting punishment. Matt. 25:46. They, "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. 1:9. Read with sacred awe the following: "The devil that deceiveth them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And whosoever was not found written in the book of life was cast into the lake of fire." Rom. 20:10-15.

The firstling of an ass, or rather the sin stricken, law condemned sinner, sighs and trembles in apprehension that such a portion is justly his. How shall I escape? Matt. 23:33, who shall deliver a vile sinner from the wrath to come? 1 Thess. 1:10. When the ass was born it was unclean; all that day there was no other voice than this,

Unclean, unclean, thou shalt break his neck.

The first day is past, the sentence has not been executed, and in the morning of the second day the ass could say, I am yet alive, I am yet spared, but I am still an ass, I am unclean, what will this day bring forth to me? The commandment is still in force, "Thou shalt break his neck," and so day by day there stands the owner of this ass, and in our spiritual view of this picture the ass trembles before him. A word from his lips will decide the matter. What will it be, life or death, redemption or damnation? Does the owner look upon the ass? Is he determining what he will do? How eagerly would the ass catch the least word of kindness from his lips, O a glance of pity from the face of the Lord Jesus Christ would revive the heart of the contrite sinner. Most eagerly would the sin stricken sinner catch, 1 Kings 20:33, anything from the lips of the Almighty that would give hope. But I am a worm, Psalm 22:6, a creeping thing, Acts 10:12, a poor base, guilty beast before the Lord. So foolish am I and ignorant, I am as a beast before thee. Psalm 73:22. While consciously under the ministration of condemnation, 2 Cor. 3:9 no kind voice is heard, no look of compassion penetrates and scatters the dark cloud, Isaiah 44:22. The veil of sin, and the law's condemnation enshroud in the sickening, burdening gloom the life of the sinner; he knows he is a base transgressor, unholy, ignorant, base before God. What troubles of heart we have, we are ashamed of all that we have done, Ezek. 43:11, we blush, Ezra 9:6, and loathe ourselves in our own sight Ezek. 20:43.

"Since I can therefore hardly bear,
 What in myself I see,
 How vile and black must I appear
 Most holy God, to Thee."

See that ignorant, foolish beast, this unclean firstling of an ass; he looks to me dejected, stupid, with his head hanging down. He may well have this aspect, for the Lord has pronounced him unclean, and has said, "Thou shalt break his neck." Now look at another picture: it is a man. "The publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me, a sinner." Luke 18-13. Day after day for seven days the execution of the sentence is suspended, and during the days this foal of an ass lives with its unclean mother.

Thus it was with clean animals, and the eighth day and thenceforth they were eligible for an offering made by fire unto the Lord. Lev. 22-27. The eighth day has come, and what will be done with the ass? Can this ass avert its doom? Has it been able to give a ransom for itself? On the eighth day it is still what it was as soon as it was born. Say you, It has grown some? Yes, it has grown bigger, a bigger ass. Are you any less a sinner than when you first felt you were such? Have you become better, less and less a sinner?

Ah, no! by the law sin is felt to abound, to become exceeding sinful. Rom 5:20; 7:13. On the morning of the eighth day that firstling was still unclean, still an ass, a bigger ass. Now the owner had the right to redeem the firstling of the ass. This eighth day is a notable day, the day of redemption or destruc-

tion of favor or wrath; for the poor ass. On the morning of the eighth day the owner of the ass comes forth. To break the neck of the ass? No, he gives a kindly glance at the ass, but the poor stupid beast with its drooping head sees not, and so feels not the look of compassion. It is the time of love, Ezek. 1:8, for love needs to be shown, but the ass is so dull, so ignorant. The humble, contrite sinner is so swallowed up with the knowledge of his guilt and just condemnation, so beclouded with fears and unbelief, that he cannot as yet understand there is favor in store for himself, such a sinner! The owner passes by the ass and goes and takes from the flock a lamb without blemish, without a spot; then he leads the lamb, and drives the ass, and they take their journey to the door of the tabernacle. Contemplate the picture, it was a sight that the eyes of the tribes of Jacob often beheld. O for spiritual eyes to see and a heart to understand. In the owner of the ass taking the lamb what is he purposed to do? It is his good pleasure to redeem the ass. When we meditate upon the story of redemption, the determination of Jehovah to redeem his people is a revelation to afford us sacred musings and strong consolation. When did the Lord determine to ransom his church from their iniquities unto himself? The day, the month, the year cannot be mentioned, it was before time. The Apostle Peter tells us when the Lord thus determined and provided for our redemption: ye are redeemed "with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was fore-

ordained before the foundation of the world, but was manifest in these last times for you." 1 Peter 1:19-20. It was all embraced, in all things ordered well by Jehovah, according to the eternal purpose which he purposed in Christ Jesus, our Lord. What kindness and love were in the bosom of Him who inhabiteth eternity that he provided Gen. 22-8, verily foreordained Christ the Lamb of God to be our Redeemer. My heart sometimes sings:

"A monument of grace,
A sinner saved by blood;
The streams of love I trace
Up to their fountain God,
And in His sacred bosom see
Eternal thoughts of love to me."

There they journey, the ass and his master and the lamb.

Look upon the picture, and I will tell you some of the things I see and hear as they wend their way to come before the Lord in his tabernacle. It is a trying journey for the firstling of the ass, his master driveth him, but he leadeth the lamb. God's divine power moves the poor sinner unto himself, he is both attracted and driven.

This eighth day is a notable one to the ass, like the notable day in Queen Esther's life. She was driven and drawn to go in unto King Ahasuerus to plead for her life and the lives of her people. "So I will go in unto the King, which is not according to the law; if I perish, I perish." Esther 4:16.

This journey is a momentous one to the poor unclean ass, his master is bringing him to appear before the judgment throne of the Lord, the Mercy Seat. "There I will meet thee," Exod. 25:22. O how much

better is this place than to meet with God at Sinai, Exod. 19:17. Little does the ass know what grace is to be shewn, what kindness is in his master's heart toward him. To the ass it all seems hard to be thus made to go before the face of his master. So with the called of God under the law, when feeling to be vile transgressors they are made to appear before the just and holy God. Sin burdened, it is with sighs and tears and many fears they approach the Lord with whom they have to do, Heb. 4:13.

Though in the heart there ariseth the thought, "Who can tell?" Jonah 3:9, the Lord may shew me mercy, though I cannot see how it can be. As the ass is being driven he casts his eye aside and sees the lamb, and as he looks upon the lamb this is his soliloquy: O Lamb, so meek, so gentle, thou art spotless, pure, without a blemish; thou art pleasant to look upon, thou art acceptable in the eyes of the Lord, but on me he hath frowned, and he hath said, "Thou shalt break his neck." Ah, I am an ass, unclean! The convicted sinner thinks of Jesus as that one who is good and kind; that is holy, undefiled, separate from sinners. Ah, separate from me, I fear we never can dwell together, we shall ever be separate, for I am a sinner, and he is separate from sinners, and made higher than the heavens; and I am base, sunken low, low down in sin, in shame, in condemnation. Oh, if I could only be good and pure, like Jesus, without sin, then he could look upon me, and then I should be acceptable in God's sight. But woe is me, for I am undone, I am vile, I am as a beast before thee, a hell deserv-

ing sinner. Oh that he would forgive me, and ease me of sin's heavy load. Oh that he would shew me pity, "God be merciful to me a sinner."

As the lamb is led to the slaughter he goes freely, unresistingly, not a word of complaint. "As a sheep before her shearers is dumb, so he openeth not his mouth."

Jesus, the Lamb, when the time was come that he should be received up, steadfastly set his face to go up to Jerusalem. Luke 9:51. He was not looking for some way to escape his covenant suretyship; he was not rebellious, neither turned away back; he gave his back to the smiters, and his cheeks to them that plucked off the hair; he hid not his face from shame and spitting.

Isaiah 50:5. Knowing all things that should come upon him he went forth to die, John 18:4, the just for the unjust, to bring us to God. The Lamb journeys with the ass to the door of the tabernacle. The lamb is not blind, his eyes are good, his vision is clear; neither is he broken, or maimed, he has not a wen, neither is he scurvy nor scabbed. Dear Lamb of God, thou art all lovely, without blemish, without spot. Lev. 22:22. Jesus knew no sin, neither was guile found in his mouth. I see that the Lamb loves and looks with fervent pity upon the ass. What! the innocent spotless lamb love that dark, uncouth, unclean thing? How they differ! Yes. O that wonderful story of the lamb's love for the ass, and then the love of the ass for the lamb. As the story is told me by the Holy Spirit my heart has sighed and moaned, yes, and I have rejoiced with gratitude, in love worshipping the Lamb.

And the ass? O, I am the ass.

He "loved me and gave himself for me." Gal. 2:20. There, see, they are now at the door of the tabernacle, the owner, the ass and the lamb. The priest attending to the things pertaining to God is there. Heb. 2:17. The man brings forward the ass, saying, "This firstling of an ass is mine, and this is the eighth day since it was foaled." And the priest saith, (for his lips keep knowledge, and the law is to be sought from his mouth, for he is the messenger of the Lord of hosts, Mal. 2:7) Yes, the time is due, Rom. 5:6, and this is the word of the Lord: "Every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck." Wilt thou redeem it, or shall I break his neck? There stands the trembling, unclean ass; he cannot run away, he is held there before the Lord. (Now Joshua was clothed with filthy garments, and stood before the angel of Jehovah, Zechariah 3:3). There stands the ass, the trembling, sighing, longing sinner. The unclean, downcast, trembling ass doth exceedingly fear and quake. Heb. 12:21, lest the dreadful word from the master's lips should be, "Break his neck." O the heavy laden sin-sad heart is saying, "Show pity, Lord, O Lord, forgive." Oh, that my master will say, I will redeem thee, thou art mine. Isaiah 43:1. The owner looks at the ass. Does the ass see this look? It is love's look, Ezek. 16:5-8, and then the owner looks at the lamb. He looked upon the unclean ass, he looked upon the spotless lamb, and saith unto the priest, Behold, the lamb to be sacrificed for the ass; I will redeem the ass, it is mine. Can you

see the Savior and the sinner? Are there not glimpses given us here of the love of God, who gave his only begotten Son? John 3:16. The owner of the ass spared not the lamb, and God spared not his own Son, but delivered Him up for us all. Rom. 8:32. The priest looks upon the lamb, and he sees no flaw, it has no imperfections, and he speaks his approval: Thou art acceptable for sacrifice, for thou art clean, thou hast no blemish; I am well pleased in thee, O spotless Lamb, Matt. 3:17, 17:5. Looking upon the picture superficially there appears such incongruity that a lamb should be sacrificed to redeem an ass; and what shall we think that the Holy One, the unblemished, spotless Jesus, should be put to grief, crucified and slain for foul transgressors, whose sins have made them more black than the Ethiopian and who are more indelibly spotted with putrefying sores, Isaiah, 1-6, with cankerous spots than the leopard. Jer. 13:23. But when our eyes are enlightened Ephes. 1-18, to penetrate the transactions of Calvary, the more and deeper we look upon Christ crucified, there will be divine unfoldings to our souls of the depths of the riches of Jehovah's grace. You are looking with me at the scene at the door of the tabernacle, the ass and his master, the priest and the lamb. All is now in readiness for the tragic deed, the slaughter of the lamb to redeem the ass. I am almost saying, Far be it that such a thing should be; if the neck of the unclean ass ought to be broken, break his neck, and spare that harmless, spotless, lovely lamb. But I must be still lest I hear a voice saying, "Get thee behind me, Satan; thou art an offence unto me; for

thou savorest not the things that be of God, but those that be of men." Matt. 16:23. Is the spotless lamb willing to take all the uncleanness of the ass upon himself and die for the ass? I hear the Lamb say, "I delight to do thy will, O my God." Psalm 40:8. Does the lamb in this momentous moment attempt to get away from the door of the tabernacle? If he got away this would disappoint the purposes of the owner of the ass, and this would leave the ass to his doom, to perish. No, the lamb will not forsake the ass. How is it that all is harmony between the owner of the ass, the priest and the lamb? Look at these three, look with gospel eyes on them; let your eyes of faith and love be riveted upon the scene, and this divine mystery will beam forth to your captivated sight; the priest, the lamb, and the owner of the ass are one. Our Lord Jesus Christ is the owner of the ass, He is our merciful and faithful High Priest in things pertaining to God, and He is the Lamb for the atonement of our sins, and soon that poor base trembling ass, the sinner with the sin-aching heart, who with sighs and tears and supplications has been brought to God will see Jesus to be his Owner, his Saviour, his sacrifice and loving High Priest.

The Lamb looks upon the ass, and in love and pity gives himself a ransom, 1 Tim. 2:6; Hosea 13:14. So all the uncleanness of the ass, all the curse, is imputed to the lamb. This is love's determination, this is the owner's love for the ass, this is love's purpose also in the lamb, the heart of the master is seen in the lamb, the heart of the master and the heart of the lamb

throb in unison of affection for the ass; yes, rather they are one heart of love for the ass, and the priest is willing to bruise the lamb, to put the spotless lamb to grief, to make a redemption—offering for the unclean ass, Isaiah 53:10. These three, the priest, the lamb and the master of the ass, are one, loving the ass. "Christ also hath loved us, and hath given himself for us, an offering, and a sacrifice to God for a sweet smelling savor." Ephes. 5:2. This mystery of Christ and the church, the mystery of godliness, Ephes. 5:31; 1 Tim. 3:16 is deeper and higher than all pictures, types and shadows. They all fall short and are "not the very image of the things" they so beautifully, comfortingly and yet but imperfectly set forth. So in our picture all the transactions in the redemption of the ass by the lamb only darkly present Christ Jesus, the Lamb, declaring his redemption to the soul of the quickened, contrite sinner, before whose eyes, in the revelation of the gospel, the crucified Lord Jesus Christ is evidently set forth, Gal. 3:1.

That Jehovah laid all his sins of all his people upon the Lamb is a sacred mystery. Isaiah 53:6. He "bore our sins in his own body on the tree," 1 Pet. 2:24. The entrance into this glorious mystery is found in this: "Christ is the Head of the church; and he is the Saviour of the body." Ephes. 5:23.

There is such a union and relationship between the Redeemer and the redeemed; yes, and though it does not appear upon the surface of our picture, there is a union, a relationship between the lamb and the ass; and as the owner, the priest and the lamb are one, so this ass, a

figure of the loved and ransomed sinner, is accounted by the Lord, in the eternal purpose which he purposed in Christ Jesus our Lord, one with the Lamb. There is to be a marriage of the lamb and the ass. such dissimilarity! Such an incongruity! Impossible! There, you need not revolt from this statement. In nature, in our mere picture it cannot be declared, but the gospel speaks of the marriage of the Lamb and of his wife being in readiness for her husband. Rev. 19:7, and the bride, the Lamb's wife, is presented to himself a glorious church, not having spot, or wrinkle, or any such thing, but holy and without blemish. Ephes. 5:27. But in her former estate, in her earthy, Adamic nature and life, she was more debased and vile than any fourfooted beasts, wild beasts, and creeping things, and fowls of the air, Acts 10:12, Yes, more abominable than the firstling of an ass. O, the disparity between vile sinners and Jesus, the Lord of glory, is greater than this between the ass and the lamb. "Thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel, the God of the whole earth shall he be called." And this is spoken of her in the Lord's betrothal of her unto himself, Hosea 2:19, when she was in her shame, when no eye pitied her, when no one loved her, when all utterly refused her. Isaiah 54:5-. But I have gone far ahead of the scene we were looking upon at the door of the tabernacle. The lamb is about to die, in agonies and blood to pour out his life to redeem the ass, and I am saying in my heart, "I will creep beside him like a worm,

and see him die for me." The priest with his knife sheds the blood of the lamb; the lamb un murmuring, unresisting, yields himself up to the stroke. "For the transgressions of my people the stroke was upon him." Isaiah 53:8. And there flows out the life of the lamb in that crimson flood. There stands the weeping ass, the contrite sinner, there lies the bleeding lamb.

The dying lamb looks upon the ass, and the eyes of the ass are riveted upon the dying lamb.

"In evil long I took delight,
Unawed by shame or fear,
Till a new object struck my sight,
And stopped my mad career.
I saw one hanging on a tree
In agonies, in blood;
He fixed his languid eyes on me
As near his cross I stood.
Sure never till my latest breath
Can I forget that look;
He seemed to charge me with his
death,

Though not a word he spoke,
A second look he gave and said,
I freely all forgive;
This blood is for thy ransom paid,
I die that thou may'st live."

O, the severity and goodness of God! Severity to the lamb. The eyes of the dying lamb were saying to the ass, In my love and pity I am dying to redeem thee, my blood is shed because of thy uncleanness. And the ass, the heart broken sinner, looks unto the Lamb, Isaiah 45:22, looks upon the stream his flowing wounds supply. He looks to the Lamb, Christ crucified with all entreaty, with all affection, views mercy's streams in streams of blood. Oh, can it be the spotless Lamb pours out his life to ransom me? He hath poured out his soul

unto death: and he was numbered with the transgressors, and he bore the sins of many, and made intercession for the transgressors." Isaiah 53:12. The lamb dies for the ass. The priest takes the blood and sprinkles it round about upon the altar, Lev. 1:11, and offers the body of the lamb a burnt sacrifice unto the Lord, and all the while as the ass, the poor sinner, is looking upon these transactions his sin bruised heart is crying, "God be merciful to me a sinner;" "Wash me, and I shall be whiter than snow. O Lord, "If thou wilt thou can'st make me clean." Now, while the fire is consuming its victim, the lamb, how fragrant is the air; yes, the sacrifice of the Lamb is a sweet smelling savor unto God. Ephes. 5:2; Gen. 8-21. The air we breathe now at the door of the tabernacle is perfumed with the burning, sweet incense, Exod. 30-8, a perpetual incense before the Lord. The ass breathes these sweet odors with every breath, they make sweet, so fragrant unto the Lord his cries, it is the spirit of grace and supplications poured forth in his heart. Zech. 12:10. O the prayers of the ass are perfumed with frankincense and myrrh, with Jesus' the Lamb's strong crying and tears, Heb. 5:7, with the blood that speaketh unto God in behalf of the church of the Firstborn, which are written in heaven. Heb. 12:24.

Christ made intercession for transgressors. The ass cometh upon God by the lamb, and Christ ever liveth to make intercession for them who come unto God by Him. Heb. 7:25. The ass, the sinner looks upon the blood of the sacrifice, and his prayers enter into the holiest,

come before the blood sprinkled mercy seat; God be merciful, he propitiated to me a sinner, by the blood of the Lamb. The blood of the lamb has been shed for the ass, the blood has been sprinkled upon the altar, and the burnt sacrifice has been made, the priest sprinkles the blood upon the ass. Ye are come unto the blood sprinkling, Heb. 12:24, "the sprinkling of the blood of Jesus Christ." 1 Peter 1:2. It is done; the priest smiles upon the ass. The countenance of the Lord in the face of Jesus Christ shines pardon and justification upon the redeemed sinner, Num. 6:27, and the Master saith, Come, follow me, and this firstling of an ass follows his kind master home.

That publican went down to his house justified, Luke 18:14, and this ass goes back to the home of his owner redeemed by the blood of the lamb. That journey to the door of the tabernacle was on a dark and cloudy day, with only now and then a rift in the cloud for a moment's sunlight; but it is a pleasant journey home. The dark cloud has been blotted out, Isaiah 44:22, the sun has chased the clouds from the heavens, and pours down his animating smiles upon the ass. Mal. 4:2. Do the dogs bark at the ass journeying back with his master? "Not a dog moves his tongue against the redeemed beast or his master. Exodus 11:7. The blood of the lamb silences them. Who dares lift up his voice against the ass, now, and say, "Break his neck?" O the pardoned sinner is justified from all offences and redeemed from the curse of the law. The Lamb is our propitiation through faith in his blood, and we are justified freely by his grace

through the redemption that is in Christ Jesus. Rom. 3:24. "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." Rom. 8:33-34. Should any mocking voice dare disturb the peace of the ass, crying out, Thou art an ass, Break his neck, the owner of the ass will arise to his defense and say, This ass is mine, I have redeemed it with the blood of the lamb.

This will cast down and put to flight all the accusers and foes of the ass. The ass shall overcome all his tormentors by the blood of the Lamb, Rev. 12:11. The ass is happy following his master home. Can the redeemed ass ever forget the lamb? O the ransomed, pardoned sinner often meditates upon the Lamb that was slain and who liveth again. "My meditation of him shall be sweet: I will be glad in the Lord," Psalm 14:34. There they are, the ass and his master at home, and the master tells his heart to the ass, saying, Thou art mine, thou art doubly mine. "Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine."

Now the master will surely well care for the ass that is precious in his sight for he gave the lamb to redeem it, Isaiah 43:1-4. Yes, he will see that it is well fed that it may grow up to his praise. "The young asses (redeemed by the blood of the lamb) that ear (plow and till, very good employment in the service of such a master) the ground shall eat clean provender, which

hath been winnowed with the shovel and with the fan." Isaiah 30:24. The master will provide, and he himself will see that all unwholesomeness shall be cleansed away from his food, and the ass will learn to know his master's crib, where he is fed day by day, Isaiah 1:3, and well will it be for the redeemed ass to be satisfied with the pure, nourishing food his master provides, and not think that food out of some other crib would be just as good. O, dear child of God, there is no doctrine so good as the doctrine of God our Saviour; there is no crib like our Lord and Master's crib. He abundantly blesses Zion's provisions; every morsel of the gospel is a blessing to hungry souls who eat such food. God will satisfy the poor with bread. Only our Jesus, our Redeemer, has the words of eternal life; therefore, "as new born babes," desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious." 1 Peter 2:2-3. How wicked would be that act should one put even one dark drop of poison, one word of heresy into the milk of new born babes! The Master will lead his ass to the watering. Luke 13:15. Yes, Christ, our Master, who is the Lamb of God, will lead us Rev. 7-17, and cause us to drink of the river of his pleasures, Psalm 36:8; Rev. 22:1. Now, if any dog, any one, any power should attempt to annoy this ass, and prevent his drinking of the water of the river, the Lamb that was slain and now liveth again, who redeemed the ass, will defend the ass from all his adversaries and in his wrath destroy them. Does it look strange to you that the Lamb should lead, protect and fight for

the ass? Look with me into this precious gospel mystery, and let us be comforted and happy in soul while we worship the Lamb that was slain for us. The Apostle John tells us that "One of the elders saith unto me, Weep not: behold the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb, as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth." Rev. 5:5-6.

Surely if the Lamb that was slain is the Lion, then the foes of the ass had better be careful not to harm, not to make a prey of, not to bark at the ass whom the Lamb has redeemed by his blood. There, I wish you would not use that word ass so much, it does not sound polite to be called asses. Well, complaining friend, if the Holy Spirit should discover to you what you are, and bring down your soul in abasement at the feet of Jesus, and your humbled heart were saying, "So foolish am I, and ignorant: I was a beast before thee," Psalm 73-22, this would cure your squeamishness over the use of the designation ass. See what a miracle of grace can do, as represented in Isaiah 11:1-9. The foes of the companions of the Lamb are many, but he is the Captain of their salvation. "These shall make war with the Lamb, and the Lamb shall overcome them: for he is the Lord of Lords, and King of kings; and they that are with him are called, and chosen and faithful, Rev. 17-14.

Jesus the Lamb is Christ the Lord, he is God and man, Emanuel. Are we with the Lamb? Then in all things we are more than conquerors through him that loved us and washed us from our sins in his own blood. Suppose this redeemed ass should fall into a pit, could he climb out? No, indeed, but his owner, who redeemed him would seek for him, and find him, too, and then, would he stand at the mouth of the pit in a towering rage and call the ass all manner of hard names because he had fallen into the pit? Would he thus aggravate the woes of the ass and tell him that he was careless, a stupid thing, and now that he was bruised and broken that he was of no use to him, and threaten to leave him to perish in the pit? No; this owner of whom I am writing would with his mighty, loving, outstretched arm pull him out of the pit, and that day would be a day of rest indeed, a sabbath day to the saved bruised ass. Luke 14:5. Some asses have unkind, cruel masters with no affection. Balaam was such. Num. 22:21-33. Satan the prince of darkness, rides upon many asses, he is cruel, and beats them and drives them to perdition. There is the bridle of their own lusts in their jaws, causing them to err, Isaiah 30-28, and the prince of the power of the air is their rider. Ephesians 2-2. This redeemed ass has a good Master, "he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. Zech 9:9. And the bridle in the ass's mouth is God's light and truth of Christ's gospel, Psalm 43:3, and guided by this bridle the master and the ass enter the city of peace. Does the loving Master ever chastise the re-

deemed ass? Yes, but is ever in faithfulness, Psalm 119:75, for his profit. Heb. 12:10, ever in love, Rev. 3:19, to keep him from going astray. Psalm 119:67. Ah, have you not known that in going astray, listening to an evil heart of unbelief, and thus departing from the living God, Heb. 3:12, that we find pitfalls everywhere? Pitfalls of unbelief, pitfalls of heresy, pitfalls of the lusts of our flesh. Horrible pits and miry clay. Oh, we need our Master and Redeemer to be ever with us, for we know that we are still, in ourselves foolish and ignorant. The Psalmist says, "Thou hast holden me by my right hand." Psalm 73:23. If my hand is clasped in thine, O Lord, thou wilt not let me go. Who shall unclasp Omnipotence and pluck his loved ones from his almighty redeeming hand? John 10:28? "Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven but thee? and there is none upon earth that I desire beside thee."

FREDERICK W. KEENE,
Raleigh, N. C.

THE EASTERN UNION

The Eastern Union is to meet with the church at Pungo on Saturday before the 5th Sunday in June. We hope to meet a goodly number of our brethren and sisters.

We invite ministers, especially, to come.
A. W. AMBROSE, Clerk.

CONTRIBUTIONS FOR ELDER TOPPING

The following contributions are acknowledged for Elder D. W. Topping, Pantego, N. C., and have been forwarded to him.

Mrs. S. L. Nelson, 4432 North Central Park, Chicago, Ill. \$3.00.

ZION'S LANDMARK

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

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VOL. LXII.

No. 14

Entered at the postoffice at Wilson
as second class matter

WILSON, N. C., JUNE 1, 1929

SPIRITUAL FOOD, DRINK AND RAIMENT.

Paul, in his epistle to Timothy, said: "Godliness with contentment is great gain, For we brought nothing into this world, and it is certain that we can carry nothing out. And having food and raiment let us be therewith content." We are of the opinion that Paul had in mind the spiritual food and raiment as well perhaps as the natural, for we read from him again, "The Kingdom of Heaven is not meat and drink; but righteousness and peace and joy in the Holy Ghost."

Like the manna of old, our natural food, drink and raiment perishes with the using. The spiritual food, drink and raiment is ever new, and like the author and guardian of all spiritual blessing will abide forever.

The Jews said to Christ, "Our fathers (in the plural) did eat manna in the desert; as it is writ-

ten, he gave them bread from heaven to eat." This was not living bread or spiritual food; but it was a blessing richly bestowed on a sinful and rebellious people, and is a type of the Living Bread or Spiritual Life which emanates from the only source of Life Eternal.

Jesus said unto them, Verily, I say unto you, Moses gave not that bread from heaven; but my Father giveth you the True Bread from Heaven." All the true bread or living bread comes from heaven, and as Jesus said, it comes as a gift from the Father.

Jesus continued saying, "For the Bread of God is he which cometh down from heaven and giveth life to the world. Then, they said unto Him, Lord, evermore give us this bread."

Jesus said unto them, I am the Bread of Life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst." Jesus calls Himself the Living Bread, and says as I live ye shall live also. The Bread of Life, with every truly convicted sinner, being led of him to the spiritual feast that will never have an end. The True Bread, the only name under heaven given whereby men can or must be saved. He is the Bread of God, for He is the Gift of God to the world as the Saviour of the world; but the special Saviour, Priest and King to the people of God of every nation, kindred, tongue and people.

Who shall partake of the Bread of Life? Jesus said, "All that the Father giveth me shall come to me, and him that cometh to me, I will in no wise cast out, For I came down from heaven, not to do mine own will; but the will of Him that sent

me. And this is the will of Him that sent me, that of all which He (the Father) hath given me, I should lose nothing, but should raise it up at the last day. "Can He, will He do what He says He should do? Yes, He fulfilled the law to its every jot and tittle. Jesus said, "Every man, therefore, that hath heard and learned of the Father cometh unto me." How can they come?

Jesus said. "No man can come to me except the father which sent me draw him; and I will raise him up at the last day."

Surely no one will question the fact, that no man can go to Christ, except as they be drawn unto him by the Father, nor that all that do go to Christ are accepted of Him. We read that Christ shall say to the Father behold I and the children thou hast given me.

Jesus said. "My blood is drink indeed." Natural drink, like natural food, satisfies only for a season. Solomon said "Give strong drink unto him that is ready to perish, and wine to those that be of a heavy heart. Let him drink, and forget his poverty, and remember his misery no more."

"Behold, they that are whole need not a physician; but they that are sick, that one who knows our frame, knows that we are dust, and rewards not according to our sins; but according to the abundance and fulness of His mercy.

"My blood is drink indeed. When the sinner can feel its cleansing power, being ready to perish, cast down though not destroyed, he forgets his poverty, and remembers his misery no more, until the Lord withdraws, or hides, his presence, and; then we grope again in dark-

ness and long for some further evidence that we are His and that He is unto us the Bread of Life, and a well of water, springing up unto life everlasting.

We have said too much, perhaps, about the Bread and Drink, for space forbids that we write too lengthy, still the half will never be told of the fullness of God's salvation.

What of the raiment?

David said. The King's daughter (The Church of God, the Bride of Christ) is all glorious within; her clothing is of wrought gold. She shall be brought to the King in raiment of needlework.

Moses said unto the children of Israel. "And thou shalt remember all the way which the Lord thy God led thee, these forty years in the wilderness, to humble thee and to prove thee, to know what was in thy heart, whether thou wouldst keep His commandments, or no. And He humbled thee and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee to know, that; man doth not live by bread only; but by every word that proceedeth out of the mouth of the Lord. Thy raiment waxed not old upon thee, neither did thy foot swell these forty years."

What a beautiful picture of the grace of God, though sorely tried, and often made fearful by the howlings of the wilderness, yet their garments never waxed old nor did they become footsore in all their wanderings, and yet we do not like the word or thought of their wandering here and there; but want to think of their unseen leader, though ever

at hand, as he led them and protected them in all their pilgrimage.

God is a wall of fire round about His people and the glory in the midst of them, leading them beside the still waters, making them lie down in green pastures, restoring their souls, and is a shield and hiding place from the storm, a covert from the tempest, and as the shadow of a great rock in a weary land. His leadership will not end until Heaven is filled with the glorified spirits of the redeemed of the Lord of every nation, kindred, tongue and people.

Those who trust in the law of works or are the enemies of the Church of God are spoken of as having moth eaten garments. Isaiah said, in speaking of the enemies of the Lord's people, "Neither be ye afraid of their revilings, for the moth shall eat them like a garment, and the worm shall eat them like wool; but, My righteousness shall be forever, and My salvation from generation to generation."

"No flesh is justified in His presence, save it is prepared for a life of service here, and for life eternal, by the application of the life, and righteousness of the Lord Jesus Christ.

In the 136th Psalm, each of the 25 verses conclude with the statement, "For His mercy endureth forever." We read that, "He shall see of the travail of His soul and be satisfied, therefore Isaiah says, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment that shalt condemn. This is the heritage of the (saints) servants of the Lord and their righteousness is of me, saith the Lord."

O. J. DENNY.

WILLIAM SPENCER BRAKE.

It is with a sad heart that I try to write a few lines in remembrance of my dear brother, W. S. Brake. He was born Feb. 9, 1875, and died April 22, 1929, making his stay on earth 54 years, 2 months and a few days. He was the son of Henry and Adline Brake, each of them being married twice, there were three sets of children. He was the oldest of the second set and the writer was the youngest of the third set.

He was happily married to Annie Moore about 25 years ago and to this union were born eight children, two of them dying in infancy. He leaves a wife and six children, one sister, one half brother and three half sisters and a host of relatives and friends to mourn their loss, though we mourn not as those without hope for we feel that he is sweetly resting in the arms of Jesus.

Though he was not a member of any church he believed in the doctrine of salvation by grace.

He was not confined to his bed but a few days though his health had been failing for some time and his sufferings were great. All was done for him that loving hands, kind friends, two doctors and a nurse would do, but none could stay the hand of death. God called and he must go. We could not wish him back again in this sinful world to suffer, but let us say,

"Sleep on dear one and take thy rest

We loved you dearly, but God loved you best."

He was a good husband, father, brother and a friend to all. It may be truthfully said that he was a man that tended to his own business and did not give other people any trouble.

May the dear Lord bless his lonely wife and children that they may follow in his footsteps and make honorable men and women that he would be proud to own, could he look back and see them in the years to come. He was good, truthful, kind, and patient from my earliest recollection. He was left to take care of a stepmother and we four children after our father's death and I believe he did the best he could for us. I think I loved him as a brother and father too.

I could write on and on and not do him justice. I am so imperfect and such a failure.

May God cheer and comfort all our drooping spirits and prepare us to meet him in that bright world above where there is no sickness, sorrow, pain and death but all is peace and love.

Written by his lonely sister,

Mrs. H. C. CUMMINGS.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLDSCHOOL BAPTIST

VOL. LXII

JUNE 15, 1929

No. 15

DAVID FORGAVE THOSE THAT SINNED AGAINST HIM.

And king David sent to Zadok and to the priests, saying, Speak unto the elders of Judah, saying, Why have ye been the last to bring the king back to his house? seeing the speech of all the elders, why have ye not come to the king even to his house.

Ye are my brethren, ye are my bones and my flesh: wherefore then are ye the last to bring back the king?

And say ye to Amasa, Art thou not of my bone, and my flesh: God do so to me and more also, if thou be not captain of the host before me continually in the room of Joab.

And he bowed the heart of all the men of Judah, even as the heart of one man: so that they sent this word unto the king, return thou and thy servants.

So the king returned and came to Jordan, and Judah came to Gilgal, to go to meet the king, to conduct the king over the Jordan.

And Shimei the son of Gera, a Benjamite, which was of Bahurim, hastened and came down with the men of Judah to meet king David.

And there were a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen sons, and twenty servants with him; and they went over Jordan before the king.

And there went over a ferry boat to carry over the king's household and to do what he thought good.

And all the people went over Jordan. And when the king was come over, the king kissed Barzillai, and blessed him and he returned unto his own place."—2 Sam. 19:11-17, 39.

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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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Wilson, N. C.

Zion's Landmark

Devoted to the Cause of Jesus Christ

WHERE ARE THE NINE?

Just one poor stranger—a Samaritan came
To give glory to Jesus' wonderful name,
For healing his body and healing his soul,
And inscribing his name on the heavenly scroll.

His heart was filled with the spirit of praise
To Jesus his Saviour for the gift of His grace
Jesus speaks in a tone all divine
Go in peace—but where are the **nine?**

From such a low state he is wafted on high
To soar like the eagle far up in the sky
To feast on the glories that are purely divine
And wonder with others—where are the nine?

He sings in his soul with each passing day,
The praises of Him who took his leprosy away,
For when Jesus passed His only design
Was to heal ten lepers—but where are the nine.

In their sore travail they stood by the way,
And asked for the bread that lasted only a day,

Now Jesus has poured the oil and the wine,
Ten lepers were cleansed—but where are the nine.

Our Lord surveys the man on the ground,
As one that was lost but now he is found,
And speaks the words that are purely sublime,
Thy faith hath saved thee—but where are the nine?

And oft when a few of the faithful are found
To gather together on the old church ground,
When the seats are empty they are often inclined,
To ask the one question—where are the nine?

When we come to the table to eat of the bread
And drink of the wine as our Saviour has said
And as we to Him our keeping resign,
Again we inquire as to where are the nine.

Have they gone to the pastures that with verdure are green?
Or gone to the mountains that are barren and lean?
Or do they in the valleys recline
While we keep asking—where are the nine?

B. S. COWIN.

A BRAND PLUCKED OUT OF THE FIRE

(Zechariah 3:2)

To Jesus all honor and glory belong
He's the joy of my heart, and the
theme of my song;

In praises immortal to Him I aspire;
Who me, as a brand, plucked out of
the fire.

The Lord brought me His just, fiery
law to know,
In sin, guilt and shame, I was
plunged into woe;
And thus, I forever had felt the
Lord's ire.

O, riches of grace that plucked me
from the fire.

In Egypt enslaved, in that "iron fur-
nace,"

Israel sighed, they groaned, God in
riches of grace,

In riches of mercy, with His own
right hand,

Got His own from the fire plucked
out as a brand.

O Blood! The Passover Lamb's pre-
cious blood;

By which they were ransomed from
Egypt by God,

Christ, our Passover Lamb was for
us sacrificed,

To pluck us as brands from the
burning sufficed.

The Lord showed me my sins, I felt
His law's curse.

I felt that no sinner on earth could
be worse;

How vile! What a wretch, all
thoughts of God spurning.

So base, Yet He plucked me a brand
from the burning.

O! God gave me to look unto Christ
crucified;

Yes, gave me to hope for my sins
He had died.

When Jesus on Calvary's cross did
expire,

He thus plucked His church as
brands from the fire.

O wondrous love! Exceeding riches
of grace

In Jesus, my heart doth delightedly
trace,

Emmanuel's praises shall my soul
ever tell;

Who plucked me a brand from the
hot fires of hell.

Our sins Jesus cancelled for His
precious blood,

Without blame to stand before the
throne of God,

Not a blot or stain, immaculate we
stand,

Plucked out of the fire a wretched
burning brand.

O! these brands in themselves
though worthless they be,

Made in Christ an eternal excel-
lency.

In Him they're all fair, in righteous-
ness divine,

These brands from the burning
forever shall shine.

* FREDERICK W. KEENE,

Raleigh, N. C.

WHAT IS FAITH?

Dear Brother Denny:

For some weeks it has been on
my mind to write some thoughts on
justification.

"Therefore, being justified by
faith we have peace with God,
through our Lord Jesus Christ."

What is Faith? It is "the sub-
stance of things hoped for, the evi-
dence of things not seen." In other

words it is belief in and trust in God. Abraham believed and it was accounted unto him for righteousness. Did he believe in and of himself? No.

God called him, as he does all His people who know Him and feel their dependence on Him.

Law worshippers think they must do and live; but we read that: "By the deed of the law, shall no flesh be justified." Abraham was told to offer his son Isaac as an offering or sacrifice to God.

God knew his faithfulness; but this was done that it might be left on record for the comfort of the people of God.

All scripture is given by inspiration, and is profitable for doctrine, for correction and is thoroughly furnished unto the man of God.

Service to God, to be acceptable unto Him, must be rendered in faith. "By faith Abel offered a more acceptable offering or sacrifice than Cain." "By faith Abraham offered His son Isaac, in whom the promise was to be fulfilled." Abraham believed the promises of God and received Isaac from the dead, in a figurative sense.

By faith the gospel is preached. "Be ye instant in season, out of season, reprove, rebuke with all long suffering and doctrine.

We confess our sinfulness and dependence upon God and beg for His mercy. Rendering faithful service to Him in a declaration of His power.

How precious is the memory of the time when hope in Jesus lifted us above despair and became an anchor to the soul; both sure and steadfast.

Justification means to be freed, to be pardoned, vindicated, ab-

solved from blame, which can only come through Christ, who is and has been and will ever be the justifier of His people.

We rejoice to know that God made us to feel our weakness and to call upon the name of the Lord, the only name under Heaven given whereby man can or must be saved.

Yours in hope,

ANNIE ASTIN.

Danville, Va.

LOVE THEM MORE AND MORE.

Dear Kindred in Christ:

I am impressed to write you through the dear old Landmark, as I can't be with you now as often as I have in days gone. I'm the lone widow who has broken up house-keeping and living among my children and friends. I lost my parents long years ago, and one by one my brothers and sisters went to their long eternal home. I'm all that's left of a family of ten children. I'm nearing my 73rd year and I do feel that God so wonderfully blesses me. I've visited 3 churches of late, White Oak, South West, and Cypress Creek. "Tis Heaven below, I hope my Redeemer to know" for mingling with the dear old Primitive Baptists is my greatest desire. I've had a name among them 24 years next October if I live to see it, and love them better, more and more. It was cheering to me when one of my preachers told me that I was growing in grace as my love grew stronger. I'm so often cast down, but do hope not destroyed. My poor heart mourns the loss of my dear ones at old White Oak, where I was born and raised. I was blessed to visit the old family graveyard, a task indeed to me, also a

pleasure, for I felt that I must not leave White Oak, without I took that solemn visit. I'll not forget my feelings when I looked at the dear old dilapidated home, so vacant. My niece who is a sister to our church, took me to the scene. Elder J. T. Corbitt, and a few others went with us. It seemed almost like a funeral as I did not see the corpse of my sister and brother who were recently put there. I can only say, Oh happy souls, how fast you go, and leave me here. I hope all you Landmark readers will pray for me, in Virginia, Florida, and elsewhere. I do love the Landmark. Have been used to it since my early memory. I don't want to miss a single copy, and I crave to keep my eye sight a long while yet to write a piece for it, and to see to read and sing the songs of Zion. I hope to sing or hum them when I am dying, and I hope to be buried by the Primitive Baptists, if possible. I hope I am one, but surely the least one. I would that some of you would write me through the Landmark. I get so lonely at times, when I think of the many deaths of our Elders and my kindred in the flesh, who have gone. I hope, to Heaven, where I hope to meet them.

Love to you all, once more,

SUSAN HIGGINS.

Verona, N. C., R. F. D. Box 64.

WANTS TO KEEP THE LAND- MARK FREE FROM STRIFE.

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

Dear Sir:

I am in receipt of your recent favor, also 5 copies of Landmark of May 15th issue, which I will hand to brethren and friends, as you re-

quest, also will endeavor to obtain subscribers for the Landmark in this section. I want to say that I heartily endorse the stand our writing brethren have taken, also the Editors to keep clean our family paper, and to contend earnestly for the faith once delivered to the saints, determined to know nothing among us save Jesus and Him crucified the complete and only Saviour of sinners. With a prayer for the peace and prosperity of Zion, I will close. Best wishes to you.

Yours in a precious hope,

W. B. CLIFTON,

Plymouth, N. C.

AN APPRECIATED LETTER.

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

Dear Mr. Gold:—Enclosed please find check for \$1.00 for the Landmark. I certainly wish you and the Landmark much success. Forty-six years ago I met your dear father. He was safe, sound and conservative and did not indulge in extreme extravagant ideas to the confusion of the saints. He loved peace and harmony among the saints and was careful to use Bible terms on controverted points. This is safe. I love his memory. My poor heart is sad when I think of the loss of so many great and good men who have fallen asleep in Jesus and gone to their eternal home. Such great men as Elders Gold, Hassell, Denny, Hall, Hooks, Adams and many others in your state.

Through the different states Elders Daily, Potter, S. F. Cayce, Oliphant, Temple, Wilkinson, Bentley, Heard, Hollingsworth, and now Elder J. J. Turnipseed and a host of

others have gone to their eternal home. How we shall miss them. What a great loss to us, but our loss is their eternal gain. It is hard for us to give them up, but our Sovereign God makes no mistakes. He having filled our poor hearts with His pure sweet love, we feel brought under renewed obligations to glorify Him in our bodies and spirits which are his. We are conscious of our great weakness and often feel inadequate for the great task set before us in His service, but His grace is sufficient for us.

I am glad to see the great interest you take in the welfare of the Primitive Baptists and the Landmark. Love for the saints and the gospel is a strong evidence that you have passed from death unto life and are born again. God bless your labor of love to your good and His glory. With best wishes.

Yours in hope,

LEE HANKS,

2 Edwin Place, Atlanta, Ga.

WILL ACT AS AGENT FOR ZION'S LANDMARK.

Mr. John D. Gold:

My dear friend and brother, I trust:—I received your letter and also the 5 copies of the Landmark. have considered your request, and have decided that if it will be any benefit to the circulation of the dear old Landmark that you can announce me as agent for same in order for the people generally to know this. You can publish this note in the Landmark, with such wording as you see fit to make. I want to say that from a child I have had a love for the Landmark. I still desire that it may be kept clean, safe and sound in honor to your dear father and also to Elder

Lester. May the blessings of God be with the present editorial staff, sharing a portion for yourself as publisher.

Yours in hope,

B. F. McKinney,

Hurdles Mills, N. C.

We deeply appreciate Elder McKinney's interest in the Landmark and shall be greatly pleased to have him act as its agent.

J. D. GOLD.

CHURCH AT ROSEMARY IN DEBT.

The P. D. Gold Pub. Co.,

Wilson, N. C.

Mr. John D. Gold,

Dear Sir:

Enclosed please find two dollars (\$2.00) to pay my subscription up to April the 15, 1930, and will state the Primitive Baptists are in debt here in Rosemary on their church and lot to the amount of six hundred dollars and would thank you very much to run a notice in the Landmark requesting any amount they may give, as there are only a few members here and they are all poor folks. The house is already built, and if they can ever get it paid for and I do hope the good people will help them out with their burden. I am not a member, but mother and father are, so it makes me feel very interested in this cause for them if nothing else. All wishing to help on the church can send it to Jerry Jenkins or T. J. Lewis, both of Rosemary, N. C.

Yours very truly,

E. T. SANDERS,

Rosemary, N. C., Box 192.

Halifax County.

THANKS FROM ELD. TOPPING.

Dear Landmark:

I am sending you a letter from a sweet sister of Winston-Salem with a donation that I am not worthy of and truly hope that the good Lord will help her for helping a poor unworthy, sick creature as I am. Read her letter and you will better understand why I am sending it to you.

I can never repay you for the great kindness you have manifested to me in my trouble. Surely you must have those noble principles of Elder P. D. Gold, one of the best of Christian men, and it was my privilege and great pleasure to be with him in the pulpit even before I left my short jackets.

May God bless the dear old Landmark and all that is connected. I want to try to go again to the hospital if I can get able and strong enough.

Affectionately,
D. W. TOPPING,

Pantego, N. C.

Elder Topping:

I read of your needy circumstances in the Landmark and am sending a check for \$5.00 and may God bless you in your afflictions. I don't care to have my name published, I only ask that you send a line to Landmark so I will know that you received this. Please remember an unworthy sinner in your prayers.

Yours in hope of Eternal Life,

Winston-Salem, N. C.

MONEY FOR ELDER TOPPING.

Mr. John Gold:

Enclosed find \$1.00 for Elder D. W. Topping, Pantego, N. C. I hope the Lord will open the dear bro-

thers and sister's hearts, to help Elder Topping if only a little. A good many littles will do him lots of good.

I hope the good Lord will raise him up, and bless him, the remainder of his days.

Very respectfully,
MRS. H. L. ADCOCK,
Whitakers, N. C.

SYMPATHY AND HELP

Elder S. B. Denny,

Wilson, N. C.,

Dear Brother Denny:

I have thought of you many times and I hope by this you are much improved, even able to be dismissed from the hospital.

I am enclosing check for five dollars. It seems so little compared with what I would love to do.

I certainly hope you will gain your strength rapidly and soon feel real well that the Lord will, as He has in the past, manifest His loving kindness and tender mercy to you and your dear family, reconciling you to His Providence, keeping and shielding you by His grace, and give you strength again to preach the unsearchable riches of Christ with power.

Give my love to Sister Denny. I hope she is feeling better.

Yours in Christian love and sweet fellowship,

Nana F. Brown.

Sister Brown is a member of Great Swamp Church, Greenville, N. C. and has just recently moved to Stateville, N. C. where she will make her home with her daughter, Mrs. Jack Dillon.

In all my past association with the Church I have never met a more

devoted, gentle, kind, meek, Christ-like member than Sister Brown.

S. B. DENNY.

ENJOYS THE LANDMARK.

Mr. John D. Gold,

I will write you a few lines to let you know how much I appreciate my Landmark. I enjoy all the good letters. I think Elder O. J. Denny is worth the price of the book for a year and as I see where you ask the subscribers to pay up, I felt that I wanted to cast in this little mite and help you that much. I have often enjoyed your father's good letters but never had the pleasure of hearing him preach but I have a sweet hope of meeting him beyond this veil of tears. We miss him and Elder Lester so much but God knows best and does all things well. May God bless you to carry on the good work as your dear father did. This is a pleasure for me to help you this much. I hope all subscribers will catch up soon. You may use this to pay Brother L. D. Stephenson's subscription for another year.

Please excuse bad writing. With love,

MRS. G. E. PATTON.

Reidsville, N. C.

REGRET TO GIVE UP ELDER LESTER.

James R. Jones,

Will write you that you may hear from me. I am nearly well, but weak. Can't get out doors yet. Yes Brother Jones, we are sorry to give up such worthy gifts as Bro. P. G. Lester. For us it is sad; but as you say it is far better for him to depart, and to be with Christ, "And as Paul said, Nevertheless to abide in the flesh is more needful for

you." Phil. 1:23. More needful to his dear family, the church and his many friends everywhere. I met him in the year 1873, the same year that he joined the church at White Oak Grove in June, and in December he began preaching. His special associates were, Elders Amos Dickerson, John C. Hall, Thomas Dickens and Isaac Webb. Soon he joined in with Elder P. D. Gold. Elder Lester was truly a lover of good men whom he believed to be the servants of the most high God. In speaking and writing brother Lester was an able gift of God to His people. And having fought a good fight; finished his course and kept the faith, he was therefore ready to depart and to be with Christ: To rest from his labors and his works do follow him. In some of his last articles he entreated the brethren to leave off contentions and the use of extreme terms which cause strife and confusion. But you can't teach old nature (the flesh) to know Godliness.

May the grace of God be with you.
D. Smith Webb.

A CRIPPLE IN A WHEEL CHAIR.

P. D. Gold Publishing Co.

Enclosed you will find \$2.00 check to renew my subscription to the dear old Landmark. It is all the preaching I get to hear as there is no Primitive Baptist Church any where near enough to attend, as I am a cripple in a wheel chair. When the Landmark is delivered I generally read it through before laying it aside, it is such a comfort to me. I have changed my address.

From Box 1324 Drumright, Okla.
To Mary A. Morgan,
422 S. 6th St.
Arkansas 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, Baltimore, Md.

VOL. LXII.

No. 15

Entered at the postoffice at Wilson as second class matter

WILSON, N. C. JUNE 15, 1929

CHRIST REVEALED AND THE ROCK ON WHICH THE CHURCH IS BUILT.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him, but God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God. 1st. Cor. 2:9-10.

Paul teaches us that the natural man, or the carnal mind, receiveth not the spiritual; but carnal things. He also teaches that "The Holy Ghost teaches us, comparing spiritual with spiritual." He concludes by saying, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned. "To be carnally minded is death; but to be spiritually minded is life and peace." The death under consideration is not literal death, for it

is natural for the carnal man to be carnally minded; but it is death as it is measured with the spiritual mind, which is life.

Jesus said, "I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these things from the wise and the prudent; but hast revealed them unto babes, even so, Father for so it seemed good in thy sight." The carnal mind, is enmity against God, not subject to his law, neither indeed can be, therefore, the revelation of divine truths unto the children of men is a spiritual work and is from above.

How helpless we feel to be. Our carnality so depraved. Yet, when we feel to be in a spiritual frame of mind, all is well. Like the manna, we seem to be fed from above and then we hunger and desire; but have to await the spiritual repast.

Paul tells us how this comes. The wind bloweth where it listeth, we hear the sound thereof, but we know not from whence it cometh nor whither it goeth, so is every one that is born of the spirit.

John, the fore-runner of Christ, preached the truth, that; the Kingdom of Heaven was at hand, and yet, we see him in prison, sending two of his disciples to Christ, inquiring to know, "Is this the Christ or do we look for another." Christ said unto them, "Go shew John again, the things that ye do hear and see." The things they heard and saw were the revelations of the power of the Lord's work, as the Saviour of His people.

What did they see and hear? Not the works or worthiness of men bringing about a better condition; but the blind had received their

sight, the lame were walking, the lepers were cleansed and the gospel was being preached to the poor, a wonderful revelation of the power of the Lord.

Time and language is not sufficient to tell of the fullness of life and immortality in Christ, as we see in Him the head, and all the family of God, as the body of the Bride, the Church of God.

John said, "And there were also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. John 21:25.

We feel, as he felt, that; the vast fullness of life and immortality, treasured in Jesus, and revealed in His people of all time and to all eternity; embraces such vast evidences of the Christ life, as it is manifested in the salvation, preservation, resurrection and glorification of the family of God, that; on account of all of His spiritual work, words, deeds and leadership could not more be written in books, than we could record and write of every manifestation of life, in the natural kingdom.

We see the tender herb, the sprig of grass, the budding of the trees, the whispering of the winds, the sparkling dew drop, the smallest of the insect or animal life, each being so small in itself, and yet, being a part of the great whole. When we compare the little things with the great things of earth, we can get some conception of how we, though small and insignificant, are yet a part of the body, the bride, with Christ the spiritual head, a building fitly framed for a habitation of the Spirit, the revealed life of Christ.

As to the unity and true relation-

ship that exists between the spiritual head and the members of the spiritual household there can be no doubt, for Jesus said "I am the vine, ye are the branches, my Father the husbandman."

The doubt arises in the individual mind as to whether or not one, so sinful, so forgetful of God, and of the blessings revealed, through Christ, can be truly a part and parcel of the gloriously redeemed bride of Christ.

Jesus said "No man knoweth the Son, but the Father: neither knoweth any man the Father save the Son and he to whomsoever the Son will reveal Him."

As touching the gospel, Paul said "I neither received it of man, neither was I taught it; but by the revelation of Jesus Christ."

No wonder Jesus said, "Upon this rock, (Christ revealed) I will build my church and the gates of hell shall not prevail against it."

Divine revelation, makes known our nothingness as well as the greatness and all-sufficiency of the grace of God. It humbles, for it makes known our depravity.

Daniel said to King Nebuchadnezzar, "There is a God in heaven that revealeth secrets, and not only interpreted the King's dream, but told him what his dream was, and the King said unto Daniel, "Of a truth it is, that your God is a God of gods, and a Lord of kings, and revealer of secrets." This wisdom did not come from the wise, the astrologers or the soothsayers that the King had called upon.

Such wisdom, on the part of Daniel, was from above and to God he gave the glory.

Daniel said, "But as for me, this

secret is not revealed to me for any wisdom that I have more than any living." The true servant of God can say of a truth, "Not unto us, not unto us; but unto Thy name be all the Glory.

O. J. DENNY.

CIRCULAR LETTER.

The Baltimore Primitive Baptist Association, to the church composing the same.

Dear Brethren:—In our attempt to write a letter to circulate among you we will call your attention to Matthew xvi. 13-19. First of all we notice that Jesus asked his disciples this question, "Whom do men say that I, the Son of man, am?" and they answered, "Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets." These men we understand were unregenerate men of the world, and all of them were wrong, as the notions of men always are. Then "he saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God." We understand that the answer of Peter is not for himself alone, but is the faith of each of them, one speaking for the church, and they are not wondering whether he is one or another, but are settled in their belief that he is the Son of the living God, and they did not know this because of their natural intelligence, but by revelation from the Father, as the answer of Jesus shows. They know Jesus by the revelation of the Father, and they know the Father by the revelation of the Son.

Eighteenth verse: "And I say also unto thee, That thou art Peter; and upon this rock (Jesus) I will

build my church; and the gates of hell shall not prevail against it." Notwithstanding the firmness of Peter's faith he is only a fallible man, who presently denied his Lord, and even the knowledge of him. The church for whom Peter was answering must have a more sure foundation, and no man can lay any other than that is laid, which is Jesus Christ, and being built on Jesus, the sure foundation stone, the gates of hell, even all the enemies of Jesus and his church, cannot destroy her. We do not understand that the saying in the nineteenth verse, "I will give unto thee the keys of the kingdom of heaven," &c., was to Peter as an individual, so as to make him the everlasting pope or priest of the church, but it is to the church that the keys are given, to show that the apostles and other brethren did not look upon Peter as their head, or as one from whom they were to receive orders in the government of the church. When certain men went down from Judea and taught the brethren that unless they were circumcised after the manner of Moses they could not be saved, they did not call upon Peter individually, but went to Jerusalem, to the apostles and elders, about this question. The apostles and elders composed the church, and from the church should come our authority for doing things in the kingdom of heaven. The elders mentioned were not ministers, but older brethren, from whom we all would do well to seek advice. God dwells in the church and walks in the church and her authority is from him, and therefore he recognizes her actions, so that what she looses on earth is loosed in the gospel heavens, or

what she binds on earth is bound in the gospel heaven. In order, therefore, that our actions should be according to gospel law we must have the order of the gospel church. Laity, deacons, preachers, all are subject to and under the authority of the church, and steps taken without this is a disorderly course which the church of Jesus Christ must and will curb. May God give us to think on these things.

J. T. ROWE, Moderator.

F. G. Scott, Clerk.

E. A. Johnson, Ass't Clerk.

FAITH AND WORKS

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

Dear Mr. Gilbert:

Mother has shown me your letter to her in which you make kindly reference to me, and for which I wish to express to you my appreciation.

I have the profoundest respect for the Primitive Baptist Church and its people. I have often wished I were worthy of a home among them. However, I fear if I were I should be only a discordant entity that would create dissension as I have never found any authority in the Bible, or anywhere else for the apathy so manifest among some of the Primitive Baptist people. I have often thought if the Primitive Baptists have any sins to answer for they will be sins of omission.

I would be glad if our people would spend more time reading the 2nd. chapter of James from which they would no doubt get inspiration for a more active christian life. I sometimes think a sermon on the active life of Christ and the work He did while on earth would do more good at times than one on His

death and resurrection. His life was pregnant with activities and deeds for others. There is no account so far as I know of His sitting idly by waiting for some one else to do a kindly deed for another or perform a duty that all should be glad to take part in.

My sainted father always found time to attend services at the various churches in his association notwithstanding he had to work with his hands to support a wife and twelve children. He showed his faith by his works, and when I say that, I do not mean that he worked to be a better Christian, but being a good Christian inspired him to work for his church and its welfare.

With kind regards, and a hope for a more active Primitive Baptist Church, I am,

Sincerely yours,

G. A. PETTEWAY,

Tampa, Fla.

Remarks.

Mr. John D. Gold, and friend of Christ:—I am inclosing a personal letter to me from G. A. Petteway of Tampa, Fla., which is apt and timely. This friend of God and His people is a very unassuming and humble character, whose deeds toward our church are like unto the Roman Centurion, recorded in the 7th chapter of Luke. His constructive criticism is felt by me, and may be to the church in Tampa, and for that matter a censure to pastors and churches in many places. How far reaching is the question of James! "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?" No; not the faith the man says he has; for that kind is a

dead faith. James says, "I will shew thee my faith by my works." The Master said, "If ye love Me, keep My commandments." "For to me to live is Christ," saith Paul. Christian service is "a way of life" more than a form of profession. It is true one should contend for the apostolic faith, but it would be more to the praise of God and the good of the church to live it. All service not moved by love of God is only "vanity and vexation of spirit." In Him alone true and living comforts are found. The Christian only begins to live when he lives in, lives on, lives with and lives for Christ. He must learn that he cannot serve God and Mammon; for in matters of spiritual life, it is Christ alone; so in living a life of faith, he must eat his flesh and drink his blood. In as much as the Lord gave him this life, He must also sustain it; but let none think that Christianity consists in a dogma of opinions or a system of rituals. It shall be personally and practically manifest in every devotion and relationship to which he may be called to fill. It is possible for a church to have an orthodox creed, and be as Sardis in "works," having a name that she "livest, and art dead,"—so barren and lifeless, as to be comparatively dead. If such there be, may the Spirit say, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

M. L. GILBERT.

C. C. GARDNER

Sleep, dear grandpa, take thy rest,
We could not have you always;
God blessed you with a long life,
Your words were ever to His praise.

We loved you dearly, grandpa,
But Jesus loved you best;
He took you from this world of sin,
Into a world of rest.

Nineteen-hundred and twenty-nine,
Between the hours of eight and nine;
God called him from a world of woe,
To dwell with Him forever more.

How much we miss you, grandpa dear,
None but God can know;
He can heal our broken hearts,
'Till we meet on a brighter shore.

His chair is vacant in our home,
We miss your words of cheer,
We miss your bright and smiling face,
Along life's pathway here.

God blessed you with a long life
Of six and seventy years;
Yet often did we hear you say,
"I'm willing and ready to go."

None knew you, but to love,
None spoke of you but praise;
You lived a Christian's life,
In all your walks and ways.

We do not wish you back,
In this world of sin and woe;
We hope to meet you again some day,
In you sweet and blest abode.

Our journey here will not be long,
We do not crave to stay;
We hope there is a home beyond
As did our grandpa dear.

Written by his granddaughter,
MAGGIE LOUISE LAMM,
Black Creek, N. C.

MRS. LAURA JANE WHITAKER

In love and obedience to the Primitive Baptist church at Lamm's Grove, of which church I am a member, I will try by request of the church to write a sketch of the life and death of our dear sister, Mrs. Laura Jane Whitaker.

She was born April 13th., 1855. Died December 28, 1928 making her stay on earth 73 years 8 months and 15 days. She was the daughter of Jesse and Easter McKangham. She was married to Henry C. Whitaker December 26, 1875. She was the mother of seven children, four dead and three living, Charlie, Newton, and Clay Whitaker.

I do not feel like I can give her justice, realizing as I do that she has lived a life that was so much better in the sight of God than mine has been. However as I have known her all my life and as she was one of my mother's best friends and I hope one of mine. I will do the best I can.

I do not know when she united with the Primitive Baptist church but as far back as I can remember she was a member at Hogan's Creek, in Surry County, going there with her and my mother when I was only a child. Her seat was never vacant if she could fill it.

Aunt Laura, as I always called her, was

never blessed with much of this world's goods. Still she was satisfied with her lot because she had placed her affections on things above and not on things of the earth. She was a good wife and a kind mother and stepmother. To know her was to love her. I do not believe she ever had an enemy.

She was always willing and ready to talk of the many blessings of the Lord. Many times I have had the pleasure of talking with her in my troubles and she was always ready to comfort those that were cast down. We all miss her so much in our homes and in the church and feel that our loss is her eternal gain. I want to say to her children, weep not for her for she has only gone to the God that gave her and is sleeping that blessed sleep from which none ever wake to weep. While we know that her body is gone back to its mother earth, we feel assured that her spirit is singing praises around the throne of God, where there is no sickness, sorrow, pain or death.

Oh! happy place she now can say,
Where all but love is done away.

The church of which she was a true and faithful member, we can only bow in humble submission to Him that worketh all things after the council of his own will and while she is gone she is not forgotten, her memory still lives and will live on and on in our hearts, those of us that knew her best.

A precious one from us is gone
A voice we loved is stilled
Her seat is vacant in our church
And never can be filled.

In conclusion would say to her loved ones and to the church, let's hope that when the last trumpet sounds and the grave shall give up its dead that we too can meet her around that beautiful throne singing praises to him that hath said, blessed are the dead that die in the Lord.

Sister Whitaker moved her membership to Lamm's Grove some ten or twelve years ago and was buried in the church cemetery. The funeral was conducted by Eld. A. C. Key.

Written by one that loves her.

MRS. J. E. COLLINS.

MILLIE A. TAYLOR

By request of the deceased I write a few lines in loving remembrance of our dear sister, Millie A. Taylor. She was the daughter of Kenneth Edmondson and Nettie his wife, was born Feb. 18, 1853 and departed this life March 27, 1929, making her stay on earth a little over 76 years. She was married to J. Henry Taylor in early life. To this union were born 3 children, 2 girls and one boy. One girl died when quite young. Her husband preceded her to the grave nine years ago.

Since that time she has been staying with her children. She was at her daughter's in Chester, Pa., when she died. She was feeble all the winter, was confined to her bed three weeks when she passed away. Her daughter said she had Dr. C. E. Fedderman to treat her and all was done for her that human hands could do, but the Lord's time had come to take her to rest. She had a great desire to depart and be with Christ. She was tired of this world of disappointment, but was always submissive to the Lord's will, always saying, The Lord knows best for us. She cared not for the pride and vanities of this world, but loved her church greater than anything else, going to church and being with the members was her chief delight, though in her last days she was deprived of hearing any preaching or being with any Primitive Baptists for there were no Baptists over there where she was at. It seemed to grieve her so much, but her letters were always full of that rich gospel that comes from above, which makes the poor hungry soul rejoice in the Lord. Her daughter said she died happy and told of seeing the pretty angels over her bed to take her home. She was so anxious to go. I feel like she ended a well spent life by falling asleep in Jesus where all the faithful go when they depart this life. She was brought back to her old home church where she had been a faithful member for fifty years, Spring Green, and her funeral conducted by Elder B. S. Cowan, her beloved pastor and her body laid beside her husband in the church cemetery.

Written by one who loved her

ANNIE EDMONDSON,

W. A. ROSE, Clerk.

ROBERT R. PITTMAN

On Tuesday at high noon, May 22, 1929 the death angel quietly entered the home of Robert R. Pittman and bore his spirit away to the place of abode from whence no traveler ever returns. He was taken violently ill on Saturday, P. M., and was rushed to a hospital where an operation was performed but all to no avail. God knew best and needed him more. He will be greatly missed in his community. He was a devoted husband and father, always a friend to his neighbors and ever ready to lend a helping hand here and there where help was needed, especially among the sick and afflicted and among the needy ones in his community. His word was his bond. If Bob told you you could depend on him he never failed to respond. The deceased was 32 years of age and was the son of the late H. F. Pittman. He leaves to mourn his loss his mother, Mrs. G. Griffin, his wife who before her marriage was Miss Sidney Lamm, and five children, Francis, age ten, Elsie 8, Doris 6, Reba 4, Roney eleven months, also two brothers, J. W. and B. R. Pittman and two sisters, Mrs. Nollia Brantley and Mrs. Minnie Bass,

and a host of friends in mourn and feel a great loss. His funeral services were conducted by the Rev. J. Hodges of Goldsboro, N. C., and his remains were gently laid to rest in the family burial ground. The floral designs were numerous and beautiful.

Dearest father and husband, thou hast left us,

And our loss we deeply feel,
But tis God who has bereft us
He can all our sorrows heal.

F. P.

RESOLUTIONS OF RESPECT.

Whereas it has been the Lord's will to remove from us our beloved sister, Winny Biggs, who departed this life on February 13th., 1929.

She was born March 11th, 1844.

Resolved, First that we bow in humble submission to God who gives all good gifts.

Resolved, Second, that while we mourn our loss, the church has lost a good sister and member.

Resolved, third that we extend to her beloved daughter who now lives at Roanoke Rapids, our love and sweet fellowship.

Resolved, Fourth, that a copy of these Resolutions be spread on our church book and a copy sent to the bereaved daughter at Roanoke Rapids.

Written by order of the Church at Concord.

A. W. AMBROSE, Church Clerk.

RESOLUTIONS OF RESPECT.

It has been pleasing to our Heavenly Father to remove from our midst our dear sister, Priscilla King, who was born Dec. 22, 1854, and departed this life February 9th., 1929, making her stay on earth 74 years, 1 month and 18 days.

She leaves to mourn her departure 7 children, 44 grandchildren 32 great grandchildren, 1 brother, Elder Isaac Jones, and 1 sister, besides a host of friends.

She was born and reared in Duplin County, near Cypress Creek Church. She had been a faithful and loving member of the Primitive Baptist Church for about 45 years, always filling her seat when not providentially hindered, and while the church has lost a loving member, her children a kind and loving mother, yet we mourn not, as those without hope, for we feel that our loss is her eternal gain. May the Lord of host's prepare each and every one of us to meet her in that beautiful city beyond the river of death, where no sickness or death can come, no pain be felt, no partings or sad farewells be said, but to be forever with the redeemed of the Lord world without end.

Therefore, be it resolved, that we extend our heartfelt 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 placed on our church book, and a copy sent to Zion's Landmark for publication.

Done by order of Conference Southwest Church, Saturday, May 4, 1929.

E. F. POLLARD, Moderator.
J. B. POLLARD, Clerk.

RESOLUTIONS OF RESPECT.

Whereas, God has removed by death, our dear brother, David Whichard,

Therefore, be it resolved:

1st. That in his death the church has lost one we believe God has taken unto Himself. He joined the Primitive Baptist Church at Great Swamp, May 23rd, 1926, and was baptized the same day by Elder S. B. Denny, his dear pastor.

2nd. That we bow in humble submission to our blessed Lord who doeth all things well.

3rd. That we extend our sympathy to the bereaved family.

4th. That a copy of these Resolutions be placed on our church book, and a copy sent to Zion's Landmark.

Done by order of church in Conference Saturday, April 23rd, 1929.

S. B. DENNY, Moderator,
LENA HARRINGTON, Clerk.

GEORGE FRANKLIN PROCTOR.

On November 28, 1927 the Lord saw fit to take from us our beloved friend, Franklin Proctor. He was a victim of paralysis and he suffered right much before death, but bore his suffering patiently. He is survived by his widow, Mrs. Nannie Proctor and adopted daughter, Mrs. Minnie Jackson and one sister Mrs. Callie Batchelor. The Lord visited this home on November 28, and took him away, leaving his widow very much desolated, but the good Lord's will must be done. We loved him, yes we loved him, but God loved him best. We bow in humble submission to the will of Him who knoweth the end from the beginning, and who maketh no mistakes, feeling our loss is his eternal gain.

George Franklin Proctor was born May 4, 1871 and was married to Nannie Proctor, Jan. 5, 1903. To this union were born four children, all dying in infancy. He united with the old Primitive Baptists at Upper Town Creek, the third Sunday in October, 1920 and was baptized. He was a true member as long as he lived. I do believe that he loved his brethren and sisters. He is missed everywhere. That while we bow in humble submission to the will of Almighty God, we do not the less mourn for our beloved one.

He was the son of Charles and Nettie Proctor, who have been called from their labors. We mourn not as those without hope, believing as we do that our loss is his eternal gain.

Written by

MAMIE LUPER,

Sharpsburg, N. C.

MRS. MARISA LANG

Please allow me space in the Landmark to write the death of my dear mother Mrs. Marisa Lang, which occurred on Sunday night, February 24, 1929. She was 82 years of age. She was good and true to her church as long as health permitted her to go, and was a member of Hancock church. She dearly loved the brethren and sisters of her church. They would meet here at home and sing and pray with her, when she was not able to go. She always said it revived her so much for them to come to see her. She often talked of the Lord and His goodness to her. She called to the Lord so many times to have mercy upon her. She was so prayerful and loved to read her Landmarks and her Bible, as long as she was able to read. She had the pneumonia last fall, and got a lot better, but she was feeble all the winter. She was conscious until the end.

Dear mother, I miss thee everywhere I go, thou hast left me here to battle through this world of care and trials. She died without a struggle and passed away so easily as if she was sleeping.

She often told me she was not in any pain at all, but was just weak.

Dear mother, thou art sleeping and resting in the blessed Savior's arms, and may we all strive to meet you where parting is never no more.

Written by her daughter,

MRS. CLARA BURROUGHS.

JOSHUA L. PROCTOR

Joshua L. Proctor, was born in Edgecombe Co., N. C. May 6, 1846, died Jan. 30, 1929, was reared by his good parents who taught him to earn his living by the sweat of his brow. This he was doing when the Civil War was declared. Like others he must go and fight for what he thought was right. It was said by his companions he was an obedient soldier and loyal to his friends.

Returning home after being over-powered by the Northern army he found, like others, the task of rebuilding and making a home for himself. This he did for by the sweat of his brow he paid for the home in which his family now lives.

On Dec. 6, 1868 he was married to Miss Mary L. Anderson, his life companion, who with three sons, Messrs. Charles Henry, Richard Benjamin, and Samuel Joshua, three daughters, Mesdames H. T. Helson, H. C. Brown and Frank Edmondson, thirty-four grand children, and five great grand children are left to mourn their loss.

Farewell dear papa, we loved you so,
Though God thought best that you should go,

We hope for you that Jesus died,
And you are resting by His side,
No more to know no sorrow nor pain,
But rest forever where Jesus shall reign.

In May 1890 he united with the church at Town Creek where he was loved and esteemed by the church for his faithfulness, faith being a gift of God. He learned obedience by the things he suffered and it was a pleasure to hear him tell what great things the Lord had done for him, whereof he was glad.

Written by request of the family.

GEO. G. TREVATHAN.

**APPOINTMENTS FOR
ELDER N. H. HARRISON**

Elder N. H. Harrison will preach the Lord willing, at the following times and places:

Mewborn's the second Sunday in June.
Monday night at Newport.
Wednesday at Southwest.
Thursday at Muddy Creek.
Friday at Sand Hill.
Saturday at Sandy Bottom.
Sunday and Sunday night at Kinston.
Tuesday at Aycock's.
Wednesday night at Wilson.
Thursday White Oak near Saratoga.
Friday night at Snow Hill.
Saturday and Fourth Sunday at the Meadow.

Fourth Sunday night Farmville.

He will rest the next week until Saturday when he will preach at the Centennial Union to be held at Hancock's church.

Fifth Sunday in June he will preach at Skewarkey Union which will be held at Robersonville.

**LOWER COUNTRY LINE
PRIMITIVE BAPTIST ASSOCIATION**

The next session of the Lower Country Line Primitive Baptist Association will convene D. V. with the Church at Durham, North Carolina on Saturday before the third Sunday in July, 1929, and continue three days, (Saturday, Sunday and Monday).

All the Churches in our Association are in union and harmony and have no desire to depart from the cardinal points of doctrine, or the ancient Landmarks which our fathers have declared for. Those of like precious faith, who are in fellowship with us, and the Associations with which we correspond, are cordially invited, especially our preachers.

J. H. GOOCH,

Association Clerk.

Stem, N. C.

PIG RIVER DISTRICT ASSOCIATION

The fall session of the Pig River District Primitive Baptist Association will be held with the church at Roanoke, Va., on Friday, Saturday and the first Sunday in August 1929, to which an invitation is extended to all lovers of Truth.

RANDOLPH PERDUE, Mod.

E. L. BLANKENSHIP, Clerk.

SKEWARKEY UNION.

The next session of the Skewarkey Union is appointed to meet with the church at Robersonville, N. C., on the fifth Sunday in June and Friday and Saturday before. The introductory sermon will be delivered by Elder J. N. Rodgerson or Elder W. E. Grimes. All lovers of the truth are invited to be with us.

R. A. BAILEY, Union Clerk

FOR ELDER TOPPING.

We have received and forwarded to Elder Topping a check for \$2.00 from Brother H. L. Everett of Robersonville, N. C.

ELDER O. J. DENNY TO PREACH.

Elder O. J. Denny will preach as follows:

Greenville, Fourth Sunday in June 23rd.
Wilson Sunday night, June 23rd.
Fremont, Monday night, June 24th.

SHILOH PRIMITIVE BAPTIST UNION

The Shiloh Primitive Baptist Union will convene with Macedonia church, Rockingham Co., N. C., on 5th Saturday and Sunday in June 1929. We extend an invitation to visiting brethren.

D. V. Spangler, Union Clerk.
Cascade, Va.

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 June. This Church is at Stem, N. C., where visitors will be met.

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

A. P. CLAYTON, Union Clerk.

COUNTRY LINE UNION.

The next session of the Lower Country Line Union, is appointed to be held with the Church at Memorial, in the Town of Stem, N. C., on the fifth Saturday and Sunday in June 1929. The churches of this Union are all in peace and harmony, and have no desire to depart from the cardinal points of doctrine upon which they were first organized. To our brethren and friends of like precious faith, we extend a cordial invitation to be with us.

J. H. GOOCH, Church Clerk.
Stem, N. C.

LINVILLE UNION

The next session of the Linville Union is appointed to be held with the church at No Creek, Davie County, North Carolina, on Saturday and 5th Sunday in June, 1929.

his church is located between Lexington and Mocksville on highway No. 90. An invitation is extended to brethren, sisters, and friends to meet with us. A special invitation to our ministers.

W. L. TEAGUE.

MILL BRANCH UNION.

The Mill Branch Union is to convene with the church at Black Creek Saturday and 5th Sunday in May.

M. MEARES.

UNION MEETING AT FELLOWSHIP.

The next session of the Angler Union is appointed to be held with the Church at Fellowship, Johnston County, Saturday and fifth Sunday in June, 1929. Elder J. P. Tingle is chosen to preach the introductory sermon and Elder L. H. Stephenson is alternate.

Fellowship church is located about ten miles east of Angler and about three-quarters of a mile south of the Angler Smithfield road.

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

W. F. YOUNG,
Union Clerk.

Angler, N. C.

BLACK CREEK UNION

Mr. John D. Gold,

Wilson, N. C.

Dear Mr. Gold:

You will please give notice in the Landmark that the next session of the Black Creek Union will be held with the church at Lower Black Creek, Saturday and Fifth Sunday in June 1929. The church is situated about one mile west of Black Creek Depot and about eight miles South of Wilson on Highway No. 40. All lovers of truth and good order (especially ministers) are invited to attend.

Very truly yours,
I. A. Lamm, Union Clerk

STAUNTON RIVER UNION

The next session of the Staunton River Union will be held the Lord willing with the Church at Strawberry, Pittsylvania County, Va., on the 5th Sunday and Saturday in June 1929. All who have a mind to come are invited to come and be with us. Especially ministers. The church is located about 12 miles west of Danville, Va.

P. H. PAYNE, Clerk.

CONTENTNEA UNION.

The 221st session of the Contentnea Union was appointed to be held with the church at Hancocks, Pitt County, N. C., the fifth Saturday and Sunday in June, 1929.

Elder A. M. Crisp was chosen to preach the introductory sermon and Elder W. B. Kearney as alternate.

Those coming by railroad or bus will be met at Winterville and Ayden.

The meeting house is situated about 2 miles East of Ayden, N. C.

A special invitation is extended our ministering brethren.

J. E. MEWBORN, Union Clerk.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLDSCHOOL BAPTIST

VOL. LXII.

JULY 1ST., 1929

No. 16

DAVID PRAISES THE LORD

And David spake unto the Lord the words of this song in the day that the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul:

And he said, The Lord is my rock, and my fortress and my deliverer:

The God of my rock, in him will I trust: he is my shield and the horn of my salvation, my high tower, and my refuge, my Saviour; thou savest me from violence.

I will call on the Lord, who is worthy to be praised: so shall I be saved from mine enemies.

When the wave of death compassed me, the rage of ungodly men made me afraid;

The sorrows of hell compassed me about; the snares of death prevented me;

In my distress I called upon the Lord, and cried to my Saviour: and he did hear my voice out of his temple, and my cry did enter his ears.

Then the earth shook and trembled; the foundations of Heaven moved and shook, because he was wroth.

He delivered me from my strong enemy, and from them that hated me: for they were too strong for me—2 Sam. 22:1-18.

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.

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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

A GOOD EXPERIENCE.

P. D. Gold Pub. Co.,

Wilson, N. C.

Dear Mr. Gold:

I am sending your Sister Elgie Lee Williams' experience. Hope you will find space in the good old Landmark to publish same as soon as possible.

I feel that it is worthy to be published that others may read it.

Yours truly

J. C. LANGDON,

Coats, N. C.

Dear Bro. James and Sister Mayme:

As you both seem to be on my mind so much it seems like I can't lie down to sleep without viewing you all at Fellowship, and being with you all. Sometimes I feel like I can't live if I don't tell you all some of my troubles. Then again I am made to fear that I might be mistaken. It is with fear, and trembling hand I write you.

When I was sick, and you all were here that day; and I talked with you, Mayme, and Sis Bessie, I felt like after you left that maybe I was deceived, and had deceived you all.

When I was very small (only about 9 years of age) was the first time I remember ever thinking anything about dying. It was when my old Grandmother Carroll was buried. I was running and playing at the cemetery, and mama's brother, Uncle George came to me and said, "Elgie you must be quiet, your

grandmother is dead." I can remember if I was only a child. The sad and lonely feeling that came over me when he picked me up, and set me in the wagon. The thought of what I had done would come back to my mind at times. As I grew up I would read the Bible until I would hear some one coming, I would lay it aside. I did not want any one to know I was reading it. I had a desire to go to preaching, and would go with Papa and Mama every chance I got, but I thought everybody would think I was acting a hypocrite, and I would go home and cry and try to pray, but all I could say was: "Lord have mercy upon me, a poor sinner." When the dear old Baptists would visit Papa and Mama I would get over to one side, and listen to them talk. I would go to parties, and dances with other young people, thinking I would get rid of those feelings, but the more I went the worse I got. Well do I remember the last one I was ever at. I was going through a sixteen handed set, with the one that was calling the figures when just before we finished the set we all stopped to rest, then I heard a voice from above. It seemed to say: "Suppose you were to die here, what would become of you?" Tongue cannot express my feelings at that time. I saw myself sinking down into everlasting woe and misery. Then and there I promised the Lord if he would spare my life I would never go to

another. I went on in this trouble and grief, sometimes it would not bear on my mind so heavy. I was now 18 years old, and in some way Friday night before the 1st. Sunday in Oct. 1904, I found out that mama intended to offer to the church on Saturday and when the opportunity for reception of members was given, mama, papa, and Mr. Johnnie Whittington went and were received. Oh! how unworthy I did feel to have such good parents, not feeling worthy to be called one of their children. On Sunday following, Mr. Claude Coats, and Mrs. Ella Whitting joined, and were baptized with them. When Elder Coats led them out of the water how sweet, calm and good they did look to poor sinful me. I could not keep from crying. I had a desire to be baptized, and would gladly have been then, but felt myself to be too great a sinner. Seemed like my troubles commenced anew after papa and mama went to the church. I would look at the rest of the children and it seemed like they were all better than I was, and I was alone. Then unto the Lord I was made to cry to have mercy on my soul; for I could see no way that my soul the Lord would save. My troubles I tried to conceal for I knew I could not make any one believe what I had experienced.

In this way I went on for about 16 months, and then married (Feb. 22, 1905). My troubles seemed to leave me for a while to a certain extent, but the Lord soon showed me my folly. For about 2 years then my mind was never at ease. Although I tried to appear to others like I had no troubles. But, oh, dear ones, I cannot tell the nights and days I spent begging God for mercy. Justice I did not want, for

I felt like it would send my soul to hell. I felt like without God's mercy I was lost.

Soon after I was married I found out that my husband was in trouble and in about 2 years he united with the Missionaries at Shiloh. Now, again, I felt to be left alone.

One evening, while waiting for my husband to come home from his work I was watching the sun go down, never expecting to see it rise again. I went to bed that night so troubled I did not think I would ever wake (if I went to sleep) to be with him and our two babies again. But blessed be the name of the Lord! for I feel like he spoke peace to my troubled soul. I went to sleep and dreamed that Papa and I were traveling along some of the worst places I ever saw, could not hardly get through sometimes, until we were so tired that we couldn't hardly go on any farther. When all at once we came to the most beautiful place I ever saw. The green grass was the prettiest and smoothest! I was thirsty for water, but we could go on with perfect ease now. After awhile we came to the prettiest, clearest stream of water I ever saw. I stooped down and drank, and when I raised up Papa was pointing toward the East and said: "Look." I saw the most beautiful person coming towards us, and just before it got to us, and right above us I stretched my hands out and tried to reach it but could not for my arms were short. I heard a still small voice say: "My grace is sufficient for thee." I awoke singing, Amazing Grace, how sweet the sound that saved a wretch like me. That is the sweetest song in the hymn book to me. (When Mr. Tingie was here Friday night before the 1st Sunday in

March, on Saturday morning, he was playing on the piano and he sang it, and it seemed like I could not refrain from letting him know my feelings in regard to the song.) I then realized that I could not do anything without the help of the Lord, for my arms were too short. I was perfectly resigned for God's will to be done, not mine. Seemed like the sun shone brighter and everything was giving God praise. I was in a new world. I loved everybody. My husband and little children were nearer and dearer to me than ever before. Then I had a desire to be baptized. These words seemed to follow me: "Why tarriest thou? Arise and be baptized." I felt like I could not go with my husband and join the Missionaries for my mind was directed to the Old Baptists, but felt it my duty if I could live with them, and they would have me do so, and be with my husband. I would go with him to preaching, but there was nothing for me. I thought maybe if I would join them and stay away from the Old Baptists I would get all right. I went on in this state of mind for nearly 4 years and sixteen years ago last July I was received into the fellowship of the church and baptized on Sunday by Mr. Wall. He asked me the day I joined, did I want to be baptized next day or wait until after the revival in August. I told him, the next day. I felt some better for awhile, but soon became so dissatisfied that I was continually begging the good Lord to show me the right church if that was not the one, (and I didn't feel that it was) if it was in accordance with his will.

I was so troubled and dissatisfied I did not feel like I could go

on and commune with them any longer. And just a short while before my husband died I dreamed that I was in one of the largest crowds I ever saw. There was a straight line drawn from East to West. On the left side was the most discontented people I ever saw. Some of them were walking to and fro trying to get on the right side, and I was one of them. On the right side was the happiest and most contented people I ever saw. A voice from above spoke to me and said: "You are on the wrong side." I did not recognize anybody on the left side but myself, and on the right I recognized Elder J. T. Coats, and another man standing right by his side. I thought they were the two happiest looking people I ever saw.

One Sunday while I was here at Papa's Mr. Tingle came. I did not know his name, but the minute he came in the house I knew he was the man I saw in my dream, and when I met him a love went from me to him, and you all at Fellowship church that I never have felt for any other united people on earth. Seems like I should doubt no longer for I believe the Primitive Baptist is the true church. But I am so rebellious. Is there no mercy for me? When I was sick in February I promised I would go to Fellowship the 1st Saturday in March and offer myself to the Church. I had become perfectly resigned for His will to be done. And if it was His will for me to go I was willing for you all to be my judge. Then I was hindered so I could not go, but before the 1st Saturday I viewed mama in a dream. I long desired to talk with her before she died but put it off too long, and I

will say to all whose mothers are living if you have anything you want to tell her, tell her before it is too late. I dreamed I was sick and she came and stood by my bed and called me by my name and said: "Elgie, I want you to go and do your duty." She was dressed in white and looked so sweet, but I knew it was mama. I feel like now since I was hindered and could not go Saturday that it is not right for me to go.

Since writing the above I have been received into the church at Fellowship.

It seemed like all the month of March the question was in my mind for renewed evidence. At last, it seemed like the words were spoken to me: "What more evidence do you want than that of Elders Coats and Tingle?" I feel like they are a true and living example of the true church of God, but the trouble was with me that I was not fit to be with those good people. I felt myself too sinful and unworthy to go and ask a home with them. I don't reckon any one else was like me, for I had it in my mind that I did not want any other preacher there except Bro. Tingle if I did offer to the church, and when Bro. T. F. Adams walked in at the door Sister Martha Coats said: "There is Bro. Floyd, I'm glad he's come." But I could not say I was glad. When we went back in the house for conference, this world's care and trouble were gone from me. I would not have cared if the house had been full of preachers at that time, for the first thing I remember (after they were about half through the conference) I had hold of Bro. Tingle's hand. I had desired all the week before if it was right for

me to offer to the church that they would sing hymns Nos. 3 and 188. They sang both. I went before the Church and was received Saturday before the 1st Sunday in April 1929 and was baptized the next day by Elder John P. Tingle. When I came up out of the water I left a burden there that did not leave me when I was baptized into the Missionary church. I feel like if they could have seen me as I see myself they wouldn't have received me. But if you all will only bear with me, and let me live at your feet I will be satisfied and try not to give any trouble only by my presence when I am able to be there, for it is such a comfort and pleasure to this poor sinful worm of the dust to be with the good Old Baptists and hear them talk and relate their feelings. I feel like it is all the pleasure I get most, as I have no dear companion living to talk with like the rest of you children have. No one but those that have lost their companion know the lonely hours that one spends, meditating over their troubles.

MRS. ELGIE LEE WILLIAMS.

OUR LOVE GOES OUT TO THEM.

Mr. John Gold,

Wilson, N. C.

Dear Mr. Gold:

I am enclosing you a letter which came to me from a sister out in Iowa. I enjoyed reading this letter so much is why I am sending it to you. After you have read it let me hope that you will let it be published in the Landmark. When we read such letters as this sister writes our love goes out to such even if they live in a far-a-way country. May God bless this home, I have never had the pleasure of meeting

this brother and sister but I feel sure that their home would be wide open to all true Old Baptists. Mr. Gold I am enclosing you a small remittance and will ask you to send the Landmark to this home. I am sure they will enjoy reading it.

Very respectfully,

L. W. TEMPLE,

Lake View, S. C.

The Letter.

Mr. L. W. Temple,

Dear Brother in Christ:

I have neglected so long to write. It was not because I had forgotten for I think often of writing, but feel that I don't know anything of interest or help to you.

Sometimes it seems like I just don't know or feel sure of anything. I seem to have lost all desire for spiritual things and feel as though darkness was closing in all around me. I reach out in every direction but find nothing to lean upon. But for every spell of darkness I have been given days of bright sunshine and I wonder why God is so good to one who is so careless and disobedient. I couldn't name the things that come up in my mind, the blessings that God has given me all unasked for and altogether undeserved. I have looked back over the way and seen pitfalls that were oh so deep and dark and realized that I have passed directly over them and God in his gracious mercy has kept me from falling in. I feel so glad that even when we are led through the mud and mire if God is caring for us it will in no way stain our lives. I realize that I am only a child in years, just 26, but it seems like at times that it has been a long while since I was a girl at home and spent so many joyous

hours walking alone over papa's little farm, yet not alone for I almost always felt the sweet presence of the spirit of God with me. Yet at that time it was all joy, care free, singing joy. Now it seems like there is so much to confuse us, trials we seem not to know how to meet, and we forget that God has all power and do not trust and have faith as we should. But oh how bright and sweet those experiences are as we call them to mind.

My mother is a member of the Christian Church, more commonly called Campbellite; papa liked best to attend the meetings of the people called "Holiness." They always attended church services among all denominations that were near us. All except what they called "Hard Shells."

I was raised about five miles from their church and can remember passing there when there would be teams tied all about the churchyard. In the summer the doors were open and we could see the folks sitting in there. But I never was inside the door of that church until I was past 18 years old. I did not know they were Baptists or anything about them until after that time. I have every since I can remember and could read, loved to read the Bible. I used to take it and slip away to myself to read.

Some things I knew. Mostly it was condemnation for me. But I felt drawn toward those things and though I could not understand I still must read. What preaching I heard was condemnation, too, unless I did certain things, and was of no help. There seemed no connection between the Bible and the preaching except the keeping of the law.

Then there were those bright, precious hours alone with the spirit of God when I could face the law justified, although in my weakness I could not keep it. However I could not understand those things and when I read there seemed only darkness again. The preaching I heard was no better. I had gone everywhere in search of the true church for I felt that it was still on earth. I had talked to some of my more intimate friends but to no end. Then I felt I could go on no longer or I would surely be lost, so I joined the Christian church while I was 16.

Well, I thought my troubles were over. But in a couple of years I began losing interest in church affairs of any kind. I had quit looking for anything, simply accepting everything as it was. I was standing still or drifting backward with no desire to go on. Then I met Clayte Spurgeon. He was a stranger to me. But he was a friend of girls I so well liked, had been their school teacher and they respected him. God had his own purpose yet in my life, I hope, for after the second time I saw Clayte he began coming to our home to see me. In eight months from that time we were married. He loved the doctrine of the Primitive Baptists, and as we lived not far from the church we always went to their meetings. He liked to talk on the scriptures and I had no intention of believing in the "Hard Shell" doctrine and we had many arguments each one of which left me with a little less faith in my way. But I listened closely to their teaching and I began to love it in spite of myself. So many things I had read they made so clear. The things

that I had felt in my life were common to them and a bond of love seemed to hold them in such sweet peace and safety. Then I began to see the uselessness of my own life. I wanted to be one of them but how could I with all my unworthiness. But they were always so good to me that at last I felt encouraged to go and ask to share a little of that love and I was not refused. I love my church home, but am hindered in many ways from serving as I feel I should. But I love the great family, the children of our one God wherever they are. Pardon my long letter if it worries you to read it.

Your little sister in God's grace,
ELSIE SPURGEON
 Bloomfield, Iowa.

MISS ELDER LESTER.

P. D. Gold Pub. Co.

Wilson, N. C.

Dear Brethren:

Please find enclosed check which will prove good to the sum indicated, as renewal to my subscription to Landmark, which comes to me regularly, laden with good things that strengthen and encourage the poor wayfaring sinner, such as I feel to be. My subscription expires April 25.

It was our privilege to attend church at Roanoke last first Saturday and Sunday. Elder Randolph Perdue was with us, and spoke ably and comfortingly to the shepherdless flock. We have had services every Sunday since the departure of our beloved pastor, Elder P. G. Lester. Truly God is good, and at His appointed time will provide for us a shepherd. We do miss the kindly greeting, and hearty handclasp of Elder Lester, but feel, and verily

believe, our loss is his great gain, and feel to hold ourselves thankful for the privilege of having known him for many years.

In hope of eternal life beyond this vale of tears.

MRS. J. G. TOMPKINS,
Moneta, Va.

**WILL HELP EXTEND ITS
CIRCULATION.**

Mr. J. D. Gold,

Wilson, N. C.

Dear Sir:

Your letter, with a few copies of Zion's Landmark, received asking me to act as agent for the paper. In reply will say I shall be pleased to do anything to aid in the circulation and promotion of the Landmark I well can. I have been reading its columns since 1882 and have always looked forward to its arrival.

I distributed the copies you sent and as a result may possibly get some new subscribers, also renewals.

I am as ever yours,

J. P. Tingle,

Raleigh, N. C.

WILL HELP THE LANDMARK.

Mr. John D. Gold,

Dear friend and I hope brother:

I received your letter asking me to act as agent for Zion's Landmark and 5 copies. Will say I will be glad to do all for our good paper I can. I would be glad if more of our brethren and sisters would read it. I often think of the last time I met your dear father and how fatherly he was to me. It was at Little River Association. I was put up first in the afternoon and was to be next. I asked him about starting the meeting and he talked so

kind and loving I never shall forget his good and loving advice. I felt so much beneath him in every way and though the good Lord saw fit to call from this troublesome world to a better place where all is peace and love, we still think of him and will as long as we have our mind. May the rich blessings of God be yours to share. Hope you will pardon the delay as I have been away quite a bit.

Yours in hope,

E. F. POLLARD.

Jacksonville, N. C.

LIKES TO READ LANDMARK.

Elder O. J. Denny,

Dear Brother:

Enclosed find check for father A. Lundy to pay for Landmark. We have been reading the May 15, number, and we want more of all you good writers. I feel glad you are taking care of the dear old Landmark. Now, may the good Lord bless every one of you to his praise.

Father Lundy is very feeble. He can't sit up but very little. He seems to be giving away like Brother Gold did, and the doctor don't entertain very much hope of his getting well.

Remember us in prayer and come to see us again. We want to hear you talk about the goodness and mercy of the Lord's house, which is above all other subjects. Brother Herman Edwards came to see us this afternoon. We think he is such a good boy, a pattern for all the rest. He said they were all very well.

I heard from the Wilmington church this week. They had two additions at the last meeting. Brother Gurganus is serving as pastor

since Brother Hooker passed away. We all feel another good man is at rest, while so many hearts are made sad. But the good Lord makes no mistakes and is able to make us willing in the day of his power.

Father Lundy joins me in Christian love to you and Sister Denny.

I want her to come with you when you come.

A little sister saved by the mercy and grace of the good Lord.

HESTER A. LUNDY
Galax, Va.,

KEEP LANDMARK IN THE SAME GOOD OLD PATHS.

Mr. Jno. D. Gold,

Dear Sir:

I am enclosing money order for \$1.00 to renew my subscription to the Landmark. So sorry to hear of the death of Elder P. G. Lester. I feel that one of the great men in Israel is gone. I feel that the good Lord has given you others that I feel will still keep the Landmark in the same old path that it has been following since it began. May the God of all grace direct you in the future as He has in the past for the peace and comfort of Zion.

R. L. COOK,
Social Circle, Ga.

ALWAYS LOVED THE LANDMARK.

Mr. J. D. Gold:

You will find inclosed money order to pay for my Landmark another year, until May 1, 1930.

Mr. Gold, I have always loved the dear old Landmark.

My father's, W. H. Bradley's experience was published in the November 15, 1875 number. I was only three years old.

I hope by the mercy of God's

grace I have been taught to love what it contends for and truly hope it will ever contend for the truth as it is in Christ Jesus, our Saviour. His love and mercy is so wonderful it can't ever be fully told; so write love, talk love, preach and practice love. I am much pleased with the editorial staff.

Send the Landmark to the same address.

MRS. LULA OVERTON,
Tarboro, N. C., R. F. D. 3.

LIKES LANDMARK.

Mr. O. J. Denny and family,

I will try to write you a few lines. My eyes are some better, but can hardly see to write. Can't see to read a paper only the head lines. Will you send me the Landmark for another year. My daughter will read it for me if my eyes don't get better. I learn from the Mount Airy paper that cousin Ellen Denny died Dec. 4th. I will be 87 Christmas day, my wife is 4 years younger. We have 3 children, two son-in-laws and one daughter-in-law, all past 60 and no deaths in the family so far. The two daughters and one son-in-law are chiropractic doctors. My father made a book before he left N. C. giving the names and marriages of grandfather's children. Cousin G. O. Key and Cousin Thomas A. Jones took a copy when they were here. If you would like a copy, I will get one drawn off and send to you.

We are all as well as common and hope you and family are well. Would be pleased to hear from you. Enclosed is check for the Landmark. Love to all. In hope,

DAVID R. JONES,
Hollywood, Cal.

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,
Fla.

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

Elder J. T. Rowe, Baltimore, Md.

VOL. LXII. No. 16

Entered at the postoffice at Wilson
as second class matter

WILSON, N. C., JULY 1, 1929

A CORN OF WHEAT.

(A sermon delivered by Elder Joshua T. Rowe, in Ebenezer Primitive Baptist Church, Baltimore, March 10, 1929. Reported by Sister Emma Parker.)

I will call your attention to the 24th verse, 12 chapter of John: "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

Our Lord has here taken natural things that people of that day certainly understood as now, to represent spiritual things. It is said that except a corn or grain of wheat fall into the ground and die it abideth alone. Unless it does fall into the ground there will be no increase, while it remains in the barn, it remains just the same, no more, no less. But in the ground Jesus says it dies, and dying bringeth forth much fruit. I do not know just how many times it is possible for a

grain of wheat to multiply itself. I was asking Brother Johnson this morning if he knew, but he did not know either.

Jesus said in another connection with reference to this saying, that some soil produces thirty fold, some sixty and some an hundred fold. I understand by that that the crop would be that many times more than the amount sown; thirty times, sixty times and one hundred times as much. If this be true, then I suppose that in fertile soil it is possible for one grain of wheat to produce one hundred grains, but whatever amounts, Jesus remarks here that by falling into the ground and dying it bringeth forth much fruit.

Now the only way to get wheat is by the planting of wheat, and we must have seed to plant before the planting. The planting of no other grain would produce wheat—God giveth it a body as it has pleased him. Paul says, "and to every seed his own body." So that the grain of wheat cannot produce another body of another grain other than the body of wheat. Like produces its like.

Now Jesus is using this type I understand to present Himself as the life of the body, the Church. The grain, the corn of wheat gospelly speaking is Christ, who is the life of the body. Therefore, the production of that which the Lord desired because he planted that which is like that he wanted produced. Life is the same as in the beginning. We produce and reproduce grain—those grains are not the same grains we planted but they are just like that that we planted—in shape, in size and in life. So that wheat life remains the same so long as wheat can pro-

duce or exist.

Now, if I may, I would like to talk some about the more important sowing or planting by our God. There is an aim or purpose in doing that. The scriptures teach us that sinners must be saved. The apostle says, "there is not another name under Heaven given among men where by we must be saved." I am glad of that word "must" in there, that sinners must be saved. The apostle says that God from all eternity proposed the salvation of sinners, and that the thing proposed from all eternity must and will come to pass.

Jesus said, "I came not to do mine own will, but the will of the Father which hath sent me, and this is the will of the Father which hath sent me, that of all which he hath given me I should lose nothing, but raise it up again at the last day. I understand, therefore, that Jesus came to execute the purpose of his Father.

The apostle says that, "He is our life, and when Christ who is our life shall appear then shall we appear with him in glory." Again he says there is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, which is above all, and thru all and in you all. Paul said to Timothy, "It is a faithful saying and worthy of all acceptation, that Jesus came into the world to save sinners."

It is a wonderful mission Jesus coming into the world to save sinners. Sinners are the sons and daughters of Adam's fallen race, men and women as you and I are. To be saved according to God's eternal purpose God sends not a lamb, a ram, a bullock, a dove or pigeon, but a man, the man Jesus Christ. That which is made of a woman,

made under the law, is made a Saviour, is in the form of a man, the apostle says in fashion as a man, he is called the son of man. He speaks of himself in that way as the son of man, as well as the Son of God.

We find in the days of the patriarchs, that in the Lord's appearing to them and revealing himself unto them he often appeared in the form of a man, and when he is about to have the gospel preached to the Gentiles, he appears first to Cornelius as a man. Cornelius tells Peter, "Four days ago I was praying in mine house and a man stood before me in bright clothing." Jesus came, a man, and as a man, had man's life, the same Adamic life which he could and would give up in order to save His people from their sins, saying, "I have power to lay down my life and I have power to take it again.

But he must not only come, he must die, remember the thought—"Except a corn of wheat fall into the ground and die, it abideth alone"—so is the real coming of the Lord Jesus Christ into the world. He must fulfill all the requirements of the Father's holy law and this would not accomplish the purpose of the Lord unless he die and rise again. And of Jesus the apostle says, "the just for the unjust" that he might bring us to God, the just one comes, the holy one, the all powerful one. So he said "I and my Father are one, and that holy and all powerful one would not omit one jot or tittle, but suffer all the requirements of God's holy law, and then having assumed the sins of his people he died that they might live. Paul says, "God hath laid on him the iniquity of us all."

Therefore he gave his life, he died upon the tree of the cross be-

cause of sin, for death is the result of the sins of his people, and his death puts an end to sin. This is the penalty and according to the law of God sets the sinner free. By the law, when the sinner has suffered death he is free from sins, free from the charge and guilt of the law. Therefore, when Jesus, the head and very life of his people died upon the tree of the cross the law of God is satisfied and the Lord said, "I am well pleased for his righteousness sake, because he will magnify the law and make it honorable. The Father in glory says, "This is my beloved son, in whom I am well pleased.

We cannot conceive the thought that having done anything short of the will of God that the Father would have been pleased with him.

We said that the life of the wheat today is the same wheat life as in the days that God created it. Then not only was there life, adamic life in the Lord Jesus Christ, but eternal, holy, and everlasting life. I quoted I think, "He is our life." Peter says, "Ye were chosen in him before the foundation of the world. I do not understand that Peter or any other apostle or Jesus Himself means to tell us that men and women, the sons and daughters of the Adamic race have any external existence in any sense whatever.

Paul says to Timothy, "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." Salvation is not from eternity, I mean to say that sinners were not saved in eternity, sinners are saved in time, sinners are saved as the generations come, and God has a people in them all. And it is

manifest in every generation and in every individual case, by an experience of our Saviours love, but this salvation is the work of Christ and is necessary to the accomplishing of God's purpose and grace given us in Christ Jesus before the world began. God proposed before the world began to save sinners, and Jesus in time accomplishes that purpose of God by his own gracious, humble, efficient and sufficient work while in the flesh, ending up, as far as this world is concerned by His death on the cross.

The seed would not generate and bring forth a crop if it did not have seed life in it, but for the fact that Jesus has life, eternal life, holy life, divine life, the life of the eternal God in him.

He would not have, he could not have arisen from the dead—but by having life and himself being our life, he overcame the powers of death and became a triumphant conqueror over all powers of darkness. Paul said, "I could not have you ignorant of this one thing, that He that has begun a good work in you will perform it unto the day of Jesus Christ." Then again he said that concerning those which are asleep that ye sorrow not as those who have no hope, for if we believe that Jesus died and rose again, even them also which sleep in Jesus will God bring with him.

The coming forth from the dead of all the people of God, members of the body of Christ is as sure as the coming forth of the body of Jesus himself.

I said that in order to have a crop we plant a seed. Therefore in order to, and to make sure of the resurrection of the bodies of the saints of God the body of Jesus Christ suffered and died and rose

again.

The body of the Lord Jesus Christ was the same after his resurrection as it was before his crucifixion. When some doubted he said, "Behold my hands and my feet, handle me and see, for a spirit hath not flesh and bones as ye see me have. God has raised him from the dead, he is alive, and we glory in the almighty God in the bringing forth of that body. It was not a dream—it was no imagination of those who witnessed it. It was the actual fact a real personal exhibition of the almighty power of the eternal God in bringing forth from the dead the body of the Lord Jesus. Paul said concerning the resurrection of all the people of God, that is referring to this temporal or fleshy body, "it is sown in corruption, it is raised in incorruption; it is sown in weakness, it is raised in power; it is sown in dishonor, it is raised in glory; it is sown a natural body, it is raised a spiritual body."

It is clear, therefore, that in this repetition of the word it refers every time to the death and resurrection of the dead, of the same identical body, that the body that was natural before death is in the resurrection a spiritual body. The same body of the saints as sure as the same body of Jesus Christ.

There would be no salvation of sinners without this. There would be no increase if the grain should remain in the granary, or had Jesus remained with the Father. Without the falling into the ground there would be no salvation but Jesus died that his people might live, and his resurrection from the dead assure the crop, and by the grace of God, this wonderful corn or grain of wheat which God the Father has according to his own

will and all powerful hand sown and sustained in the earth until it died and arose again and ascended unto his Father. God's purpose and grace is a very fertile soil and will produce a full crop. He who is sent forth for the purpose of saving sinners is Jesus Christ, who cannot fail or be discouraged.

You remember Paul said in 1st Corinthians concerning those who dispute the truth of the resurrection of the bodies of the saints, "Thou fool that which thou sowest is not quickened except it die."

Therefore while we have Adamic life we are dead to God and need to be quickened. You hath he quickened who were dead in trespasses and sins. It goes to show that this condition is true with Jews and Gentiles and that both alike need and must have this quickening in order to be acceptable to God thru our Lord Jesus Christ.

Then Jesus said as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth who he will. Jesus and his Father are one, yea these three are one.

Now Jesus said, "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone. He repeats it and impresses the fact and importance of the thing. I believe I quoted his saying with reference to the 30, 60 and 100 fold. I would judge that from the character of the sower and the quality of the seed sown and the richness of the soil in which it is sown that the maximum is produced an hundred fold.

God is the sower, Jesus is the seed, You remember that way back in the Garden of Eden the Lord said to Satan, "The seed of the woman shall bruise thy head." This seed is Jesus, and Jesus said con-

cerning his people that I give unto them eternal life and they shall never perish. I said the maximum crop is produced I think I have authority to say so. Jesus said, "All that the Father giveth me shall come to me, and him that cometh to me, I will in no wise cast out. Then this is a full and complete crop, all that his soul desired, a bountiful harvest. Then thousand times ten thousands all singing. "Thou art worthy for thou hast redeemed us by thy blood out of every nation, kindred, tongue and people."

There are many places in the scriptures that tell us of the people of God, that they are small in number, a few, the fewest of all people, but Christ said, "Fear not little flock for it is your Father's good pleasure to give you the kingdom." Now these sayings I think refer to the people of God as manifested in the world and in this sense the Lord's people have always been few in number compared to others. Israel, first of all, and the Church in gospel times in all its past history in the most prosperous times have been few compared to the world, and yet we read in John concerning the redeemed host, ten thousand times ten thousand. Great numbers come out of great tribulation wash their robes and make them white in the blood of the Lamb. It is an unnumbered host—that company saved by the shedding of the blood of Jesus Christ, thru his death and burial and resurrection from the dead. Now this completed the purpose of God in the redemption of his people—the price which was paid was the blood of Jesus. Paul says, "You are bought with a price, glorify God in your body and in your spirits

which are God's." The price is the blood of Jesus, and this is the price of redemption, and Jesus says to his redeemed people, "Come unto me, for I have redeemed thee from thy sins. It is an absolute necessity not only that Jesus should rise from the dead, but that he should go away to the Father and make intercession for us according to the will of God. You remember Jesus said, I go to my Father, I go to prepare a place for you. Whatever that means, think of it. I go to prepare a place for you, and if I go and prepare a place for you I will come again and will receive you unto myself, that where I am, there ye may be also.

Where Jesus is in the presence of the Father with his full and free approbation of the work which he had performed so is each sinner, and salvation is of God our Saviour thru Jesus Christ, but in God's presence with that same full and free approbation that Jesus receives.

In the 17th chapter of John, Jesus prays before his crucifixion, he makes a special appeal to the Father on behalf of his people that were yet in the world and of them he said, "Thou hast loved them as thou hast loved me, and thou lovedst me before the foundation of the world." This being true I understand it also to be true that God's people, the sons and daughters of Adam's fallen race tho' in their natural state, vile rebels against God, are thru the atoning blood and righteousness of our Lord Jesus Christ made clean and white.

Oh, the blessed thought that vile sinners often disturbed and fearful because of their felt sense of guilt and just condemnation before God should receive such wonderful

mercy and have bestowed upon them such everlasting love as to be holy and without blame in his sight, without the mention of their sins, or the remembrance of their sins, for he says, I will remember their sins and iniquities no more. To live with God, to live with Jesus, to live with one another in perfect peace and perfect harmony to all eternity. Yea the thought is presented in such oneness of joy and glory, the apostle says, ye are the body of Christ and members in particular, and Jesus said I am the head and ye are the body. Paul said, Ye are one complete in him which is the head of all principalities and power, to whom be glory now and forever, Amen!

LOWER COUNTRY LINE ASSOCIATION

I have been requested by J. J. Whitley, church clerk, to announce that the next session of the Lower Country Line Association will be held in Durham, N. C., on July the 20th, 21st, and 22nd at the Big Bull Warehouse, and that arrangements have been made for vacant lots and additional warehouses for all wishing to camp.

I truly hope each and every member of our church who attends this association will approach the ground with reverence and Godly fear and that love and sacred devotion will animate every heart to the extent that God may be glorified and his people comforted, and that we, the servants of the most High God may be blessed to emulate the examples of those godly men Elders Gold, Denny, and Hall, who labored so faithfully for the peace of Zion.

S. B. DENNY.

MR. LESTER AGENT FOR LANDMARK.

Mr. P. G. Lester, Jr., son of our esteemed and beloved Editor of the Landmark, who has been called to his reward, has kindly consented to be our agent and representative at Roanoke and vicinity, and we deeply appreciate his interest and desire to extend the circulation of the publication. He is hereby authorized to collect and solicit for the Landmark.

J. D. GOLD.

WHITE OAK UNION

Please publish in next issue of Zion's Landmark that the next session of the White Oak Union is appointed to be held

with the church at New Port, N. C., on Saturday and 5th Sunday in June 1929. All lovers of the truth are invited.

Yours in hope,
R. W. GURGANUS.

Jacksonville, N. C.

PIG RIVER PRIMITIVE BAPTIST ASSOCIATION

Please state in the Landmark that the next session of the Pig River Primitive Baptist Association will be held with the church at Roanoke, Va., beginning Friday before the first Sunday in August and two days following. The meeting will be held at Lake Side about 2 miles north of the city on the road leading to Salem.

All lovers of truth are invited.

HANDOLPH PERDUE, Mod.

CANCELLED HIS APPOINTMENTS

On account of the serious illness of his wife Elder N. H. Harrison has been obliged to cancel his appointments.

UPPER COUNTRY LINE PRIMITIVE BAPTIST ASSOCIATION

The Upper Country Line Primitive Baptist Association is appointed to convene with the Church at Lynchers' Creek, in Caswell County, and the location of the Meeting-House near State highway No. 14, leaving this highway about four miles north of Prospect Hill Store, makes the place of meeting easily accessible from all points. Splendid highways leading from Mebane, from Hillsboro, from Roxboro, from Danville, Va., via Yanceyville, and from other points are available. The Association will convene on Saturday before the fourth Sunday in July, and will continue through Sunday and Monday following. The Moderator of the Association, Elder B. F. McKinney, was chosen to preach the introductory sermon, and Elder W. C. King is to be his alternate. Preaching to begin at 10:00 o'clock on Saturday morning. At this time we anticipate the pleasure of meeting again our correspondents and brethren and sisters from sister Associations with whom we correspond. The Upper Country Line Association is not in fellowship or correspondence with the J. R. Wilson disorder, and those who are in fellowship or correspondence with them will most assuredly not expect any recognition among us. Our Association is in peace and fellowship, and we extend a most cordial invitation to those of our correspondence, and our desire is that peace, love, and fellowship may abound.

ELDER J. W. GILLIAM,
Association Clerk.

SUBSCRIPTIONS FOR ELDER D. W. TOPPING, PANTEGO, N. C.

Mrs. A. E. Smith, Robersonville, N. C. \$1.00.

J. B. Sauls, Fremont, N. C. \$1.50.

ELDER JAMES T. SPENCER

In loving remembrance of our dear husband and father, Elder James T. Spencer, who departed from this life 3 years ago, June 7, 1926.

Today recalls sad memories
Of a loved one gone to rest
And those who think of you today
Are the ones who loved you best.

Every day brings sad memories
Every memory brings a tear
Deep in our hearts we cherish
Thoughts of one we loved so dear.

In the home of Fadeless Beauty
Father is a shining star
Dwelling in the Holy City
With golden gates ajar.

O when we sit and think of you
And life's trials seem so hard to stand
O how we long for your loving voice
And the touch of your gentle hand.

Rest on father, the circle is broken
One by one we will follow too,
Through this friendless world we'll travel
Only comforted by thoughts of you.

Although you could not speak to us
And could not say goodbye
We know your thoughts were with us
When you were called to die.

You know we all stop and say we wish we could see him back but we hope and trust in God that we will meet him in that happy home where there will be no parting or trouble and sorrow or pain. After he was taken sick he didn't live but two weeks. He was taken sick at Four Oaks, N. C., where he preached his last sermon. So then he went to my brother's Johnnie Spencer who lives in Wendell, N. C., and he said they had the doctor and did everything for him they could do. But he didn't get any better so he asked them to let him go home, said he wanted to be at home with mother. They were living in Hopewell, Va. So he came home and grew worse until the end. I have tried several times to write, but it seems like when I would try to write I would get so full I would have to stop.

Father's funeral was preached at Creech's Church in Johnston County where he was a member for about 35 years, by Elders J. T. Collier and Pittman and there was a large crowd of relatives and friends gathered to pay their last respects and how sad it was to see Elder Collier while he was preaching his funeral. They had been boyhood friends and he could not have taken it any harder had it been his own brother. He said it looked like it would have been better to take him and left father. He came down out of the pulpit and stood beside the casket and said he felt like he wanted to be near him. O

good and we all love Elder Collier and like to hear him preach.

I feel like I could go on and on writing forever and then not say enough for him. But I want to write just a verse or two and you can publish this if you have room and if you think it is all right.

So may God bless you in the future and may we all meet in a better world in my prayer.

Written by his loving daughter,
MRS. MYRTLE KELAM,
1152 W. High St.
Petersburg, Va.

DEACON J. M. ROGERSON

Deacon J. M. Rogerson, was born December 8th., 1875, departed this life, April 11th., 1929, married to Seppie Cowin 1902. To this union no children were born. He united with the church at Bear Grass, Martin Co., N. C., the third Saturday in August, 1907. He was baptized the following day by his uncle, Elder J. N. Rogerson, was ordained deacon the 3rd Sunday in Feb. 1917. From his earliest youth he was a very moral man, and lived a life consistent with the profession he made, always filling his place in the church and was a ready helper to do anything that lay in his power to promote the cause he loved so well. The Church has lost a faithful member, the community an excellent citizen, and his wife a loving husband. We feel our loss is his gain.

Done by order of Conference, Saturday before the 3rd Sunday in April, 1929.

ELD. J. N. ROGERSON, Mod.
E. S. COWIN,
JAVAN ROGERS, Committee.

MRS. MARY ELIZA DENNIS

This faithful sister was born Sept. 5, 1848, died Oct. 18, 1928, age 80 years, 1 month and 12 days. Her husband, Brother John S. Dennis, died about 30 years ago. To this union were born eleven children, nine of whom are now living, also fifty grandchildren, and forty-six great-grandchildren. Sister Dennis united with the Primitive Baptist Church at Union Church, Surry County in 1888. She lived a member of that church until they moved to Moore County, then she moved her membership to Lamm's Grove, where she remained a faithful member until death. Although her affliction was such for three years she did not go to church often. The writer had the privilege of preaching for her at her home. Also preached her funeral to a large crowd of sorrowful relatives and friends. But we sorrow not as those without hope, for we feel that our loss is her eternal gain, for we feel she has gone from a world of sorrow and pain to a home of love, union and sweet communion, where there will be no sickness, sorrow, pain, or death. And she will never hear the sad farewell.

Written by,
ELDER A. C. KEY.

RESOLUTIONS OF RESPECT.

Whereas, it has pleased our Heavenly Father to remove by death, May 5, 1929 our highly esteemed brother Fred Edmonds, and whereas we feel that our loss is his eternal gain, and that none but God can speak peace and comfort to the bereaved. Resolved:

First—That we bow in humble submission to God's will, looking unto Jesus, the author and finisher of our faith.

Second—That we make a record of this on our church book.

THIRD—That we send a copy to the Landmark, for publication, also one to his family.

Done by order of the church at Kehukee, Saturday before the third Sunday in May, 1929.

A. B. DENSON, Moderator,
MRS. A. M. RIDDICK, Clerk.

DEACON J. W. BUTTS

The subject of this sketch was our dearly beloved brother in Christ, our deacon and clerk and Oh! how we miss and grieve to give him up, yet, we bow in humble submission to God's will, believing He said, "Child your Father calls, come home."

Was born Dec. 24, 1857, died Feb. 17, 1929, making his stay on earth 71 years, 1 month, 24 days. He was married to Sarah Ann White Nov. 25, 1879. To this union were born three children, Herbert, Lillie and Jesse. All lived to be grown. Jesse and Lillie preceded him to the grave. Herbert, the eldest, now living with his mother as when the father lived, as he had never left them, hardly have I ever seen such devotion between father and son, a loving, kind father and a dutiful son.

Brother Butts joined the church at Kehukee Saturday before the third Sunday in September, 1904 and was baptized the following Sunday by Elder W. B. Strickland, was made clerk Saturday before the third Sunday in March, 1924, ordained deacon third Sunday in May, 1925; both of these positions he filled faithfully and lovingly until death claimed him, and can truthfully say he died in full fellowship with the church, each member loving him for his pious walk and godly conversation, fulfilling all duties as he and the church saw them.

He came to church Saturday a. m., apparently well. After shaking hands with all present and started to his seat exclaimed "Oh! such a pain, get a doctor." Which we did in a few minutes. The doctor gave some relief. He was taken home, but rested very little through the afternoon and night, remained perfectly conscious, and about seven o'clock Sunday morning he started with help to go to the fire, but gave way and died in a few minutes. Our pastor, Elder A. B. Denson, read appropriate scripture, spoke ably and comforting to the bereaved and all who heard him.

Dear brother, it pains us to give you up, your seat is vacant in our church, but there still remains in our hearts a burning love for you. Your cheerful temperament was helpful and soothing when depressed. We feel to have needed you so badly. God only knows on whom the armour will fall, still "We believe and are sure that thou art the true and living God," and is able of "These dry bones to raise up children unto Abraham."

To the precious sister, his wife, we would say, grieve not as for one whom you have no hope. "Blessed are the dead who die in the Lord for their works do follow them." To the bereaved son whose heart seemed crushed, you should have no regrets, only the separation we know is painful indeed, however, we know you to have been one of the most dutiful, loving and obedient sons that any father was ever blessed with.

Dear brother, in our meetings we feel your presence, still we realize you are dwelling in a "House not made with hands in the Heavens."

May it be His blessed will when He comes with all His Holy angels that we shall all rise in the likeness of Christ, join you, see Him as He is and be satisfied.

WILLIE A. RIDDICK.

JOSIAH PRESCOTT

Brother Josiah Prescott was born Sept. 28th., 1845. He was married to Mary A. Morris, but date I do not remember. He united with the church at Hadnot's Creek on Saturday before the 1st Sunday in August, 1889, and was baptized by me. He was afterwards ordained deacon of said church, and that I do not remember the date.

This office he filled well as long as he lived. I had personal knowledge of brother Prescott's life from long before his connection with the church, and am glad to say that I never heard any one, male or female speak one word against him.

He was from my first acquaintance with him, a man of fine character and needed no letter of commendation. I never heard of an evil report of him.

He was, to the church, a rich treasure as member and deacon as long as he lived.

I feel we can say "The Lord took him to Himself to live with Him forever."

He leaves a widow, two daughters and one son, all members of the church. To mourn their loss, and I feel to say their loss is his eternal gain.

In hope,

L. H. HARDY.

FOR ELDER TOPPING

R. Durham of Era, Texas, gives us \$4.00 for Elder Topping.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLDSCHOOL BAPTIST

VOL. LXII

JULY 15TH., 1929

No. 17

HE THAT RULETH OVER MEN MUST BE JUST

"Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel said. The spirit of the Lord spake by me, and his word was in my tongue.

The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God.

And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain.

Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things and sure: for this is all my salvation, and all my desire, although he make it not to grow.

But the sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands:

But the man that shall touch them must be fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the same place."—2 Sam. 23:1-7.

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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P. D. GOLD PUBLISHING CO.,

Wilson, N. C.

Zion's Landmark

Devoted to the Cause of Jesus Christ

LEARN OF CHRIST

Come listen here, all ye that's
weary,

Learn of Christ, his yoke is easy.
His love is true, his counsel wise,
He is our friend beyond the skies.

He is an advocate to our Father
Pleading for our daily sins,
His arm outstretched to fall around
us,
When danger is near, or things un-
seen.

He guides us in our daily walk
And checks us in our sinful ways,
He is always near where'er we are,
Always loves us where so ever we
stray.

Come, learn of Him, ye weary ones
He is love and truth and Lord of
Lords,
He will carry you on wings of love
To that celestial home above.

He is ever ready, will always listen
To your sinful tale of woe
He is the only one that can relieve
you
The only one that can grace bestow.

Mrs. Nettie Ellis,

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

THE RESURRECTION.

I am sending you an article written by Elder G. A. Reid, of Princeton, W. Va., several years before his death, which was never published.

P. G. LESTER, Jr.

Editors of the Spiritual Law Council and those of like precious faith. Greetings in the Lord:

For sometime I have been impressed to present some of my thoughts and meditations on the subject of the Resurrection of the bodies of the saints and will use for a subject the 26th chapter and 19th verse of the Prophet Isaiah, which reads: "Thy dead men shall live together with my dead body shall they arise, awake and sing ye that dwell in dust. For thy dew is as the dew of herbs, and the earth shall cast out the dead."

This is a subject the brethren do not all seem to understand the same way, and I would not desire to write in a way that would lead to controversy, but simply to present my views as I understand them according to the Scriptures.

I am nearing the close of my seventieth year and as I grow older I am more impressed with the future realities that await us just beyond. "For now we see through a glass darkly, but then face to face." How the mind searches to comprehend the things between the now and then, but God has failed to reveal to me, and also to you no

doubt, many things we think we would like to know. But remember, we live by hope and walk by faith. It is said by the apostle Paul "If in this life only we have hope in Christ, we are of all men most miserable." (1st Cor. 15-19.)

If I know anything of the doctrine of God our Saviour, I am a predestinarian Baptist, believing fully that He is a God of purpose, a God of love and mercy, who has all power; and that His eternal wisdom and foreknowledge comprehended all things from eternity, that all things were, and ever have been, present and visible with Him; and that nothing at any time has or ever will take place that His divine wisdom and foreknowledge had not seen and known before time, for there is nothing new or old with Him. He created all things and I conclude He has a special purpose in all created things; and as He has a purpose in all His creation, He most assuredly rules it all; for He does His pleasure in the armies of Heaven and among the inhabitants of earth; and so overrules all things, that He causes them to work together for good to them that love Him, to them who are the called, according to His purpose. So in the beginning God created Heaven and the earth. Let us not lose sight of His purpose. The Heaven is God's throne, the earth His footstool, the earth is the dwelling place of all God's earthly creation, the earth is where man lives and where man dies and where man is buried. Man lives of the earth, because he is of the earth, an earthly man; bearing the image of his Creator in his form, or fashion. To my mind the man was passive in his

creation, he took no part, asked no questions, gave no advice, he was dead, he was but clay in the hands of the potter; but God breathed into his nostrils the breath of life (not life, but the breath of life) and man became a living soul.

"Known unto God were all his works from the beginning." But to proceed with the subject above quoted. We believe the Prophet Isaiah was inspired of God to use the language, and as "All Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction and instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." It is not to the man of the world, because it is foolishness to him.

Inspiration is to the living man, one who has been quickened and made alive. The dead in trespasses and in sins are carnally minded, "and to be carnally minded is death," and the carnal mind can not discern spiritual things, neither can it know them because they are spiritually discerned.

If we have not the spirit of Christ we are none of His; but if we have the spirit of Christ, or Christ in us the hope of Glory, we have that life, or spiritual mind, by which we know, or discern spiritual things. But the children of God are not of the world; Jesus says "they are not of the world even as I am not of the world, for I have chosen them out of the world." So the redeemed family of God have their citizenship in Heaven, from whence they look for the Saviour. Then they are a "chosen generation, a royal priesthood, a holy nation, a peculiar people." As their citizenship is

in Heaven their heart is there, their treasure is there; for wheresoever the treasure is there will the heart be also, and they were waiting the adoption, to wit, the redemption of their body. We know our body is mortal, we know also the body must die, we fully realize that sin is the transgression of the law, and by the transgression of the law, the sentence of death was pronounced, for since by man came death, by man also came resurrection of the dead; so by the disobedience of one man sin entered into the world, and death by sin, so death has passed upon all men, for that all have sinned, (not the sentence of death only) but death passed upon all men; for as in Adam all die. The entire human family all died in Adam, from Cain to the last one that ever will breathe the breath of life of Adam's posterity, dead in trespasses and in sins. There is another sentence passed upon Adam and his entire posterity, dust thou art and unto dust shalt thou return. The dead in trespasses and in sins are made alive only by the hearing of the voice of the Son of God. For 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 for the hour is coming in the which, all that are in their graves shall come forth. This is the resurrection of the corporeally dead, which we have under consideration. The creature was made subject to vanity, susceptible to sin, of the earth earthy, he was mortal, not immortal, if he had been immortal he could not have sinned, but being mortal having flesh and blood, he could not inherit the kingdom of God and having a body of flesh,

which is corrupt, or corruptible, it is also said neither doth corruption inherit incorruption.

Then the death, dying, the process by which the body returns to dust, as described by Job takes place. "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God. Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." (Job. 19-25, 26, 27.)

"As God created the heaven for his throne; John says in Revelation (21:27) and "there shall in no wise enter into anything that defileth, neither whatsoever worketh abomination, or maketh a life: but they which are written in the Lamb's book of life." Earth is a death bed. It is a place of change, it is where all nature changes; all natural life ends here. Job further says, "If a man die, shall he live again? (Job 14:14) We answer yes, the proof is too positive to doubt; but what it is that is resurrected from the dead, is what men differ upon in their opinions; and why are we writing this article, not to try to force our views on any one; but to give our views as we see and understand them, according to the scriptures.

The apostle Paul in 1st Corinthians 15th chapter, gives a clear and concise analysis and he speaks according to the scriptures and affirms that Christ died for our sins according to the scriptures, and that He was buried; and that He arose again the third day; according to the scriptures, and that He

was seen of Cephas, then of the twelve, after that He was seen of above five hundred brethren at once; and the greater part of them remained, at the time of Paul's writing, after that he was seen of James, then of all the apostles; last of all says Paul He was seen of me. All eye witnesses to Jesus resurrection from the grave. Christ became the first fruit of them that slept.

Christ is the Head, the church is His body, and if the first fruit be holy, the entire lump is holy, if the Head be holy, so also is the body. Jesus said I came down from Heaven, not to do mine own will, but the will of Him that sent me, and this is the will of the Father which sent me, that of all He hath given me I should lose nothing, but should raise it up again at the last day. This raising up again has reference to the resurrection of the saints.

There must be a sacrifice for sin, sin must be put away, must be atoned for. The offerings under the law could not take away sin, the law could not give life, there must be a perfect offering, an offering without spot to God. So Christ was made a little lower than the angels by the suffering of death. He put away our sins by the sacrifice of Himself, nailing them to the tree of the cross. So then Christ hath redeemed us unto God by the blood of the everlasting covenant; which was ordered in all things and sure. No failure about it. Ye are dead and your life is hid with Christ in God and when Christ who is our life shall appear, then shall ye also appear with Him in glory. No wonder Isaiah could say: "Thy dead men shall live, together with my dead body shall they arise, awake, and sing ye that dwell in

dust, for my dew is as the dew of herbs and the earth shall cast out the dead." I said the earth was a death bed, it is the place where man has always dwelt, the scenes enacted by man have been many and varied; but the most far reaching to my mind, was the transgression of God's law, with the penalty of death, which has involved all mankind. It was man that was created of the dust of the earth, it was man that breathed the breath of life, it was man that received the commandment to not eat of the tree of knowledge of good and evil; it was the man that disobeyed, that sinned, it was the man that sinned that died, it is the man that dies that is buried, and if it is not the buried man that is resurrected, pray tell me what it is. Paul says if the dead rise not, then is our preaching vain, and your hope is vain, and we are yet in our sins. (1st. Corinthians 15.) But Paul further says, "but now is Christ risen from the dead, and become first fruits of them that slept." And the apostle Peter says, "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time (1st Peter 3, 4, 5). It is the doctrine of the surety and undeniable resurrection of Jesus Christ from the dead, that begets within us a lively, or living hope, that we, though we go into the grave shall not forever remain there; but as Jesus is both the

resurrection and the life; our hope is of a blessed immortality beyond the grave. The sea gives up the dead which are in it, and death and hell delivered up the dead which were in them. (Rev. 20:13) What is it that is buried in the sea? What is it that goes down into the grave? Is it the body of man? Is it the spirit of man? Is it the life? Is it some principle of man without form or shape? What is it, if it is not the man that was born of flesh? Man that is born of woman, of which it is said dust thou art and unto dust shalt thou return. What part of Christ was crucified, was it the body, the humanity? What rose from Joseph's tomb, if it was not the same body that Joseph of Arimathea took down from the cross, wrapped in linen and laid in the sepulchre? In what form did He appear to His disciples? In what form did He ascend into heaven, was it without the body? What did the angel say? "Ye men of Galilee why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." (Acts 1:11) We also have as proof of the resurrection of the body, in connection with the crucifixion of Christ the following scripture, "And the graves were opened, and many bodies of the saints which slept arose and came out of the grave after His resurrection and went into the Holy City and appeared unto many." (Mat. 27:52 & 53). Also read Ezekiel (37:1st to 15th inclusive). I have long believed in the resurrection of the body. This has been my hope and the doctrine I have preached for many years; and if it is not this way, I am a poor deceived mortal

and if the mortal body is not changed and fashioned like unto the glorious body of Christ. (Not exchanged but changed.) Then the doctrine of the resurrection has lost all its sweetness to me. But Paul so fully establishes this view, that we feel safe in our position; for he says the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed. (1st. Cor. 15:52). Changed yes, I remember no scripture that teaches or has any reference to being exchanged. Changed how? This our mortal body is sown in corruption, in dishonor, in weakness and a natural body. It, the same body is raised in incorruption, in glory, in power and a spiritual body. (1st. Cor. 15:38 to 45 inclusive.) We inherit our mortal, dying, corruptible, changeable bodies, from the first man Adam and bear his image. So in the resurrection our mortal bodies are changed and fashioned like unto the glorious body of Christ the second Adam, the Lord from heaven and bear His image; for as we have borne the image of the earthy, we shall also bear the image of the heavenly: we shall see Him and be like Him, for we shall see Him as He is. For when we awake in His likeness we shall be satisfied, blessed thought. For this corruptible must put on incorruption and this mortal must put on immortality, so when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written: "Death is swallowed up in victory." The end will be attained for which we have been seeking and the victory will be given us by our God,

for thanks be to God which giveth us the victory through our Lord Jesus Christ.

Humbly submitted for your consideration,

G. A. REID.

EXPERIENCE.

Dear Brother Gold, and all the dear brethren and sisters in Christ Jesus, if one so unworthy as I feel myself to be may claim such relationship with you. I hope you will bear with me in my weakness if not in the way of abler pens, to write to you. I hope to write you what the Lord in His goodness and mercy has done for my poor soul. It is my first endeavor to write for the press. I submit myself humbly to my Master's will, as it has been suggested to my mind time and again, write out your experience. The voice was an irresistible one, for I tried hard to forget these thoughts, and in so doing I took up my Bible to read and these lines met my eyes. Therefore to him that knoweth to do good and doeth it not, to him it is a sin. I was brought up under the care of religious parents, who according to their ability tried to bring up their children in the nurture and admonition of the Lord. My father and grandfather were both ministers of the gospel and though I refrained from acting in their presence, I was as gay as any of my comrades, in their absence, for I loved the praise of man more than the praise of God. I feared I would lose the friendship of the world and would soon become unpopular. I was a sinner great and vile, not knowing then that the friendship of the world is the enmity with God, but I hope I have obtained mercy and pardon,

for I verily did it ignorantly in unbelief. In my fourteenth year I hope the Lord commenced a good work in me, truly did I see myself under the wrath of God's righteous law, but I could not free myself from its curse, for verily I thought I must do something to be saved. I prayed to God to forgive me for my former sins and I would do better, but before I was aware I had committed so many sins that looked to me worse after considering the matter with much reluctance, I thought I would not trouble myself any more about religion, that if I was to be saved I would be and as this was only known to myself, I would go with my companions to parties and dance. My parents did not consent thereto, but they did not say I could not go. Go I would, and as I would enjoy it for a time, trouble would come at last, and then I would think I was going to die, and must hear that awful denunciation, depart ye cursed, these words so torment me that I seemed to despair even of life. Yet my plea was, Lord if thou wilt, thou canst make me clean, though it seemed that mercy did not reach my case, for I thought that mine was an outside one, and now dear reader, while in this sad condition one day I walked in the garden hoping to get clear of my burden. When to the augmentation of my woe, one of my sisters came to me and said that our youngest aunt was dead, and I was told that she died praying for mercy. I sincerely hope she obtained it. My feelings at that time can better be imagined than told, and ere two short months had rolled round, my next youngest aunt was taken from time, and now my dear sisters my burden seemed rap-

idly to increase, for in a short time two of my neighbors near cousins were taken by death, from me to an unknown land. Now I could not help thinking that if my time was next, could I meet my God in peace. Oh I could not. I thought what an awful work it is to die and much more to be brought into judgment. Bro. Gold, we read the blind shall be brought by a way they know not. I could not think these chastenings though sore as they were, could have been for my good in humbling me low down in the dust. But I hope ever to be made willing to bear the cross meekly and praise my dear Redeemer for sparing my unprofitable sinful life. Soon after this sad event, I dreamed words that caused me to hasten to my Bible the next morning, and I read, Nevertheless man being in honor abideth not, he is like the beasts that perish, now I was in great distress. I thought these words were a warning to me that my time was short here. Soon after I was taken sick with bilious fever that terminated into nervous typhoid. My pen cannot fully express my sufferings, neither in mind or body. Very soon my physical strength gave way. In an early stage of my sickness these words came heavily to my mind, and I will bring the third part through the fire and will refine them as silver is refined, and will try them as gold is tried. They shall call on my name and I will hear them and I will say it is my people and they shall say the Lord is my God. Timothy first verse, in accomplishing brought me to feel that the word of God is quick and powerful, sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit.

The latter part gave me a little comfort. I prayed now that I might be one of his people, and that he would be my God, when these blessed words came sweetly to me. Come unto me all ye that labor and are heavy laden and I will give you rest, which seemed to alleviate my sufferings for awhile, but soon I wanted to know if one so unworthy could ever enjoy that rest that remaineth for the people of God. When these words seemed to cast away my gloom, Blessed are they which do hunger and thirst after righteousness for they shall be filled. Now was I made willing to wait on the Lord for my salvation by these ample words, though it tarry wait for it, because it will surely come, it will not tarry and long did I wait for a cure. When I heard a voice singing to me, I have chosen thee in the furnace of affliction. Now no chastening for the present, seemeth to be joyous but grievous, nevertheless afterward it yieldeth the peaceful fruit of righteousness unto them that are exercised thereby, and I cherished a hope that I enjoyed peace when I felt that my sins though many were all forgiven in many blessed words. Comfort ye, comfort ye, my people, saith your God. Speak ye comfortably to Jerusalem and cry unto her that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins. I could then see that it was by grace alone that a sinner could be saved and as soon as my health would admit, I presented my case before the church, was received and on the 4th Lord's day in April, was baptised with another returning prodigal by our much esteemed and ven-

erable father in Israel, Eld. J. L. Brinson. I desire the prayers of all you Christian people that I may endure to the end and at last be saved. I would like to hear brother Brinson's views on Psalms 24:7.

An interest in your prayers I crave.

Affectionately yours,
SARAH J. SMITH.

White Oak, Onslow County.
June 23, 1874.

Mr. Gold: This experience of my sister in the flesh as well as spirit was found in time of the sale at the old home. It had been published in *Landmark*, but was so worn that I copied it off best I could by request. I would like to see it again in our *Landmark*.

Your friend,
SUSAN HIGGINS.

June 26th, 1929.

WHY I HAVE ESPOUSED THIS CAUSE.

For thirty-three years I've gone forth as a minister to comfort the poor. Thousands of homes have I visited in every walk of life, without any salary being attached to what I do. And now as the crier of the poor and afflicted have come up before God for relief. I believe He has come to their relief in the form of the "Moses Herb Discovery." I was slow to take hold of the work of distribution which I'm now employed in for the reason, I did not believe T. B. patients could be reached with medicine, in any form.

Recently I fell in company with Elder Golden P. Harris of Floyd County, Va., who was distributing the Moses Medicines. He told me how he was given out by Drs. to die

with "T. B." and after he was so low he must be turned in bed he began the use of Moses Herb Discovery with the result that his lungs had healed and his voice in speaking, strong and shrill. He was enthusiastic in it's praise and took me to see Mr. Moses, the discoverer. He wished for me to see him and hear him tell of the discovery and his miraculous cure.

Mr. Moses says he rose from it's use from 90 to 215 lbs, which has been thirty years ago and is strong and well today, for a man of his age.

He is a Deacon of the Baptist Church and would be glad to tell any who may doubt, and are suffering, as was he, with that dreaded disease T. B. or any lung infection, all about a specially prepared remedy for indigestion, etc., that goes with this treatment.

Elder J. F. Spangler of Draper, N. C., told me of his daughter's condition, after being sent home from a sanatorium and how this medicine seemed to be helping her. When in Martinsville I called to see her and made some inquiry as to what she was doing for herself. She hoisted a bottle of Moses Medicine high that was by her and smiled saying: "I'm taking this and go to my meals three times a day now. At first," she said, "I had some difficulty in coughing until my lungs cleared up, I rest well." She was beautiful and had all appearance of recovery.

Mr. J. Lewis of Sylvatus, Va. wrote me recently saying: "My sister-in-law, Miss Quesenberry, is on her way to recovery. The Drs. say her lungs are healing fast." Her case is this; She came home from school with a hemorrhage of the

lungs, and the Drs. put her to bed, telling her they would send her to the sanatorium as soon as possible. In the meantime, Elder J. F. Summer passed that way and recommended the "Moses Herb Discovery" to her. She put the Drs. medicine aside and began the use of Moses medicine. When the Dr. came back he found so much improvement in her condition that he said: "You go right on with my medicine. You are getting along fine." She told him she was not taking his medicine, but did not tell him she was taking the Moses remedy. I suppose for fear of offending him.

However painful it may be for a Dr. to stand aside and let what may be called a "home remedy" come in, we believe the day has come that 16 2-3 cts. a day pays the Dr's. bill for those who are willing to take the revelations of God to man, instead of paying for something that medical science has not yet found out.

Mr. Moses tells us, in a vision he saw this, the third time before he obeyed, and after which he rose from 90 to 215 lbs. This is not far fetched; he is our neighbor at Cambria, Va. and wants to help us.

Are you too poor to pay for a \$5.00 trial treatment, then see your pastor or some reliable business concern and let them identify you and we will try to come to your aid.

Before I leave you I must tell you of my wife's sister, Miss Addie Walker, of Danville, Va., who came home and gave up to die, but was later fortunate enough to get a treatment of the "Moses Remedy" thru Elder Golden Harris, and she

is now in Danville back at work and doing fine.

Yours to serve,

J. D. COCKRAM,

Address all orders to
Elder J. D. Cockram,
Stuart, Va.

To Whom It May Concern:

Elder J. D. Cockram is well and favorably known by us, and we take pleasure in recommending him for truthfulness and reliability in business transactions.

This June 8, 1929.

J. S. Taylor, Clerk Circuit Court,
Patrick County.

L. G. Cockram, Treas.

Patrick County.

J. C. Shockley, Cashier,

Patrick County Bank.

M. E. Thomson, Editor,

The Enterprise.

HOPE STRONG IN THE LORD.

Mr. John D. Gold:

I am reminded tomorrow, July 1, 1929 is the date to renew the Zion's Landmark so enclosed please find what is due you for the coming year two dollars (\$2.00). Dear friend I feel to be dumb this evening as I take my pen to enclose the amount either by check or P. O. Money Order, as I am rapidly closing up the scenes of this life, counting my days "few and evil" though my life is strong in the Lord who is the God of my life and love, who has done so much for me and I nothing in return—but grace for grace and thanks to God it is so.

Perhaps this order may be my last. We have stirring, precious meetings held by our dear Pastor and Elder, Elder H. H. Lefferts. I am privileged to attend two of his appointments every two weeks, Mt.

Zion and Frying Pan churches. How dreary and worthless everything else is. I am sure as Elder L. H. Hardy expressed once of a certain gifted brother when he left the world—there would be nothing left. Hoping for your spiritual welfare the pure blessings of our Lord and everything added.

Yours in hope,

Laura Hunton.

Manassas, Va.

**ELDER ROBERTS WILL HELP
THE LANDMARK.**

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

Dear Mr. Gold:

I received some Landmarks from you some time back requesting me to take subscriptions for the Landmark. I have been so busy much of the time and sick until I have neglected what I ought to have done. Hope you will pardon me. I will try to get you some subscribers and what renewals I can. I am enclosing \$2.00 renewal for Mrs. Abbie Willis.

Yours truly,

W. W. ROBERTS,

Morehead City, N. C.

CHANGE OF ADDRESS.

P. D. Gold Pub. Co.

Dear Mr. Gold:

Please state in next Landmark that my address is changed from 109 Cokey Road, Rocky Mt., N. C., to R. F. D. No. 4, Rocky Mt., N. C.

I have not moved but am getting my mail now at my residence instead of getting it at the store. I am still in feeble health but up most of the time. Hope you and family are well.

Respectfully,

A. B. DENSON.

ENJOYS THE LANDMARK.

P. D. Gold Publishing Co.

Wilson, North Carolina.

Gentlemen:

Enclosed you will find check for \$2.00 to renew my subscription to Zion's Landmark. I enjoy reading the good things printed in this paper and do not wish to miss an issue. May God's richest blessing be with you all.

Sincerely,

MRS. J. D. McMULLEN

128—2nd Avenue S. W.,

Largo, Florida.

July 2, 1929.

RESOLUTIONS OF RESPECT.

The following resolution of respect for our deceased brother and pastor, Elder J. C. Hooks.

In the death of Brother Hooks we feel that the Primitive Baptist Church at Aycocks has sustained a great loss.

While we feel our loss is his eternal gain we desire to be submissive to him that doeth all things well. Brother Hooks was born April the 1st, 1858 and was married to Susan Barnes, May the 5th., 1880 who preceded him to the grave. Seven children and three grandchildren survive him.

Brother Hooks united with the Primitive Baptist church at Aycocks June the 25th, 1888 and was baptized the following Sunday by Elder James Woodard, ordained to the full work of the ministry September the 13th 1906 by Eld. William Woodard. Since that time he was in active service until his death which occurred March the 13th, 1929. Elder Hooks was moderator of Black Creek Association at his death.

He baptized 209 people, conducted 359 funerals and married 136 couples, lived 70 years, 11 months and 13 days.

Brother Hooks had many evidences of being one of the sons of the most high God. He served the following churches, Aycocks, Black Creek, Memorial and part time at Wilmington and Fremont.

We extend our heartfelt sympathy to the bereaved ones.

May the God of all Grace bless them and that they may have faith to believe that our God doeth all things well.

The Lord giveth, the Lord taketh away. Done by order of Church in Conference and blessed be the name of the Lord.

Saturday, June the 22nd, 1929.

H. F. HUTCHENS, Mod.

W. L. MINSHEW, 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.

VOL. LXII.

No. 17

Entered at the postoffice at Wilson as second class matter

WILSON, N. C., JULY 15, 1929

RESOLUTIONS.

In our approaching Associations, we shall hope for seasons of true and humble worship. Such meetings are timely and often a source of much comfort, when they are held, primarily, for the worship of God.

Sometimes, it is proper to pass Resolutions, that our position as to doctrine, and what it takes to constitute orderly practice, may be well known.

If we have Resolutions on our Associational records, or those that may be sponsored in the future, in line with orthodox doctrines and practices of the Church, and in harmony with scriptural teachings, we should respect and observe them.

On the other hand, if resolutions have been adopted, or declarations have been made, which are not in full accord with the scriptures, or that have a tendency to divide our people, or to abridge the rights of individual Churches, or to take

away from our ministry the rights conferred upon them in their credentials, the propriety of rescinding or annulling such resolutions or declarations should be carefully considered. If they are not in conformity to the Bible rule and established custom among orderly Baptists they should be rescinded.

The word resolution is not found in the bible. The word resolved is found only in the parable of the unjust steward.

The unjust steward, when called to an account for wasting his lords goods, said: "What shall I do? I cannot dig, and to beg I am ashamed." I am resolved what to do. Hence he called his lord's debtors together and forgave them from around 50 to 60% of the amounts due his Lord." Why did he do this? He did it that he might have a home, after losing his stewardship.

He should have resolved to acknowledge his fault, and try to redeem himself in the mind of his lord; but he was not only willing that his lord suffer for his past wrong; but added greatly to his lord's loss by forgiving his debtors.

If men find themselves losing out it is not an infrequent thing to see them adding injury to injury, insult to insult, thus doing great injustice to others, as they resolve and sponsor resolutions that they think will give them safe places, in which to dwell, or open up places for them, and in order to make room for themselves, often close the door of freedom conferred in a ministers credentials.

Jesus said: "Ye cannot serve God and Mammon." We have our Articles of Faith, Rules of Decorum

and Church Covenant, which should govern each church. They should be read, understood and respected, that a proper discipline may be maintained.

We have the Holy Scriptures, given for doctrine, for correction and for reproof, that the man of God may be thoroughly furnished to every good work. Some good brethren think we should have no other rule of faith and practice.

In the organization of a church some years ago, I was asked to read the Articles of Faith, Rules of Decorum and Covenant, and an old soldier of the cross, said, at the conclusion of the reading, "You are binding burdens on the saints that are grievous to be borne." He felt, that, with the bible as our guide, the other was an unnecessary custom.

Our Church Government (and our Associations sanction the custom) provides for the ordination of the ministry. After Presbyteries examine and set apart our ministers to the full functions of the ministry, they give credentials, authorizing them to when and where God may impress them to go.

No Church, Presbytery, Association or other organization has any right to instruct and empower the ministry to go counter to Bible teachings. Jesus said, "As ye go, teach. Teach what? Dogmatic doctrines? No, but as ye go, be ye harmless as doves, but wise as serpents." "Go ye therefore, 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 thee."

Shall we go about prying into ev-

ery factional local trouble? Shall we spy out the liberties of our brethren? Shall, we sow the seed of discord in our visits among the brethren? Shall we try to get every body to see every custom through our glasses and condemn all who do not conform to all customs as we conform to our ideals. No. In essentials there will be unity, for "we read that when the Lord shall bring again Zion, they shall see eye to eye, and speak the self same things."

In non-essentials customs, let us be liberal enough to grant our brethren the same freedom we ask for ourselves.

Paul said, "For I am determined to know nothing among you, save Jesus and Him crucified."

Beware of men who are striving for the mastery. "Mark them which cause divisions." In all sincerity, we are at a loss, at times to know, what our liberties are, under the present customs in some sections.

May we not profit by our Lord's teaching. "Be ye as lambs among wolves," Not as wolves among lambs. Hence, Jesus said, "Into whatsoever house or city ye enter, say Peace be to this house." "If My peace be there, abide." "If My peace be not there depart and shake the dust from thy feet as a testimony against them."

Imagine a wolf leaving a peaceful fold. He would most likely seek conflict. A lamb would most likely slip away quietly, and perhaps not soon if ever be found in such haunts where the wolves prowl.

In our church and associational meetings this year, may we not

hope for seasons of peaceful rejoicing and praise to the honour and glory of God.

When we are blest to meet to sing, pray and preach in the humble spirit of true worship many hearts are made glad. To Him who is over all, be all the glory, dominion and praise forever.

Yours in hope,
O. J. DENNY.

SONG OF SOLOMON.

Stay me with flagons. Comfort me with apples, for I am sick of love. The Song of Songs which is Solomons, is the Song about which all other spiritual songs sing. It is a dialogue between the Bridegroom (Jesus) and the Bride (the Church) they speak complimentary and affectionately to and about each other. Like all true husbands and wives they are not ashamed of their love for each other, but are willing for all to know it. There is every reason why this bride should be proud of her husband. He has ever been pure and clean, all powerful and able as well as willing to provide for her, and she may well sing. My beloved is mine and his desire is toward me. He begins the 2nd chapter by saying, I am the rose of Sharon and the lily of the valleys. As the lily among thorns, so is my love among the daughters. As the lily is sometimes torn by the thorns, so the bride is abused by the daughters. Yet she is preferred to them and the beauty, perfection, and holiness of the bridegroom imputed to the bride, and he says to her, thou art all fair my love, there is no spot on thee. (He is not ashamed to call them brethren) and as the bride says, 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. Not only is he the shadow of a great rock in a weary land, but he is as an apple tree furnishing food as well as rest, and this food and rest affords such great delight that the bride calls it a banqueting house (or as in the margin it reads House of Wine.) And his banner over me was love. How wonderful is the love of God, centered on vile sinners. In their nature his enemies, but when Jesus appears he shows them their vileness, and his purity, and begets love in their hearts for Him. Such love as will not be satisfied with anything but tokens of his love for and to them. Is there anything the poor child of God desires more than to know that Jesus loves me? How such an one feels the need of strength and the inspiration the manifest love of the dear Saviour brings. It amounts to love sickness and so he cries, Stay me with flagons. Flagons are vessels holding about two quarts with narrow mouth or spout for serving liquor. David when he had brought up the ark of God into the place which he had prepared for it, before he let the people depart after this faithful and loving service, he blessed the people in the name of the Lord of hosts. "And he dealt among all the people even among the whole multitude of Israel. As well to the women as men. To every one a cake of bread, and a good piece of flesh, and a flagon of wine. So all the people departed every one to his house. 2nd Samuel 6 and 19. Wine makes merry the heart of man, and gives temporary strength. So give strong

drink to him that is ready to perish, and wine unto those that be of heavy heart (or as in the margin, bitter of soul. I need immediate help. Stay me with flagons. Comfort me with apples. Dietitians tell us there is more food value in apples than any other fruit. Jesus is as the apple tree among the trees of the wood, so the needy one calls upon him, comfort me with apples. I am sick of love. Whom have I on earth but thee? And there are none in heaven that I desire but thee. Moses and the prophets will not do, the Apostles will not do, Father, mother, and all other loved ones will not do. I must have Jesus, who is head over all things to the church. He is the only physician than can cure a sin sick soul or comfort the one that is love sick. To the sinking he is the foundation stone, to the hungry his flesh is meat indeed, to the thirsty his blood is drink indeed. As a friend he sticketh closer than a brother, as a Saviour he never leaves nor forsakes. Why should not his humble poor love him and say, Bless the Lord O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits.

This is written at the request of Sister Effie H. Carrawan. Hope she may find some comfort in it.

JOSHUA T. ROWE.

ELDER POSEY GREEN LESTER

Elder P. G. Lester was born March 12th, 1859, about five miles west of Floyd Court House, Floyd County, Virginia. He was the son of William Terry Lester and Mary Amanda Simmons. His brothers were John Thomas, Hiley Washington, Asa Willivin, Charles Hugh Dillard and Cary Houston. (All brothers dead.) His sisters were Serena Matilda, Arabelle Emily and Permelia Rosabelle (called Jennie.) Arabelle Emily (who is Mrs. A. L. Bonthie of

Indianola, Iowa) is the only sister living.

He was educated in the common schools. He joined the Primitive Baptist church on Saturday before the second Sunday in June 1873 and began to preach on Saturday before the second Sunday in December of the same year. He was ordained as a minister on Saturday before the second Sunday in October 1876. In 1883 he became Associate Editor of Zion's Landmark and became Editor at the death of Elder P. D. Gold. He traveled and preached in twenty-one of the states and in Ontario, Canada, traveling as much as 13,000 miles in a single year. He served churches in Kentucky for several years.

In 1888, without any solicitation, and in his absence, he was nominated by the Democratic party to represent the Fifth District of Virginia in the United States Congress. There he served during the fifty-first and fifty-second Congresses. He served the churches of Washington and surrounding territory also while in Congress. He declined the third nomination in order to retire to more active service of the churches, in his native county and town. Elder Lester served as clerk and then as moderator of the New River District Primitive Baptist Association. For twenty years he served as president of the Peoples Bank of Floyd County.

On June 22nd, 1898 he married Miss Emmette Harris of Reidsville, N. C., and to this union were born three children as follows: P. G. Jr. Masten Harris and Annie May (now Mrs. I. N. Hollans of Christiansburg, Va.) He was called to serve the church at Roanoke, Va., as pastor and moved there in August 1921, serving there until his death. Elder Lester died at his home in Roanoke on February 9th, 1923, at the age of 78 years, 19 months and 27 days.

As Elder Lester was the former moderator of the New River District Primitive Baptist Association, I deem it therefore prudent that we write this obituary of our estimable brother, although our words will be inadequate to express our high estimate of him.

His mother Mary Amanda Simmons Lester, of whom he often spoke, taught him, when a child, to shun rude company and to avoid the use of vain language. As his mother said that he did for he loved her he grew morally upright. After finishing the common schools he engaged in teaching vocal music and literary schools.

I first met him in September 1872 at an Association. He kept near and listened to the conversation of Elders Thomas Dickens, Amos Dickerson, John C. Hall and Isaac Webb. The interest he manifested in these men of God, begat love and fellowship in me for him, though neither of us had joined the church then. In June 1873 he left me in the cold world and joined the church at White Oak Grove. And in December of the same year, he began to preach the demonstration of the

Spirit and with power. The old Elders said of him: "He was a God send and strength given the church in due time." They ordained him in October 1876 and he began to travel extensively, as stated above. He was heartily received, loved and approved of among the Primitive Baptists every where he went. He was well established in the faith, firm in the doctrine of God our Saviour, zealous in maintaining good works, an earnest labourer for peace and an able writer.

As a statesman he was the most efficient member of Congress, that we ever sent from the Fifth District of Virginia. For that reason our people would have continued to hold him in office, but he preferred Jerusalem his chief joy. As before stated he became Associate Editor of Zion's Landmark in 1883. When dear Brother Gold passed, he became Editor of the Landmark, in which he has written many comforting editorials to the people of God all over the United States.

On June 22nd, 1898 he became the worthy husband of Sister Emmette Harris the daughter of Elder J. M. Harris. When he would speak of his wife, he called her "Sister Lester." The dear sister did so much appreciate his kind loving companionship, his counsel and his great care for his family. Feeling that God had blessed them with the two sons and one daughter, he must therefore give unto them wise counsel after a Godly manner, feeling responsible unto God for their moral training. He hath done what he could, with promise, that they will not depart from it.

To dear Sister Lester, will say, God hath set an open door before thee. As Noah sent forth the dove from the Ark and she returned to the window and the man of righteousness reached forth his hand and took her in. Even so, is the Ark of the Covenant of God's grace open to you while you are seeking reconcelling rest, that consolation is that the same hand which sent you forth will take you in where you will be safely housed.

For the last few years Brother Lester suffered with high blood pressure. In January he developed something like pneumonia from which he never recovered, although two of the best doctors were employed to serve him in his sickness. Many friends visited the home and viewed his remains. The funeral services were conducted by Elders H. V. Cole and O. J. Denny, who preached to a packed church of people with many standing outside unable to get in. There were a large quantity of beautiful flowers brought and sent by friends, from far and near. He was laid to rest in the Evergreen Cemetery not far from his home. Not only his dear family, but many others will remember his worthy companionship, his wise counsel, sound judgment of righteousness and truth.

He requested that I with Brother H. V. Cole hold funeral services when ever he passed out. I was sick and could not at-

tend. Too much can not be said in truth of Elder P. G. Lester for he was a man of God. I dearly loved him and I know he loved me. He came from God and God hath taken him away. Blessed be God for the wonderful gift.

D. SMITH WEBB, Hillsville, Va.

MRS. J. T. COLLIER.

Mrs. J. T. Collier passed away at her home in Selma, N. C., on Wednesday, June 19, at seven in the evening. On June 3rd., a strange malady seized her and all that her family physician, a specialist, two nurses and her loved ones could do was of no avail. She was 56 years of age, was twice married, first to the late Thos. R. Fulghum, who preceded her to the grave five years ago. To this union 12 children were born, 9 of whom survive.

On Feb. 14, 1928 she was again united to Elder J. T. Collier, who survives her. For 12 years she was a faithful and consistent member of Bethany Primitive Baptist church at Pine Level. A good woman has gone to her reward and while we sorrow over the earthly ties broken, we rejoice in the triumph of her life. Her faith was as simple and beautiful as that of a little child. She lived for her family and her church. They were always in her mind, one rarely sees a person more forgetful of themselves than she was. If there was sickness or death in the home of a neighbor, she was there, to serve in any way possible. Without noise or tumult she lived a life of sacrifice and service. She was not afraid to go out to meet her God, for she had hope that all would be well with her. Her death was tranquil and triumphant. As we note the large number of friends and relatives that attended her funeral, which was conducted by Elders Schenck and Hutchins, and the beautiful flowers that were placed on her grave, we could not but think of the beauty of a life that commands such respect and esteem.

The following children survive her: Mrs. M. A. Biggs, Fayetteville, Mrs. C. C. Driver, Raleigh, Mrs. W. R. Britt, Garner, Mrs. W. L. Stanfield, Mrs. C. L. Richardson, Messrs. C. B. and T. R. Fulghum, Miss June Fulghum and Harold Fulghum, all of Selma.

Her three sisters are, Mrs. Jeff Davis, Fremont, Mrs. J. T. Gurley and Mrs. A. J. Whitley, Smithfield and one brother, J. W. Brady, Princeton.

MRS. LIDIA BARFIELD.

By the request of my dear brother and close friend, brother D. W. Butts of Raleigh, N. C., I undertake to write the death of his dear mother, and our sister in the Lord Sister Lidia Barfield, for which I feel greatly unfit for the task.

Sister Barfield was the daughter of Tillman and Fanette Moore and was born in Pitt County the 22nd day of Oct. 1851.

She was twice married, her first husband was Mr. Jesse Butts, and to this

union were born five children, brother D. W. Butts, of Raleigh, N. C., Mr. Burkett Butts of near Selma, N. C., one sister Mrs. Lizzie Lamm who preceeded her mother to the grave, and two children that died in infancy, and she has several grand children and they live in Philadelphia, Pa. and Johnson County. Her second husband was Mr. Henry Barfield, and to this union only one child was born and it died while young.

Sister Barfield received a hope in her Saviour during her life time, in which she was blessed to know the truth, that sinners are saved by the grace of God, and not of works, and after suffering sufficiently she went to the church at Scotts on the first Saturday in December, 1899, and offered to the church and was received into the fellowship of the church, was baptized the next day (Sunday) by her pastor at that time Elder George Boswell.

During the latter part of her life covering a period of 23 years she lived with her son, Brother D. W. Butts and sister Polly Butts of Raleigh, N. C. where she was very kindly cared for, nothing was left undone by them for her that they were aware of that she was in need of or wished for.

I was personally acquainted with sister Barfield for a good many years, and loved her, for her good qualities, showing forth the love of God in her heart, and she always enjoyed the coming of the brethren and sisters to see her, none knew her but to love her, and as I try to serve the church in Raleigh, my wife and I had the pleasure of visiting her very often, and she was always glad to see us come, and would say when we would leave, don't wait so long next time but come oftener.

She quietly fell asleep on Saturday night February 2nd, 1929 at her son Mr. Burkett Butts near Selma, N. C., as she had just come there on a visit, and was feeling as well as usual, there dying suddenly, and at once was taken to Raleigh, to her son Brother D. W. Butts, where the funeral was conducted Monday afternoon, by Elder R. H. Boswell and myself brother Cox from the church at Hancock was present and led the singing, and they sang "Home Sweet Home" the prettiest and most comfortingly that I ever heard, afterwards she was taken to the family plot in the city cemetery at Raleigh, N. C. and the burial took place in the presence of a large congregation of relatives, brethren and sisters in the Lord, as well as friends to mourn their loss.

Let us not mourn after sister Barfield for she is gone to reap that blessed life eternal, which is stronger than death, to for ever be with the Lord. May the God of all grace be with the families of our dear sister, is my prayer for Christ sake.

In love,

E. L. COBB.

HIS BOY BADLY HURT.

My Dear Friend Gold:

How can I ever repay you for the great interest that you have manifested in poor me?

I went to Dr. Baker's hospital in Tarboro about ten days ago. He was very kind to me and wanted me to stay a few days but I was not financially able. Friends have been very kind in their donations, but hospitals are so high in their charges I was not able to remain.

I am in trouble more than language can describe. My boy who works near home was on his way home and was run into by the car of a wild man and broken up and there is some doubt as to him ever being up again. I am in so much pain and trouble I felt that I wanted to unburden same to some one and as you have manifested the spirit of that precious father of yours, I have written this letter. Again thanking you for all past kindness I am,

Yours very truly,

D. W. TOPPING,
Pantego, N. C.

We are sending Elder Topping our check for \$5.00 and hope others will help him all they can.

J. D. GOLD

RESOLUTIONS OF RESPECT.

William Gabriel Smith was born in Wayne County, Oct. the 20th, 1856, died June 1st 1928 making his stay on earth 71 years, 7 months and 20 days.

He was married three times, first to Priscilla Barnes who died in about four years, there were no children to this union; second time to Mary Balance, who preceeded him 12 years. To this union were born nine children, all boys and all living.

He was married the third time to Mrs. Sue Becton Yelverson and lived about two and one half years after his third marriage. His third wife survives him.

He united with the church at Aycocks fourth Saturday in Nov, 1908 and was baptized the following Sunday by Elder J. C. Hooks. Soon after uniting with the church he was ordained deacon, in which position he served as long as he lived. He was loved and esteemed by the church for his faithfulness.

We bow in humble submission to the will of him who knoweth the end from the beginning, believing as we do that our loss is his eternal gain.

Written by request of the brethren and sisters of his church.

W. L. MINSHEW, Clerk.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXII

AUGUST 1, 1929

No. 18

THE DEATH OF DAVID.

Now the days of David drew nigh that he should die; and he charged Solomon his son saying,

I go the way of all the earth: be thou strong before and show thyself a man;

And keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thy face.

That the Lord may continue his word which he spake concerning me, saying, if thy children take heed to their way, to walk before me in truth with all their heart, and with all their soul, there shall not fail unto me a man on the throne of Israel.

Moreover thou knowest that Joab did to me, and what he did to the two captains of the hosts of Israel.

Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace.

So David slept with his fathers, and was buried in the city of David. He reigned over Israel 40 years."—1 Kings 2:1-19.

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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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Zion's Landmark

Devoted to the Cause of Jesus Christ

FEEL THE NEED OF THEE.

Dearest Lord we feel the need of thee,

To help us poor creatures to think and see,

That we may know how, and what to do,

As our journey to heaven we pursue.

Wilt thou oh Lord lead us in the right way,

Of truth, righteousness, and holiness,

That we may follow in thy footsteps,

As we journey in life's toilsome way.

In sorrow and grief at times, day by day,

Only as thou moveth our burdens away,

And fill our poor souls with thy love,

Which flows so freely from thy throne above.

The Lord God in heaven and earth is love,

Inexpressible and full of glory up above,

He dwells with all of the heavenly host,

Where they praise Father, Son, and Holy Ghost.

Yours in hope,

J. R. Jones,

Greensboro, N. C.

"ASK FOR THE OLD PATHS."

"Thus saith the Lord: Stand ye in the ways, and see, ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." "But they said, we will not walk therein." These words were spoken to the Jews, the Israelites; who rebelled in gross disobedience, against the God who brought them out of Egypt "With a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders. National Israel is a prototype of the church, which was built by the Lord Jesus (the Rock on which it is built). He, Himself being the chief cornerstone. He came to seek and to save that which was lost in the fall of Adam; His Bride that the Father gave Him before the foundation of the world, whom John the Baptist, His forerunner, who came "In the spirit and power of Elias to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." This is the Faith once (just one time) delivered unto the saints; "for which we are commanded, earnestly, to contend. "Stand ye in the ways and see; and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." This scripture is fraught with a fullness unspeakable. There are many ways that do not savor of "Thus saith the

Lord." His children are commanded to "see"; and if His spirit is dwelling in them, He gives them wisdom to see "the old paths," "the ancient landmarks which our fathers have set"; the foundation of Zion, which has not an atom of progression; plain old time religion, which God, the Father, through Jesus Christ our Lord has given his redeemed people, who through him desire the "old paths where is the good way." It seems natural that the phrase: "where is the good way," should read thus: "where the good way is"; but we must write, only as the scriptures dictate; which were written as "Holy men of old were moved by the Holy Spirit." The God of wisdom said to Job: "Where is the way where light dwelleth?" Light signifies; joy, comfort, spiritual knowledge, support, and deliverances, Christ Jesus, the Lord; from whom cometh all help, power, spiritual good things, the love, grace and favor of God; and these are the sign posts of the "Old paths where is the good way." "The thing that hath been, it is that which shall be, and that which is done is that which shall be done; and there is no new thing under the sun." "Is there anything whereof it may be said: See, this is new? It hath been already of old time, which was before us." There is but one new thing, and that is in Christ Jesus the Lord; to wit: the new birth, the regeneration of His redeemed children when changed from nature's darkness to His marvelous light. "Old things are passed away; behold all things are become new." This new thing, this regeneration is found only in the "Old paths, where is the good way:" therefore 'tis as old as the

Father and Son, and as new as the birth of a second; it is the grace given in Christ Jesus "Before the morning stars sang together, and all the sons of God shouted for joy." These sons of God constitute the redeemed family: "For he hath saved us and called us with an holy calling; not according to our works; but according to his own purpose and grace which was given us in Christ Jesus before the world began." Is not this the "Old paths where is the good way"? David said: "Thine eyes did see my substance, yet imperfect; and in thy book (Jesus Christ) all my members were written, which in continuance were fashioned; when as yet there were some of them." David is a type of Christ, and speaks as 'tis given him by this same power, and he addresses the Father; who saw his "substance," the Church, the Bride, the Lamb's wife not perfect till Jesus died on the cross, yet every member was written in his head, because he knew them, in his feet, because he ordained their pathway, in his hands because "He leads them forth by the right way, that they may go to a city of refuge."

"See from his head, his hands, his feet
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet?
Or thorns compose so rich a crown?"

Every heir of promise was formed and fashioned in Jesus Christ before time began. How mindful we should be of these things, and

watch lest new, modern ways be brought in; which do not savour of "Thus saith the Lord." Danger lurks on every side, for we dwell in the flesh.

"Therefore if any man be in Christ he is a new creature." "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." Many things are causing confusion among the children of God. The natural mind dislikes to be behind this age of progression; and here is a part of the warfare that rages in this old body, so prone to sin; but we are told in the scriptures; that: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus, our Lord." "According as to his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue": "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." "And beside this, giving all diligence, add to your faith virtue; and to your virtue knowledge;" "To knowledge temperance; to temperance patience; and to patience godliness:" "And to godliness brotherly kindness." "For if these things be in you, and abound, they make you that ye shall neither be barren, nor unfruitful in the knowledge of our Lord Jesus Christ:" "But he that lacketh these things is blind; and cannot see afar off, and hath forgotten that he was purged from his old sins."

The above scripture seems to make a distinction between the

children of God, though all are purged from their old sins, some possess virtues that others lack; we have an example of this in the three servants whose master gave to each certain talents according to his several ability; two of whom were faithful; especially the one to whom he gave five talents. We must conclude that the following scripture is applicable to him; to wit: "For if these things be in you, and abound, (abound means in plenty, in abundance) they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

Poor helpless mortals; how clearly this proves that God, the Potter, makes some vessels to honor and some to dishonor; for scripture tells us plainly, that: "We are the clay and he is our potter." The Church is reproached, by the world, for its ways, saying it is behind the times. Let us see if the God of Israel is up with the times: who says: "I am God and change not, therefore ye sons of Jacob are not consumed." "Jesus Christ the same yesterday, and today, and forever."

"Be not carried about with divers and strange doctrines." "For it is a good thing that the heart be established with grace, not with meats, which have not profited them that have been occupied therein." "Meats" mean offerings. Cain and Abel are examples of offerings: Abel, means: mourning. Cain, means: possession. Abel's sacrifice was accepted, he was a mourner, a beggar, one of a fearful heart; and his offering was made by the shedding of the blood of the firstling of his flock; representing the blood of a crucified Saviour who was to live in the flesh

thirty and three years according to the will of his Father, to be crucified for the eternal redemption of the Church, his Bride, whom the Father gave him before time began.

Cain's offering was the fruit of the ground, to which the Lord had not respect, but man has respect for that which emanates from man; from whom cometh new things. Jehovah hath said, "I have sworn by myself, 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." "In the Lord shall all the seed of Israel (Jacob) be justified, and shall glory." "Hearken unto me O, house of Israel, which are born by me from the belly, which are carried from the womb." "I have made and I will bear thee; even I will carry, and will deliver you." This Great God hath sworn by himself what he would do for Israel; the word had gone out of his mouth, and he must of necessity, save the last one for whom he had pledged. Though this people trespassed against him, did all manner of evil; but because of his oath, he could not destroy them, could not change; therefore his loving mercy, his forbearance, kept them as the apple of his eye; for whom he gave his Son to be sin for them: "Who knew no sin," and he is their only righteousness. This is why he said: "I am God and change not; therefore ye sons of Jacob, (Israel) are not consumed."

"Ask for the old paths, where is the good way; and walk therein; and ye shall find rest for your souls."

The church must keep "The strait and narrow way." "Strait" means:

narrow, confined, difficult, distressful, poverty. The church must be separate and distinct from things popular, things that entice. On one occasion Jesus was derided by the Pharisees, who were covetous: "And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God." We need not seek to find popular things, for they stand out in bold relief; overstepping conventional rules, striking to the eye, prominent, enticing. We are told, in the scripture, what to do, and how to do everything that serves to the welfare of the Church, Paul especially emphasizes this fact, in speaking to the churches of Galatia: to wit: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye." Upon the first day of the week, let every one of you lay by him in store, as God has prospered him, that there be no gathering when I come." The scripture plainly shows that each member, within himself, gives independently; not collectively; giving alms in secret is the spiritual instruction. Christ told his disciples, in his sermon on the Mount, in 6th chapter of Matthew, from 1st to 5th paragraphs, to wit: "Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven."

"Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues, (their churches) and in the streets that they may have glory of men. Verily I say unto you, they have their reward."

"But when thou (the church) doest alms, let not thy left hand know what thy right hand doeth:" "That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly." Hand in scripture, when referred to God, signifies, His eternal purposes and executive power, His providential bounty and goodness; His mighty power to preserve and defend; his frown and corrections, His help, His sovereign disposal, and His spirit. In other words He is the "Right Hand" of His children; their left hand is the brethren; because the left hand is also, an important part of the body, and when you give alms according to his spirit this same power prompts one to give; and this prompting cometh in secret, and they will desire to give in the same way. "Ask for the old paths where is the good way." "Watch ye, stand fast in the faith; quit you like men, be strong." "The world by wisdom knew not God; but it pleased God, by the foolishness of preaching to save them that believe." Does not the world call this preaching foolish?" Paul says: "For I think that God hath set forth us, the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men." "We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised." "Being defamed, we entreat: we are made as the filth of the world; and are the off-scouring of all things unto this day." Yes, we are called fools be-

cause we are not adopting the ways of the world, nor should we even lean the least that way. Is it right for Old Baptists to publish to the world the time and place for their meetings, in worldly newspapers? Did Christ ever publish or invite the world in any respect? He always left the multitude whenever he desired to speak, to communicate with his disciples. When he preached his immortal Sermon on the Mount, beginning at the 5th chapter of Matthew, the following tells what he did; to wit: "And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him: "And he opened his mouth and taught them, saying: "Blessed are the poor in spirit; for theirs is the kingdom of heaven," etc.

This sermon embraced only three chapters, 5th, 6th, and 7th; recorded by Matthew. May we stand fast, holding the traditions which have been taught, whether by word, or our epistle. "Now our Lord Jesus Christ, himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through Christ: Comfort our hearts, and establish in us every good word and work;" that we may hold fast to the "Ancient landmarks which our fathers have set;" "And be not entangled in the yoke of bondage." That we may: "Stand ye in the ways, and see; ask for the old paths where is the good way; and walk therein, and ye shall find rest for your souls."

Submitted, I hope, in love,

LIZZIE HOLDEN GARRARD

CONDITIONAL SALVATION AND TRUE FAITH.

Those who hold to conditional salvation (whatever those conditions may be), certainly must believe that there is at least some measure or degree of efficacy attached to their performance of those conditions, that is supposed to enable them thereby to lay hold upon the blessings. Consequently, they dare not feel to cast with any well-defined measure of assurance, the whole weight of their salvation upon Jesus Christ alone. Their kind of faith is indeed quite lame when it comes to trusting and relying upon him very strongly. That legal spirit of the conditionalist always beclouds their minds more or less, to actual worth of the full and finished redemption of the blessed and only Saviour of sinners, so that they really cannot rest with any great measure of assurance and positive reliance upon the saving merits of a great atonement alone, because they feel that something else is actually needful, and must be annexed thereto, if they ever reach heaven.

True faith, when in lively exercise, very plainly and altogether rests upon the heaven-purchasing value of Jesus Christ's shed blood and glorious righteousness. Therefore it does not cling to anything whatever additional that a person's own feeble hands can do, as being in any way necessary or needful to take them to heaven. No; true faith always directs the mind and heart wholly and solely to the dear Redeemer, and therefore does not at all hesitate to trust the whole work of salvation entirely into his powerful and merciful hands. There is such a positive, wonderful

and blessed fulness in his finished work that surely furnishes a firm foundation for all believer's hope to rest upon, so that he has a sweet assurance that he will not meet with disappointment when called to die. He does not doubt the salvation of any for whom Jesus suffered and died, and therefore is cheered and comforted with the precious hope that he also is included in that elect number.

Jesus Christ is an all-sufficient and all-perfect Saviour, and his work fits sinners for spiritual blessings. His full redemption gives an absolute right and title to heaven; and his spotless righteousness gives a most glorious fitness or meetness for immortal glory. At no place does even one single lame or uncertain element enter into his great work of salvation. It has no flaws or weak places that needs in any way whatever to be strengthened and propped up by man's feeble hands. His sacrificial death makes salvation for all those for whom he died most positively certain, because it really is the procuring cause of their salvation; and not merely making it possible, or probable, as the conditionalist would have us believe.

Good works have a very important place in this life, and therefore are often strongly insisted upon in the Bible; but not in any way as the cause, means or condition of the common salvation, or as aiding the Saviour in that gracious work. The true believer is led to make a plain and positive distinction between the duties of practical godliness and morality, and the one and only procuring cause of salvation, which is plainly declared in the scriptures to be the redemption of Jesus Christ.

While he is so often exhorted to good works and to live a life of obedience, but true faith never leads him to lay anything of this kind in the place of the Saviour's saving blood. All grounds of boasting are plainly excluded, because salvation is "not of works" (Eph. 2:9) neither "according to our works, but according to his purpose and grace." 2 Tim. 1:9.

Elder W. S. Craig,
In Messenger of Peace.

NEW CREATURES IN CHRIST.

Eld. J. T. Rowe,

My dear Brother:

After reading your piece in the May 15th issue I felt I wanted to say a little, it came with such power into my soul, in this wise, that every one that has been made alive to a life of holiness, quickened, awakened, and brought into the light and knowledge of the truth, and made new creatures in Christ and have ceased from their dead works, but to a serving of the true, living God. I feel sure that God has indicted into their souls that active will-power and ability, a duty and a desire to serve, and they should do it acceptably and with Godly fear and I am sure that every one that has that zeal that is of knowledge and wisdom, has an inquiring soul as Paul, to know what the Lord would have them do, be living stones and not dead ones, for dead branches are no good only to be cut off and cast off, but every one has not faith. That is the first great cause, is faith and without that God is not pleased and if there is no faith, there is no spirit, for faith is the first fruit of the spirit, the first spark of divine life, from that all true religion flows. It is the source

and fountain head of all spirituality and christianity, and those that have it worship God in spirit and in truth, yes readily, and they show forth by faith that they have been born again, and desire to walk in newness of this life which has been implanted into their souls by the finger of God's love, and they desire to make manifest this life, this faith, yes adorn it, not by putting on of garments, oh no, but by an orderly walk, yes walk circumspectly before their God, not in a vain show—no, we have too much of that now, outwardly adorning, that is not the work of faith, but a pharisee, to be seen of men, too many of them now. But humbly—humility is a prime armament of a Christian. That is one of the sweetest graces of a Christian—meekness, mild, gentle, and a contrite spirit. They are the most predominating features of faith and where ever you find faith you find them for they can't live, exist alone.

And such graces, charms, does not think of itself more than it ought to think, nor is it seeking high seats. No, but is condescending to men of low degree. Neither does it feel rich, high-minded nor high-headed, but it feels to be as poor as the beggar on the dung hill and it is ever esteeming all others better than themselves, and ever at the feet of all, and is willing to be God's anything, if it be a floor-mat in his house (the church). It is not seeking to be men-pleasers for advantage either, nor is it, neither does it feel to be constrained. Nor it is not after hire (money), but of a ready mind it seeks to do the will of God. It does it not for any reward or merit, but to give glory to God, in body and spirit which is

God's. And when you meet up with such as these you need not be afraid of them. No, indeed, for they have that love shed abroad in their souls, are easily entreated, not easily provoked, but of one mind, in one place, in one common faith, of one common cause, one hope, one family, one Bride and one church. All saved by one way—Jesus Christ which is in all, through all, God blessed forever. All looking for the same end, salvation by grace in time in eternity, redemption, justification, final glorification through and by the imputed righteousness and shed blood of Jesus Christ, which is the new testament, which has already been sealed, the testimony, witnesses are his ransomed Bride that has been purchased, this living faith is the unction she obtained in the purchase, with hope coupled with it, will give her a free access into the holiest of holies, heaven, with all that heaven contains will be hers. Oh what a blessed hope is hers, worth fighting for, hoping for, longing for, suffering for, for when she awakens in the image of Jesus, sits down with him at the wedding supper, dressed in her bridal robe, she will be satisfied. Then she can sing the song, electing love, redeeming grace, without a discordant note. There she will know no sin. How sweet it will be some day, free from all tribulations and afflictions, nothing to molest or make her afraid, she will shine forth in the splendor of her God.

Pray for me.

Your sister I hope,

Mrs. Effie H. Carawan.

Swan Quarter, N. C.

A GOOD LETTER.

Dade City, Fla.

Mr. John D. Gold,

Kind Friend:

I am inclosing a good letter from Bro. L. N. Benton of Spring Hope, N. C., to his sister in Tampa, Fla. If you, or Elder Denny think it proper matter for the paper, you may publish it.

His sister, Sister W. L. Bellamy, Route 3, Box 97, Tampa, Fla., sends two dollars, subscribers for Landmark.

Inclosed my check to cover the amount.

Yours to serve,

M. L. GILBERT.

Spring Hope, N. C.

Mrs. W. T. Bellamy,

Tampa, Fla.,

Dear Sister:

I guess you are thinking hard of me and I can't blame you if you do. I received your kind and loving letter some weeks ago. I kept thinking I would answer it but I kept putting it off. It seems like I have more to do than any one else on earth. Sure wish I could be with you.

Now I tried to read my Bible some today and you and papa were on my mind all the while I was reading. It is strange to me that some have become again entangled with the yoke of bondage. However, it should not be strange because we learn by reading the 5th chapter of Galatians that it was even so back there in Paul's day; but we further see in the same chapter that Paul had all confidence in the brethren at Galatia but said that he that troubleth you shall have his judgment. Gal. 5:11. Again in the 12th verse, As many as desire to make a fair show in the flesh they

constrain you to be circumcised lest they should suffer persecution for the cross of Christ. And in the 14th verse, "But God forbid that I should glory save in the cross of our Lord and Saviour Jesus Christ, by whom the world is crucified unto me and I unto the world.

Dear sister, I want you to read these two last chapters of Galatia and see if you understand it as I do. It looks to me like that these Brethren at Galatia had gotten right where some of the Baptists are today, trusting in circumcision, which is nothing more than works, to make themselves different from others in this world. Now they knew that would not reach their salvation, still some one had troubled them in my mind, had told them if you will be circumcised you will get along so well and have no cross or trouble, exactly what Elder _____ and some others are telling the churches today if you will do so and so you will have such a nice and happy time here on earth and after death you are the Lord's anyway. But thank the Lord of heaven and earth that he, I believe, has blessed me with the knowledge and understanding to know that Paul was inspired of God and I can see clearly he in all of his writings makes it plain that to serve the Lord is a cross to the flesh and that except we are endowed, overpowered and controlled by the spirit, we cannot, and do not serve the Lord; therefore it is all of grace and from the Lord and belongs to the Lord and that I am nothing but a wretched and undone sinner. If I do a good work, remember Paul said we are his workmanship, created in Christ Jesus unto good works, that God before

ordained that we should walk in them. See it is all of God.

Well, I must stop. Don't guess you can read this with sense, but I hope that anything I may say or write will not mislead you. If you can read this with understanding and have an opportunity I would be glad if you would let some able minister read it and see if they have the same understanding of it I do.

Well, all I can say about going to see you is if I ever get so I can go I will write and let you know. Want you to write soon.

L. N. BENTON.

WE ARE SAVED FROM WRATH THROUGH CHRIST.

(Rom. 5:9.)

"Much more then, being now justified by his blood, we shall be saved from wrath through Him. If that part of the Saviour's work which cost him his blood and which had to be wrought for persons incapable of the least sympathy either with His love or labours in their behalf, even our justification and reconciliation is already completed; how much more will He do all that remains to be done, not by death agonies, but in life, and no longer for enemies but for His friends who are saved from wrath through Him. The whole work of Christ toward believers from the moment of their justification, when the wrath of God is turned away from them until the judge, on the great white throne, shall discharge that wrath upon the ungodly, and the work may all be in keeping them from falling and presenting them faultless before the presence of his glory with exceeding joy. Thus they are saved from wrath through Him, and not only so, but; we also joy in

God through our Lord Jesus Christ, by whom we have received the atonement. Rom. 5:11. The foregoing effects of justification are all benefits to ourselves, calling for gratitude on our part toward God. After we have found peace with Him. How grateful we should be for His salvation which cost him his life's blood. We base all acceptable obedience or peace with God, laying the foundations of this peace in a righteous justification of sinners through our Lord, Jesus Christ. Through Christ we have a permanent standing in the Divine favor and triumphant expectation of future glory, of other peace, worthy of the name, there is none. Strangers to grace rise not to the enjoyment of fellowship with God. They have no taste for it, nor desire after it. Only believers possess the true secret of patience, under trials, although not joyous, but grievous in themselves. When trials, divinely sent, afford them the opportunity for evidencing their faith, given them by the grace of God, it enables them with patience, to bear up under trials. We should count it all joy when hope is established. Hope invariably means the confident expectation of future good.

What faith assures us will be, hope expects. In the nourishment of this hope the soul looks outward to Christ, for the ground of it, and inward, upon ourselves, for evidence of its reality. They must act and react upon each other. The Holy Ghost begets, in the soul, the full conviction and joyful consciousness of the love of God. The sense of eternal reconciliation passing into glorification in God.

L. E. BRYAN.

HELP ELDER GILBERT.

Mr. John D. Gold,

Dear friend in the Lord:

Inclosed you will find a money order for two dollars to renew the subscription of Bro. J. R. Hewett of Tampa, Fla., R. 2, Box 213, to Zion's Landmark, which expired April 15, 1929.

It has been my desire and will for some time to attend the sessions of the Upper and Lower Country Line Associations this month. But our bank, where I had my little savings, closed its door Tuesday, so I had to give up the trip. Perhaps it was not right for me to go any way; but being cut off from going to those associations, is a small consideration in comparison to the failure of the Bank, together with the destruction of the fruits and vegetables, which were hosts to the Mediterranean Fly, as executed by the Plant Board. The outlook apparently is dark and the people are at sea, especially truck farmers and fruit growers. But I feel sure there will be a way opened up by which they may pull through the present disasters.

Yours in hope of eternal life,

M. L. GILBERT.

Remarks

We are sending Elder Gilbert \$25.00 to help him get to the North Carolina Associations and we trust the brethren and sisters will remember him in this extremity and help him all they can.

JOHN D. GOLD.

A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin.—Prov. 26:28.

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.

VOL, LXII.

No. 18

Entered at the postoffice at Wilson
as second class matter

WILSON, N. C., AUGUST 1, 1929

ORDINANCES—EXAMPLES.

Baptism and the Lord's Supper are ordinances of the Lord, and feet-washing an example of good works-ordinance.

Baptism is an ordinance of Jesus Christ, and a prerequisite to the Lord's Supper; but both are essential to fellowship in a gospel church. Important doctrinal principles concerning salvation and the humble service of believers are set forth in these ordinances and examples.

Before referring to baptism as an ordinance, it may be well to speak of baptism in another sense. Jesus said to his disciples: "Can ye drink of the cup that I drink of and be baptized with the baptism that I am baptized with?" In this question Christ would call the apostles' attention to his death and resurrection. Paul seems to have the same thing in view when he says, "Know ye not that so many of us as were baptized into Jesus Christ were bap-

tized into his death." Thus in a legal, covenant or mystical sense, his people were baptized with him in his death and raised with him in his resurrection. "He that believeth and is baptized" is the baptism that is essential to salvation. Doubtless this was pointed to under the first covenant, or when the ark of the covenant was in the midst of Jordan. All Israel had passed over Jordan, not only those who were to inhabit on "this side of Jordan, westward," but those who already had their portion on the other side, eastward. Jordan being figurative of death, the ark (Jesus) while in the midst of the river (death) all Israel passed over, as it were from death unto life. This was taking "away the first that he might establish the second, by which we are sanctified, through the offering of the body of Jesus Christ once for all."

One may ask why was Jesus baptized if it is His atonement that saves? All He did while on earth was for his people. Neither was He baptized to show the gospel mode (important as that is), or to indicate his own death and resurrection, which should in the fulness of time occur. Rather it was the beginning of his works of obedience which are imputed to his elect people for righteousness; though some dying in infancy have never wrought good works, he fulfilled all righteousness for them as he did for the elect adults.

Legal baptism is administered by one called of God to preach the gospel and ordained by a presbytery of the church; it is performed but once. Baptism is figurative of the spiritual birth, which by the new birth one enters the kingdom of

God. This baptism represents three distinct parts; namely, death, burial and resurrection, which symbolizes a complete translation from a state of nature into the spiritual kingdom. When Ananias said to Saul, "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord," and from a literal view it would appear that being baptized was the means of taking away his sins. Some say it was the sins of omission. The word teaches that without the shedding of blood is no remission. So it could not mean sins of "omission," if there be such sins. Then Peter in speaking of the ark wherein "few, that is eight souls were saved," says this was figurative: "The like figure wherein even baptism doth, also now save us," stating that it was not the putting away the filth of the flesh, but the answer of a good conscience toward God; and concludes thus, "By the resurrection of Jesus Christ." Let none make the mistake by taking the figure for the substance even as the visible elements are by some mistaken for the real thing, as the bread and wine represented in the Lord's Supper.

The passover feast seems to have been, under the law, equivalent to the Lord's Supper. The Pascal Lamb was eaten on the night the Israelites departed out of Egypt. So Christ the night he was delivered, took away the type and established real substance by giving his people himself to be their spiritual feast. The bread and wine he used in instituting this ordinance were no part of the real communion of Christ. The communion is only discerned spiritually; the elements used are emblematic. The communi-

cant realizes this when he in faith discerns the Lord's body broken and his blood poured out for him. Under the law the passover feast was to remind Israel of his deliverance from bondage until the end of that dispensation. So the Lord's supper is to be observed by eating of unleavened bread and drinking of wine (not grape juice, which is that only and not purified by fermentation). Perhaps, this ordinance is not observed in the manner it should be or so often.

The literal observance of this ordinance respecting feet washing is not universally practiced by our dear people in the church. But many are led to do so from a sense of duty, and from a willing obedience to the exhortation and example of the Master, who said, "Ye also ought to wash one another's feet." An example goes far toward enforcing a doctrine: "For I have given you an example, that ye should do as I have done to you." He had washed their feet. It is true that the word "should" implies more of a duty than a mandate. If this ordinance had been as obligatory as baptism and the Lord's Supper then it would have been as essential to gospel order and fellowship in the church as they are; and no one could have administered in this capacity except an official of the church. It is not deemed legal for one who is not ordained to administer baptism or the Lord's supper.

In our commonwealth there are certain men ordained by the state to assess and collect taxes. None else have the authority to do so. There is also a duty ordinance in the state granting her qualified citizenship the right of suffrage. These have the right to vote and its

their duty and they ought to vote; but they do not incriminate themselves by not voting. Thus many deem it a sweet privilege to humbly wash his brother's feet, and gladly do so from love of the Master's word, "Why call me Lord, and do not the things which I say?" It has a symbolic meaning, representing humbly serving your brother, walking or acting your religion. Now, should brother "A" be minded to declare non-fellowship for brother "B" because he does not literally wash his brother's feet, but was ever ready to serve his brother and "do good to all men especially unto them of the household of faith, then Bro. "B" would manifest more of the spirit of feet-washing than Bro. "A." If it is not necessary to follow the literal import of feet-washing, why not discard the literal observance of baptism and the Lord's Supper. To observe the literal of either with no regard or intent toward the spiritual meaning would be vain worship. Jesus said, "He that is washed (regenerated, cleansed by the blood of Christ) needeth not save to wash his feet, but is clean every whit." As the Christian has a carnal mind he is not always walking in the way of faith. In order to press on in the way of righteousness it may be needful to have his feet washed. Jesus washed the disciples feet, and then told them to wash each others feet. Surely he would not have told them to do so, if he meant for them not to do so.

When Jesus went to John the Baptist to be baptised by him, he did not think it needful to do so. But Jesus said, "Suffer it to be so now: for thus it becometh us (not me without you) to fulfil all right-

eousness." If Jesus be not with one in every service, it will not be done in righteousness, whatever the act may be, whether it be baptism, the Lord's Supper or washing the saints' feet.

M. L. GILBERT.

LETTER APPRECIATED.

Dear Mr. Gold:

I have received the following letter from Elder Stewart which I very much appreciate.

J. T. Rowe

Akron, Ala., July 8, 1928.

Elder J. T. Rowe,
Baltimore, Md.

I will write to say that I have read your able editorial in July 1st. Landmark, with interest and profit I hope. I was real glad when I saw your name added to the editorial staff. I used to hear my noble old friend and brother Elder J. E. Adams speak of you in the most complimentary terms. I corresponded with him and Elder Sylvester Hassell for about the space of forty years and can truly say that they were upon the whole most careful and prompt correspondents I ever had. Honor and praise to their precious memory.

I enclose herewith a copy of David's Sling as a present to you. I wrote it because my conscience would not let me rest without it, for I felt that if I paid taxes to uphold a system of education that teaches such things as evolution without protesting against it, I would be guilty of causing my grandchildren to walk through the fires of Moloch, and of denying the blessed Jesus before men. I think if you will read pages 27 and 43 you will see fearful and blasphemous exhibi-

tions of the proud and boastful man and of the seducing spirits and doctrines of Devils 1st. Tim. 4:1.

I have been reading the Landmark for years and consider it safe and sound, and am pleased with the good old true ring.

Yours in hope and love,
G. W. Stewart.

I wish to say in regard to the pamphlet dear brother Stewart sent me that I have read it with interest and recommend it to all who are interested in the subject treated. Order from Elder Stewart. The price is twenty five cents.

We deeply appreciate the kind things Elder Stewart says for we know that he is a judge of the things that the editors and other contributors to the Landmark write about. I met him once and heard him preach much to my satisfaction.

JOSHUA T. ROWE.

THE PERFECT LAW OF THE LORD.

"The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes; the fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether." —Psalms 9:8th-9th verses.

The Mosaic law condemns sin in the flesh, and no remedy is found, in the law, that will meet the demands of justice, therefore the law cannot give life, or freedom from its sentences. A sinner has never been justified by the law of Moses. The perfect law of life in Christ

makes the sinner free from the law of sin and death.

Shall we condemn the Mosaic law No the law was right or righteous; but it failed because of the weakness of the flesh."

We read, "The law was by Moses, but grace and truth came by Jesus Christ."

Paul said to the Romans, "For the law of the spirit of life in Christ, hath made me free from the law of sin and death, For what the law would not do, in that it was weak through the flesh, God sending His own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit." Romans 8:3-4.

We quite often hear the thought advanced that Moses could and should have led the children of Israel into the promised land, but that he failed because of his rebellion against God and the disobedience of the Israelites. It is clearly taught in the above scriptural quotations, that the law was righteous; but it failed on account of the weakness of the flesh. Do we understand that it was within the power of the Israelites to have overcome the weakness of the flesh and thus to have entered the land of promise? We think not. For if the law could have given life, then Christ died in vain, and we have Joshua as a type of Christ, leading them through Jordan; but Moses, the type and representative of the law, must die on the other side of Jordan from the land of promise.

Let us note again. "That the righteousness of the law might be fulfilled in us." Not fulfilled by us, but in us, who are the recipients

of grace and truth, given us through Jesus Christ, who hath become the end of the law for righteousness unto every one that believeth in Him.

Moses, the law giver, was not commanded to lead the children of Israel INTO Canaan; but UNTO the land flowing with milk and honey. Moses said unto them, "I will bring you up out of the afflictions of Egypt UNTO a land flowing with milk and money. Moses died on the mountain top, after God had blest him to view the promised land from Pisgah's top. We read, "And the Lord said unto him, This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed; I have caused you to see it with thine eye, but thou shalt not go over thither."

Where the law of God brings conviction to the sinner, the law of grace, mercy and truth sets the sinner free, therefore, they sing "Thou art worthy for Thou hast redeemed us unto God." "Not unto us, not unto us; but unto Thy name be all the glory."

Paul said, "Before faith came, we were under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ. The law, as a schoolmaster, cannot bring us into Christ or into a living faith.

"By the works of the law shall no flesh be justified." Gal. 3:16. "For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, 'til the SEED should come to whom the promise was made."

Gal. 3:19.

The law being just, the sinner is justly condemned and like Esther the Queen, they feel to go as she went, when she said, "I will go unto the King, which is not according to the law, and if I perish, I perish." When she went the King extended the golden sceptre unto her and promised to give her wish even to the half of the kingdom."

The Mosaic law provided for its sacrifices and offerings, but David said, "The sacrifices of a broken spirit, a broken and contrite heart. O God, Thou wilt not despise."

The perfect law and testimony of the Lord, converts the soul, makes wise the simple, rejoices the heart, enlightens the eyes, thus causing a clean and holy reverence, and fear, and will endure forever.

The perfect law of life and liberty, will ultimately crown the children of God with righteousness and eternal glory as they shall surround the Throne, and shall sing the praises of God and of Christ the Lord to all eternity.

O. J. DENNY.

ELDER A. G. MORTON.

Elder Morton passed away July the 9th. 1929 at the age of 65. He leaves his companion who was, before her marriage, Miss Elizabeth Smith and three sons and two daughters as follows: A. C., C. F., W. L., and Miss Mate Morton, and Mrs. Rosa Hill, all of High Point, N. C.

Elder Morton became a member of the Primitive Baptist Church when nineteen years of age and preached for the last 35 years of his life.

He was a frail man physically, but well established in the faith and was well regarded as a sound minister. A short funeral service was held by the writer and a neighboring Lutheran Minister, Mr. Gross added a short, but beautiful tribute, and assured the family and friends, that though Elder Morton was an orthodox Primitive Baptist and he an orthodox Lutheran minister, he had learned to know Elder Morton as a quiet godly man, and believed him to be a Christian, and that his passing was to him a personal

loss, and that in death he must say that he loved Elder Morton.

We read that Godliness is great gain. Elder Morton was never blest to have wealth; but was rich in that faith that makes one rich in the higher things of life and gives an humble hope of life eternal.

Submitted in love,

O. J. DENNY.

ELDER J. C. HOOKS

Elder J. Christopher Hooks of Fremont, N. C., one of the ablest ministers of the Primitive Baptist Church, was born April 1, 1858, in Wayne County, North Carolina. He was married to Miss Susan I. Barnes May 5, 1880, who preceded him to the grave about two years. To this union were born seven children. Elder Hooks united with the Primitive Baptist Church at Aycocks the fourth Saturday in October 1883 and was baptized the following day by Elder James Woodard. He was ordained to the full work of the ministry September 13, 1906, by Elders William Woodard and John Gardner. Since his ordination Elder Hooks has baptized 299 persons, conducted 359 funerals, and married 136 couples, and has served Aycocks, Black Creek Memorial Churches, and Wilmington Church quarterly and often preached in Fremont, his home town.

Elder Hooks was the beloved Moderator of the Black Creek Association, having served faithfully since the death of the late Elder P. D. Gold. While Elder Hooks died suddenly March 13, 1929, all alone as far as earthly companions were concerned, having returned home after the family has retired, we have every assurance to believe he fell asleep in the arms of the Lord Jesus.

It has been my privilege to know Elder Hooks for a number of years, and to know him was to love him. He was a man of deep convictions and took great delight in preaching Christ the Saviour of sinners in love and tenderness, always contending for the peace and welfare of the church of the first born.

Elder Hooks was not only loved by his church, but by his neighbors and fellow countrymen. The writer has visited many homes, but can truthfully say he never visited a more devoted home than this one, and Elder Hooks often referred to his children and grandchildren whom he reared so tenderly.

The funeral was conducted by Elders John Gardner, E. L. Cobb, and the writer in the midst of a large concourse of brethren and friends, and the body laid to rest in the family cemetery beneath a beautiful mound of flowers to await the second coming of our Lord.

Submitted in love by request,

S. B. DENNY.

RESOLUTIONS OF RESPECT.

In memory of Sister Luellian Dean and Sister Indie Ellis, we 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. Well-stricken in years, being buried the same day. Although Sister Ellis was a member of Camp Creek, but attended Tar River as regular as a member. We feel it our duty to manifest our appreciation for their faithfulness to the church.

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 to the family and a copy sent to the Zion's Landmark with a request to be published.

Signed by the order of the church.

Eld. B. F. McKinney, Mod.
D. T. Adcock, Clerk.

ELD. TILMAN SAWYER.

Elder Tilman Sawyer will fill the following appointments, August 30th., 31st. Sept. 1st., Smith's River Association. Appointments to be arranged to New River Association.

Sept. 6, 7, 8th.—New River Association.

Sept. 9th.—Montgomery.

Sept. 10th.—Little Hope.

Sept. 11th.—Roanoke (at night).

Sept. 12th.—Little Creek.

Sept. 13th.—Rocky Mount (at night).

Sept. 14th-15th.—Republican.

Sept. 16th.—Long Branch.

Sept. 17th.—Charity.

Sept. 18th.—Union.

Sept. 19th.—Knob.

Sept. 20th.—Town Creek.

Sept. 21st.-22nd.—River View.

Sept. 23rd.—Martinsville (at night).

Sept. 24th.—North Fork.

Sept. 25th.—Camp Branch.

Sept. 26th.—Chapel.

Sept. 27th.—Bethel.

Sept. 28th.—Gills Creek.

Sept. 29th.—Roanoke.

Brethren will please arrange conveyance.

J. P. HELMS.

NOTICE

Will all the readers of the Landmark please help me to find those among you who may be suffering from Tuberculosis, or any lung infection?

Just give name and address, that I may send them a special letter and circular containing endorsements of Primitive Baptists.

(Elder) J. D. COCKRAM,
Stuart, Va.

Aug. 1st and 15th.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLDSCHOOL BAPTIST

VOL. XLII.

AUGUST 15, 1929

No. 19

SOLOMON CHOSE WISDOM.

In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.

And Solomon said, thou hast showed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness in heart: and thou hast kept for him this great kindness, that thou hast not refused to give him a son to sit on his throne, as it is this day. And now O Lord, my God, thou hast made thy servant king instead of David my father, and I am but a little child: I know not how to go out or to come in. And thy servant is in the midst of the people which thou hast chosen, a great people that cannot be numbered or counted for multitude. Give therefore thy servant an understanding heart, to judge thy people, that I may discern between good and bad: for who is able to judge this so great a people?

And the speech pleased the Lord, that Solomon had asked this thing.

And God said unto him, because thou hast asked this thing and has not asked for thyself long life; neither has asked riches for thyself, nor has asked the life of thine enemies; but has asked for thyself understanding to discern judgment; I have given thee a wise and understanding heart.

—1 Kings, 3:5-12.

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

OH HOW SWEET.

Oh, how sweet the blest assurance,
God has to his people given:
Who have been on life's dark ocean,
Long by stormy tempest driv'n;
Oh, how cheering to the weary
Comes the sweet assuring word,
Saying all things work together
For their good who love the Lord.

God reigns over all forever,
All the earth is in his hands;
Life and death and joy and sorrow,
All obey his high commands.
He will keep his people safely,
Ever be his name adored;
He makes all things work together
For their good who love the Lord.

Courage, then, press fearless on-
ward,
Still by faith in Jesus dwell;
Rest assured whate'er befall you,
With his blessing all is well.
Grace sufficient for his people
He hath promised in his word.
And all things do work together
For their good who love the Lord.

READING LANDMARK 40 YEARS.

Dear Editors and Publishers of
Zion's Landmark:

Yes, Zion's Landmark is a very appropriate name for your paper. I have been a reader of it for perhaps 40 years or more, through the kindness of old school Baptist friends. I have been a subscriber for it only a year or two. I can say

of a truth that the editors and publishers from my first knowledge of the paper were humble, peaceable, God fearing men, and I have the same opinion of those that edit and publish it at the present time.

I will enclose a good letter that I received from Eld. J. W. McClanahan, some time back. It is the truth well said. If you have room and desire, you may publish it. May God bless his people every where is my prayer for Jesus sake, Amen.

D. M. Vail,

28 Willard St.,
Binghampton, New York.

Elder D. M. Vail,
Dear Brother Vail:

I have before me a letter you had written to my brother George McClanahan at Elkins, West Va. He sent it to me in order that I might see that you still held me in memory, as you spoke of meeting with me at the Virginia corresponding meeting. I was truly glad that I got to see you there, as I had known of you for many years through the Signs of the Times. Now we are both getting to be old men. If I live till the 15th of next month April, I will be 79 years old. I was born the 15th of April, 1849. George was born the 20th of Aug. 1852, so we are not twins, but brothers in the flesh, and I hope brothers in the spirit. The mistake in our ages was made by the man that took our pictures and sent them to Elder Pittman. I am very feeble,

have leakage of the heart. Myself and wife are alone, have no help with us. The good Lord has been merciful to us that by tottering about our work we have been able to keep the wolf from the door for which we both feel thankful to the God of love and mercy. We are poor, but I hope rich in faith and heirs to that inheritance reserved in heaven for all the redeemed, blood washed family of God.

Brother Vail I never subscribed for the Primitive Baptist Inquirer, but it comes to me regularly, and I supposed that Elder J. M. Fenton had sent it to me as he paid us a visit once, and did some able preaching for us, and we loved him so much for the truth's sake. Now as you are well acquainted with brother A. T. Benson, please find out if he is expecting me to pay him for the paper. I find no fault with the doctrine in it but simply I am too poor, and hard up to take it and pay for it. Sister Beebe sends me the Signs free and so does Elder Hutchins send me the Lone Pilgrim free. The brethren from the different states send me something now and then, which helps to get our clothes. So please write me in regard to this matter. Our people are mostly poor yet they help some. My wife will be 79 the 2nd day of June if she lives till then.

Elder Vail here are a few of my feeble thoughts:

And other sheep I have which are not of this fold: them also I must bring and they shall hear my voice; and there shall be one fold and one shepherd. These are the words of Jesus Christ, John 10:16 referring to the elect of the Gentiles nation who were considered by the elect Jew, as not being clean, so at the ap-

pointed time of God, to reveal to the elect Jew, that he had a people among the Gentiles. Peter was given the spirit of prayer and went up upon the house top and he became very hungry, and fell into a trance, and saw heaven opened, and a certain vessel, (covenant) descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth. In this sheet were all manner of four-footed beasts, the creeping things and fowls of the air. God was moving in a mysterious way his wonders to perform. There came a voice to Peter saying, Rise, Peter, kill and eat. But Peter said, Not so Lord, for I have never eaten anything that is common or unclean. The voice spake unto him saying, What God hath cleansed, that call not thou common. We remember that Jesus had told Peter, when thou art converted strengthen thy brethren, so this was God's way of converting or convincing Peter that he (God) had a people of every nation, kindred, tongue and people, and what God had cleansed was not unclean. This elect Gentile sister, Solomon speaks of her when he said we (elect Jews) have a little sister and she hath no breast, what shall we do for our sister, in the day when she shall be spoken for, Solomon 8:8, being inspired he looked forward to the gospel day when Gentile believers under the appellation of sheep should be brought into the fold and there should be one fold and one shepherd, seven hundred and eighty-five years before the gospel day dawned, Hosea speaks of this sister. Then said the Lord unto me, go yet, love a woman beloved of her friend, yet an adul-

truss according to the love of the Lord toward the children of Israel, who look to other gods, and love flagons of wine. So I bought her to me for fifteen pieces of silver, and for an homer of barley, and an half homer of barley, Hosea 3:12. It seems that this prophecy was pointing to the elect Gentile sister or woman beloved of her friend, Jesus Christ, being the friend and lover of poor helpless sinners. Go yet, seems to me in the future, that this woman elect Gentile sister, who was equally embraced in the covenant of redemption with the elect Jew, and should be united by circumcision of the heart, hence a oneness brought about by the mighty operation of the holy spirit in both Jew and Gentile. When Peter heard Cornelius who was a Gentile, relate the dealings of the Lord with him, it was then a time of love that flowed from heart to heart. Peter when thou art converted, strengthen thy brethren. Oh how forcible these words of Jesus came to Peter, for he fully realized it was the work of holy spirit in the heart of this Gentile sinner. Cornelius tells Peter how the spirit should send for and where he directed his mind, to whom he (Peter) would be found. Immediately therefore I sent to thee, and thou hast well done that thou art come. Now therefore are we all here present before God to hear all things that are comanded thee of God. Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons. But in every nation he that feareth him, and worketh righteousness is accepted with him. So on this memorable occasion Peter and those that came with Peter witnessed the pour-

ing out the gift of the Holy Ghost upon these sheep.

Now we notice the God of all grace, loving kindness, and long suffering to usward not willing that any (of the elect) should perish. But all should come to repentence. All that the Father had given to his son, Jesus Christ in the annals of eternity. Surely God moves in a mysterious way his wonders to perform. We see the work of his hand, (Power) in the heart of Cornelius, a devout, God fearing Gentile sinner. Harmoniously the work of God's rich reigning grace was going on in the heart of both Peter and Cornelius, bringing the elect Gentile and the elect Jew into the one fold, of which Jesus Christ is the great Shepherd, and Bishop of their soul, now the called and qualified servants of God, are but underling shepherds to feed the flock (sheep) of God, which he has purchased with his own blood: Peter lovest thou me? Yea, Lord, thou knowest I love thee; feed my sheep, feed my lambs. Paul was a chosen vessel to preach the unsearchable riches of God's ever abounding grace to the chiefest of sinners. He declared it was a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners of whom I am chief. I will now say the glorious consolation to my aching bosom: is that the foundation of God standeth sure having this seal, the Lord knoweth them that are his. Then if I am his, he is mine. All thine are mine and I am glorified in them.

I hope you will cast the mantle of charity over my imperfections, considering that I am a poor, illiterate worm of the dust. With a hope when this mortal life shall cease

that my spirit may enter into the Paradise of God, to await the resurrection of this old aching body, which will be raised an immortal body, which is my humble hope.

Yes, I am the man you met near Leesburg, Va.

Farewell for this time.

Yours as ever,

J. W. McCLANAHAN

Poca, West Virginia.

A GOOD EXPERIENCE.

Mr. John Gold,
Wilson, N. C.

Dear Sir:

I am enclosing, what I consider a good experience, which I am sending for publication in Zion's Landmark so others may enjoy it.

Sincerely,

T. F. ADAMS.

Dear Bro. Floyd:

For many days I have been very much impressed to write you, but feeling so weak, unworthy and imperfect, I have continued to put it off from time to time, each day feeling more and more impressed to write until this morning I feel that I must comply with the impression, to relieve myself of this burden so I can get my mind on my daily work. So if the good Lord will enable me, I will in my weak way try to write.

When I was a small child I would have serious thoughts about death. I often awoke in the night crying, feeling I was lost. I desired most of my time to be alone. I felt that I was not fit to be in the presence of my brothers and sisters. I would sit as though I were sick and see them play in the yard, and they seemed to enjoy life so well, I would wonder why I could not enjoy life as other children did. Often when

we had returned from church, many of the neighbor children would gather in to see us on Sunday afternoons, but I felt so lonesome and desolate, I dreaded to see them come. They were no company to me and I did not feel to be fit to be with them. I would often wonder why I was so different from everybody else. I was always anxious to go to church every opportunity, but I did not want anyone to see me while there. I would look at the dear old Baptists and think they were the happiest people I ever saw. I felt they could see how very sinful I was.

As long ago as I can remember, my father was a subscriber to the Primitive Baptist. He would often read it to us at night. I became more and more interested in the experiences and I would slip the papers off and read them for myself and shed many tears. Oh, how I desired to be as good as those who wrote such good experiences. But I was such a cast down, wretched sinner. I would so often find myself begging the Lord for mercy, but I felt though that my feeble prayers were not heard.

One day when I was about fifteen years of age the family all went to dinner from work. I felt that I could never go in the presence of my dear parents, brothers, and sisters again, so when mother called us to dinner I went into a bed room and lay down instead of going to dinner. I was trying in my weak way to ask the Lord to have mercy on me, I felt so forsaken by everybody. My father finished eating his dinner and came by the door where I was, he asked me why I wanted to stay hid all the time, was I losing my mind? I could not

make him any answer, because I felt that he knew I was going crazy. That caused me many serious thoughts. I cried Oh, what shall I do? I felt to be a lost and ruined sinner before God and all I did seemed wrong. It seemed that my troubles for days, weeks and months after this were more than I could bear. At times my burdens were not as heavy as at others, then I could enjoy life some better, but I could never feel good as other people seemed to feel. In fact I felt to be an imposition on those with whom I was thrown.

Some over two years ago I had a great desire for a home with you people I so dearly love. I occasionally attended churches of other denominations, but none of them seemed dear to me like the Primitive Baptist. Oh, how I felt my unworthiness when in the presence of you good people.

My mother and father were not members, but I believed them to be christian people and although my love for the church was above everything else, yet I felt that mama and papa both had no confidence in me. So I went day after day, night after night begging the Lord for more evidence of a hope. One day while trying to work, my mind was directed to a desolate looking place in the woods some distance from the house, so I went to the place to beg for more evidence. While there these words came to me so plain: "We know we have passed from death unto life, because we love the brethren." That gave me some relief for a while. I went back to my work meditating over my condition and wondering if I loved the brethren in the right way.

I went on in this condition for some time. I desired a few days before the first Saturday and Sunday in March that I might be enabled to lay it all aside and not go to church any more. I felt that I was deceiving the people of the church, because I could not see how any one could have any confidence in me, everything I did looked so sinful. But the impression was so strong to go, I felt that I must obey. I had an opportunity to go to Fellowship, but my mind was directed to Angier. I begged and prayed of the good Lord that if it were right for me to go that day that an opportunity be provided for me to go to Angier. So on Saturday morning one of our good neighbors sent me word to get ready they wanted to take me to Fellowship and back to Angier that afternoon. Fearing they were going just to accommodate me I at first refused to go. But condemnation set in on me and I was at once made willing to say I would go. But after I dressed and was on my way to my neighbor's home I decided to turn and go back. But when I started I found I could not go back, so I began to try to pray that if it were right for me to go that it might be made known to me by you closing the meeting at Angier with hymn No. 200. During the service and conference I trembled so I could not hold myself still. At the opening of conference hymn No.200 was selected, but for some reason only two verses were sung, but on closing you asked that it be finished. Something said to me, "you have waited long enough, your prayer is answered." I arose to leave the house, but the next thing I knew you had my hand and was

talking to me. I was in such a condition I could not tell much as I had desired to. For this reason, I could not see how the church could receive me, but a home with you people and to be baptised was my greatest desire, above everything else.

Brother Floyd, I have written much more than I thought to write when I started. Remember me to each member of your family and pray for me that I may never cause the church any trouble. Please write me if you have a mind. I remain,

Your unworthy sister in Christ, I hope,

LULA STRICKLAND,
Angier, N. C.

APPRECIATE YOUR KIND WORDS.

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

Dear Friend:

If you will pardon my intruding on your valuable time I feel like I would like to write you a few lines of praise and encouragement in the good you are doing in keeping up the publication of dear old Landmark. I am not now a subscriber to the Landmark, but have been with the exception of possibly 10 or 15 years, a reader of it ever since I could read. My father, Elder William Lundy, was a subscriber for the Landmark as far back as I can remember. I am 67 years old. I used to read the paper to my invalid mother when I was just a little girl. I took it myself a good many years after father died. Had to discontinue on account of poor health. I surely do feel proud and thankful you carried on your dear father's work, when the blessed

Lord called him from this sinful world to enter into the joys of the Lord. Many miles have your father and mine traveled together to preach the unsearchable riches of our Lord Jesus Christ, but now they rest from their labor, and their works do follow after them. I was born and raised in Carroll County, Virginia. Your dear father has been at our house many a time and preached for my poor old afflicted mother who was an invalid for most 22 years. And now dear old brother Lester is gone. I heard him preach when he was just a boy in the ministry. Oh it's so sad to see the dear old faithful soldiers passing out. It seems so many of the younger ones have so many new fangled ideas. But the dear Lord knows best. He works all things after the council of his own will and none dare say why or what doest thou Jehovah. He will never leave himself without a witness. I still read the Landmark. Old sister Mary A. Morgan, Drumright, Okla. takes it. She sends it to us to read. We take the Lone Pilgrim. Sister Edwards takes the Signs of the Times. We exchange papers. The dear old papers are all the preaching we get to hear. So you see we are in a desert land in regard to preaching, but the dear Lord is able to send us a crumb from the Master's table when it is his will and I feel he does, unworthy as I feel to be. I don't feel worthy of the least of his blessings. I have been blessed with a name among the dear old Primitive Baptists 46 years, and if they could see me as I see myself they could not keep my name on their church books.

Now, Mr. Gold, if you will pardon me for intruding on your valu-

able time, and excuse pencil writing I will bring this worthless scribbling to a close. I felt impressed to write you, so do with it as you think best, all will be well with me. Again I wish to encourage you in the good work. May the Lord bless you both naturally and spiritually if it be his will. Please cast the mantle of charity over this. My health is bad, my mind is bad. I feel my time on earth is short and oh dear Lord am I prepared to meet thee in peace. If not asking too much, remember me at a throne of grace. I feel I need the prayers of all the dear little ones.

A sinner saved by grace if saved at all.

MRS. P. W. SUMNER,
Burden, Kansas.

REMARKABLE STRENGTH.

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

Dear Brother Gold:

Your letter, by the P. D. Gold Publishing Co., came while I was visiting friends down in southeast Kansas, and I did not receive it until yesterday. The five copies of *Zion's Landmark* came in my absence, too. In reply I will say that I will do the best I can for the *Landmark*; but will explain to you my situation in a general way.

I am only temporarily located here in Garden City. I make my home here with a daughter whose family are newspaper people, who have sold their plant here, and will locate somewhere else in Kansas in the near future. My wife died four years ago and at that time I retired from practice of law at Toronto, Kansas, and quit trying to serve *Ray* of my churches regularly, being then 84 years old, and am now in

my 91st year, but I feel that I am still in possession of all my mental faculties and am busily engaged in writing my autobiography, which covers a personal recollection of 85 years. I am also writing articles and sermons for my church magazines.

There are no Primitive Baptists in or near Garden City. My home church is at Iola, Kansas, 340 miles from here in eastern Kansas. I visit churches in western Kansas and eastern Colorado. I expect to visit a church at Lamar, in eastern Colorado in August, and will distribute the *Landmarks* there, recommend it, and may secure some subscribers. I like your magazine very much. I consider it sound in every particular. It has two very able editors, and is a good newspaper for church news, and publishes many very interesting letters.

Since retiring from the practice of law, I have no stenographer, and am writing letters, etc., in my own hand. Please pardon this long letter.

I am your humble servant in hope,

F. M. SUTTON.
907-4th St., Garden City, Kansas.

Remarks.

Elder Sutton is truly a remarkable man for his advanced age. His penmanship is very clear and legible, and the printers say they can read it much better than my writing. May he have a great many more years to serve the Master, and we appreciate his interest in the *Landmark*.

J. D. GOLD.

HELP FOR ELDER TOPPING

Mr. J. D. Gold:

I am sending you one dollar for Eld. D. W. Topping. I've been impressed to do this ever since I learned of his awful illness, cancer, and now his son is hurt, his trouble is more severe. I wish I could do more. I feel that Bro. Topping is my brother in spirit and if I had a brother in the flesh in this condition how readily would I help him all I could. You will please let me know through the Landmark if you get this. Will close by telling you that I was blessed again to attend my old home church Saturday and Sunday.

Your same unworthy friend,
SUSAN HIGGINS.

Maysville, N. C.

Have forwarded above to Elder Topping.—J. D. Gold.

FEEDS HIS HUNGRY SOUL.

Mr. J. D. Gold,

Wilson, N. C.

Dear Mr. Gold:

I have just received Zion's Landmark of Feb. 15, and read the wonderful letter written by the Editor. I think it one of the best I have ever read.

I feel as if I would like to say a few words in regard to it.

I believe in election and predestination, the doctrine is good enough for me. When I read it I felt like it was all written for me, because it filled my poor hungry soul with heavenly bread. I hope the ministers will always preach the doctrine of grace, because that is what we are looking forward to. Anything is good enough to live by, is good enough to preach. Paul says I am not ashamed of the gospel of Christ, for it is the power of God,

unto salvation to every one that believeth.—Rom. 1-16.

I believe all of God's children believe the doctrine of election and predestination is not in vain because some hungry soul is feasting on the heavenly bread.

MRS. C. W. ADAMS.
Phoenix, Arizona.

HIS ASSISTANCE APPRECIATED.

Mr. Jno. D. Gold,

Wilson, N. C.

Dear Mr. Gold:

I received the sample copies of the Landmark you sent me. I was away from home for a few weeks when they came, but I have distributed them.

I have obtained one subscriber and will try to get more soon.

Please send the Landmark to Mr. G. H. Brown, Blairs, Va.

With all best wishes,

Respectfully,

J. E. HERNDON.

TAKING LANDMARK 50 YEARS.

Mr. Gold:

Enclosed you will find a Post Office Money Order for \$2.00 for the Landmark as my subscription is about out and I certainly don't want to miss a single copy, as I have been taking the Landmark near 50 years and hope to be blessed to read its sweet lines as long as I live on this earth. It is so much comfort to me in my lonely hours.

Respectfully yours,

MRS. GEORGIA A. DUNN,
Greenville, N. C. R. 1,
Care R. W. Vainright.

Ponder the path of thy feet, and let all thy ways be established.—Prov. 4:26

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.

VOL. LXII.

No. 19

Entered at the postoffice at Wilson
as second class matter

WILSON, N. C., AUGUST 15, 1929

EXCERPTS FROM WRITINGS OF ELDER LEMUEL POTTER.

Elder Potter said he felt an aversion to writing an account of his life and labors, "because, as a rule, if a man writes about his own life and labors he leaves out about half of it; he is apt to crowd into the work all his virtues and leave out his vices. The bias of a man in his own favor is such as to disqualify him from giving a fair, impartial history of his own life department. Whenever there is a question to settle between him and others, and he is to be the tribunal before which the question is tried, he is certain to gain the decision in his favor."

Conviction:

"About the year 1863 (at age 22), I was permitted to have a full view of my own poor wicked heart, and O how miserable! I need not look around now for a man with a heart full of evil and vain imaginations, for if there is not another heart in the world that answered

the description given in the Bible, mine did. The very throbbings of my own heart seemed to speak the terror of the law to a poor sinner like I was.

I tried to rid myself of the impression that I was the greatest sinner in the world, but all seemed in vain. I tried, under these impressions to ask the Lord for mercy, but it looked so much like solemn mockery for one so vile, who had nothing good to present to the Lord, that; at times I was almost afraid to call on His name."

"I often walked about alone trying to ask the Lord for mercy. It seemed that my time in the world was now going to close, and I must die and be lost. Oh it is more than I can describe. What anguish of soul. I would beg "Lord be merciful, if I am lost it is just, and if saved, it is a poor guilty sinner saved by grace."

Relief came.

"It seemed now that I stood in one place and was trembling like a leaf, trying to ask God for mercy, and had almost given up in despair, when suddenly there was a change came over me that brought a peace that I am not able to describe. I felt like praising the Lord for His grace in the salvation of a lost and justly condemned sinner.

My troubles were gone, and I thought I would not be troubled again, but, O, how mistaken; I have seen much trouble since then, and often think that my life is so imperfect, and bears so few marks of a christian, that I often doubt the reality of my knowledge of the Lord."

Joins the Church.

In October 1863, I united with the church, and have been trying to

live in the service of the Lord. The fellowship of the brethren is worth more to me than all the friendships of the world."

31 years later, he writes, "I thought when I first joined the Church that as I grew older, I would become more devoted in my feelings toward religious matters, and become more reconciled to the will of the Lord; but, "I am still a poor sinner and do not deserve saving, yet God's mercy and grace is sufficient, so I still have hope."

"When I joined the church, I felt like I was the least one of the family and I still feel that if there is any one place in the church more suitable for me than another, it must be at the feet of the brethren; for I know that I am, at best, a poor, imperfect, needy and unworthy sinner. I am as dependent on God for His grace and mercy in my salvation, as the new-born child is on its mother for care, sustenance and protection. I feel like adopting the language of the great apostle to the Gentiles: "It is by the grace of God that I am what I am."

Feels called to preach.

"After I joined the church, I felt for a time that I had done my duty so far; but it was not long before I began to be impressed with the thought of preaching the gospel. There were many reasons, I thought why it could not be enjoined on me to preach. It must be a delusion, I was poor, and had all the responsibilities of a family, I was ignorant and inexperienced so far as the world was concerned. I do not think I had ever been more than 30 to 40 miles from home in my life (having been raised on a farm in a new and undeveloped country in southern Illinois.)

"For a time I kept my impressions to preach to myself, often wandering about alone, would find myself fancying, that I was in the presence of a congregation, preach to them. Often in my meditations, a text of scripture would come into my mind and I would find myself preaching to myself on the text, then I would feel mean and ashamed. I tried to get rid of the impression and of the practice; but finally became so absorbed that I preferred to wander about, and rove the fields and woods alone, rather than be in the best company I had in the world."

Goes to church and finds no preacher.

The pastor not being present Deacon Cox presides and calls on the young brother Potter to lead in prayer. After the prayer, "I felt that I would like to talk a little while and asked if there was any objection to my doing so. Mr. Cox answered, "If you have anything to say, just say on." The result was Elder Potter was asked to say on and on until life was spent in the service and he says as a matter of advice to the churches, "If you have a young gift in the ministry, treat him kindly. He is like a tender plant, easily discouraged. If the Lord calls a man to preach among you, it is for your good and you should treat him as being a gift from God."

Baptist customs.

The life and labors of Elder Potter carried him into many sections and into many states, and in thus going among our people, he learned that Baptists have different customs and usages in different sections, and he sums up his relation of different customs and practices by saying, "A practice of some custom is not

essential to soundness, neither is the omission of the same essential to soundness. A minister would be in poor business, if everywhere he goes, he objects to and fights every new practice he comes across." "Whenever a man invents a system of either doctrine or practice that will not work in harmony with the Bible, that system is wrong."

Elder Potter, like all those of his day, has long since gone to the land from which no traveller hath returned; but he concluded his writings as to his life and labors, by saying. "And now may we all be able to come to Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to the innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of All, and to the spirits of just men made perfect, and to Jesus the mediator, and to the blood of sprinkling that speaketh better things than Abel."

Elder Potter like all others, was not perfect, he had his enemies, and met with opposition here and there all along the way; but his relation of his experience in his conviction, conversion, call to the ministry and of his conflicts and trials as a minister has given me to feel that his God is my God, and that the same God must have led him that leads all the humble servants of God, therefore I have taken the liberty to quote from his writings believing that a careful reading of the same will comfort others as it has comforted me.

Submitted in love,

O. J. DENNY.

**"NOW MAKE US A KING TO
JUDGE US LIKE ALL THE
NATIONS."**

(1 Sam. 8:5.)

Reading this request today, and noting that it did not please the prophet of the Lord, his prayer to God to know his mind; for he saw that they desired the honor of the world more than the blessings of Israel's king. In answer the Lord advised him to permit their request, not by way of approving, but for their ingratitude. Then they had kings until God overturned this rule by sending a Lord of life and glory, Zion's King, whose reign is spiritual, not literal as were the kings under the law dispensation. If there were no analogy or points of resemblance between the two kingdoms, there could be no spiritual benefit or experimental knowledge from the things written; and the things of our times might appear as fanciful and uncertain and of little moment without the experience of the children under the kings. Sacred history, as well as profane, in the course of time in many features, repeats itself. Who is there among us that cannot see that Zion's sky is overmuch shadowed by fleshly matters and from worldly opinions? When so led there is but little difference in the service of the people of God in the two dispensations. Apparently there are teachers in the ranks of the church that fain to be "the holy people, the redeemed of the Lord," who do not "speak as the oracles of God" but are ready to put "bars" against churches and servants that do not say and do as they would standardize; and thus virtually say, "Stand by thyself, come not near me; for I am holier than thou," presuming by

their demeanor that the Lord is on their side, not heeding the question of Moses: "Who is on the Lord's side?" Assuredly, the church is taught of God, and with this fact, because some servants may give a different construction of the same doctrine and knowing the imperfections of men, without any long suffering in doctrine, or brotherly forbearance and labor of love will often non-fellowship a great body of good humble brethren because of one member. Is this right? It is reported that some of our beloved preachers have refused to preach with true humble servants of the Lord, and who were held in high esteem by the churches; for the cause, that they had preached, or received some one that had erred in some way from the order of the church in doctrine or manner. Perhaps no viler characters could be found in any church of the Primitive Baptist today than were in the Apostolic Churches. Did you ever hear of a church or an apostle non-fellowshipping a church or any of its good members because of the evil one? Yet gospel labor was duly administered, not to destroy but to heal. Such is rarely done now before a declaration of non-fellowship is made. It is a fact that Judas was one of the apostles, "and had obtained part of this ministry." When did Christ or the eleven apostles even claim that his work was not authentic? Doubtless he baptized and affiliated in many things in the gospel kingdom. Is it possible there are any brethren so pure and clear of wrongs that they would have censured the acts of the apostles if those things had occurred in our times? Perhaps not. But to be consistent

with the present day procedure, it might have been done. Some thirty years ago a gospel preacher is said to have committed wrongs in some church or churches of south Georgia. But by some hook, or crook, after a death sentence, he obtained a letter of dismission from his church, and united with a church of the same faith and order in an association some distance away. His former association of churches, and her correspondence of four or five associations, declared non fellowship for him, and all that would fellowship him or preach with him. These resolutions were held sacred with these associations for some 25 years. They saw their mistake in non-fellowshipping gospel churches and Elders who knew nothing of their local trouble. But the ban has not been lifted from the preacher. Unforgiveness and intolerance are the spirit and lust of carnal nature; but how a Christian with an unforgiving and an intolerant spirit in his heart can pray or praise God is a wonder; but for such to dwell in the church of God seems to be the limit. Still I am not able to say such a thing would be impossible.

I have believed for some time that seeming doctrinal differences among our people are more in expression than in sentiment; and if our churches and teachers would strive to use the form of sound speech in doctrine, and apostolic order in practice, as they try to see how far apart they can speak and act by magnifying their seeming differences, the church of God would be, as we believe it will be in the latter days, when the redeemed of the Lord in every nation shall come to it as the light of the world,

as the city of God that cannot be hid, having washed each other's feet, possessing a spirit like unto Caleb, who followed the Lord fully. Then the church will have forgotten her petty differences, and be ready to take refuge under the wings of Him who hath purged his people from all sin, and raised them to eternal glory.

In conclusion may I say, I feel to hope and believe that God led me into the gospel ministry more than forty-one years ago. I wish to praise his holy name that it has never been in my heart a spirit to declare non-fellowship against any one in the church that I believed to be an humble child of God, or to say I will not fellowship one of God's anointed servants, or refuse to serve with him if it fell to my lot to do so.

May the dear Lord grant to his church and people all needed grace in his love and mercy.

M. L. GILBERT.

A GOOD SUGGESTION.

Among the very last of Elder Lester's writings was a suggestion that the editors and contributors to the columns of the Landmark write their experiences. A good suggestion. The things which we have seen, heard and handled of the word of life give us fellowship for each other. While the especial way one has been led may differ from others yet the same great and awful truth of man's sin and just condemnation, and the blessedness of God's salvation is taught by the spirit of God in the heart of each heaven born soul. Though a great sinner, I have for a number of years had some reasons to hope that God for Christ's sake has pardoned my

sins and justified me by the blood of Christ, and the reason for this hope is the main thought in what I now feel impressed to write. I am the son of John T. and Penelope (Ross) Rowe, and was born in the eastern end of Beaufort Co., in the eastern end of the state of N. C. My parents were both members of the Primitive Baptist Church before I was born. So from my very first recollection I have known this people, as the home of my parents was a frequent stopping place for the preachers and others of the church. My father was a deacon and my mother was a wife fitted for one who used the office of a deacon. I feel that she was indeed a mother in Israel. But their faith in Christ and standing in the Church did not and could not bring their son to the knowledge of the truth as it is in Jesus. I believed my parents were good people and that what they said was true. They loved the truth both naturally and spiritually and they hated lies, and they endeavored to impress upon their son the importance of truth in every day life, and with all of my faults and failings I can say in truth to this day that their teachings so impressed my mind that I never could make a false statement, even in the way of jesting and not feel guilty.

While from my earliest recollection I would say that I believed the Primitive Baptist was the true church. Yet I found after awhile that I didn't believe all they preached, especially was the doctrine of election objectionable to me. Of this I may speak again later. I was not seriously concerned about these matters but enjoyed the things that other young folks in my circle enjoyed, especially dancing. But I

am glad to say today that I have always led a moral life and I give God the praise for this. Many times as I look back over my past life and call to mind certain circumstances with which I have been surrounded, I say surely the Lord was in the place and I knew it not. Surely I was no better than others, neither do I feel that I was more cowardly than the average youth. So the only reason I can give for not doing all that others did is the restraining hand of God. I went on enjoying the things of the world, saying when the question came up that I believed the Old Baptist was the church of Christ. Yet I could leave my parent's home with a number of their brethren and sisters in it and go off to a dancing party and enjoy it more than I enjoyed them. But when about seventeen years of age the fact that I was a sinner in the sight of God began to impress itself on my mind in a way that disturbed my peace. This grew more and more burdensome until I could not take the pleasure in the way I had formerly gone. Finally I determined to make a desperate effort to throw off this burden and to enjoy myself as heretofore. So another young man and myself prevailed on my uncle's wife who was his aunt, to allow us to have a dancing party in her home, but she did it with the understanding that we should stop when she said so. I took two ladies, my first cousins, to the party with me, hoping for a good time as I had had in the past. I had charge of the proceedings and put on the best front I could. I went through two sets, and when about half through the third my sense of guilt before God was so heavy that I could not go

further and having no excuse to offer my young comrades I went to my aunt and asked her to say stop the party, and we being under obligation to stop when she said so gave me an excuse. So I took my cousins (who were very much disappointed) and left for home, a miserable mortal indeed. This trouble continued until one night I suppose I was asleep but I saw Jesus on the earth to judge all men, and I found myself among those who were lost, and the agony is beyond expression. An aunt said to my brother John, who was a young preacher at the time, Do you think Joshua will be lost? He answered, Yes. And with this I woke up, and O such distress and fear as only those who feel it can know. I went to the woods as soon as I could get there and tried to beg the Lord for mercy that I knew I did not deserve. Now I saw my just condemnation and my helplessness before God and from that day to this have been a firm believer in the doctrine of God's electing love. I labored under this sense of guilt and condemnation without a ray of hope for about three months, and while in the depths of contrition, in a vision one whom I felt was Jesus, came to me and said, I will go with you. This took away my fear, but did not give me the joy I longed for. I was no more afraid of hell but feared because I did not fear, and tried hard to get my burden again. So that if possible I might know how it went, but no I could not. I went on in this condition until the latter part of May, 1876. On the second Sunday in May I went with my brother to his appointment and as we rode home I told him my feelings, how I was afraid because I could

not fear as before, and that I tried to get my burden back and could not. He simply answered, "You are trying to find where Moses was buried." I did not know what that meant and so got no comfort from it. On the next day, myself and two brothers were working on our father's farm. I was troubled as usual about my condition. I judge it was about four or five o'clock in the afternoon very suddenly there came over me and in me such a feeling of rest and peace that I stood and clapped my hands for joy. From where I stood to the Primitive Baptist meeting house I suppose was about two miles and the most of that distance was woods and yet in some way I saw it. Not the exterior but the interior with the members in their accustomed places, and I loved them as I never had before, and wanted to be with them. It was near three weeks to their next meeting day and I felt that I would offer to them then for I was full of hope then until on Tuesday before the meeting on Saturday I began to have questions arise in my mind. After eating my dinner that day I lay down and must have fallen asleep, but was awakened with these words sounding in my soul, "Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength." (Isaiah) I did not know then that they were in the Bible, but they gave me strength and renewed hope and I went on very well until Saturday morning. I was very much burdened and perplexed as to what I should do. Eld. John S. Brinson was at our home and we walked out to meeting as it was nearby. He was carrying some books and as I felt I wanted to do something for him I

asked him to let me carry his books. He gave them to me without a word. I do not know about the preaching that day but I do remember that when it was over I went to the woods alone and tried to ask him who doeth all things well to direct me. I returned to the house and when they gave an invitation to such as desired to be with them to come forward, ere I was aware I was among them asking a home with them. I did not tell them much but they received me and asked me who I wanted to baptize me. I told them that was with the church, and as Elder Bryan Whitford was at that time the pastor of the church it was decided he should do it, which I feel was right. In the morning as I was preparing to go to the water my mother came to inquire if I had all I needed. This made me feel so unworthy. I went to the water under a cloud. But when Elder Whitford raised me out of the water my burden was gone, and it was one of the most glorious days of my life, peace within and peace without, and with what joy and comfort I listened to preaching of three sermons that day my pen and tongue fail to express.

JOSHUA T. ROWE.

(To be continued)

CIRCULAR LETTER.

To the Ministers, Messengers and Brethren, composing The Lower Country Line Primitive Baptist Association.

Dear Brethren: Being chosen at our last annual session to write a Circular Letter, I shall attempt, hoping that the God of all grace may direct my heart and hand that I may write something to comfort God's people.

I call attention to the 13th chapter of 1st Cor. 13th verse, "And now abideth faith, hope, charity, these three; but the greatest of these is charity."

Charity I feel is a fruit of the spirit and the effect of grace and therefore abideth. It is the gift of God and one of the gifts that is without repentance; it is the work

of God and an operation of his spirit.

It is this grace by which the inner man sees Christ; receives him; loves him; believes in him and in him finds joy and comfort when obeying his commandments, and ever walking in his footprints, and by that spirit is led into that hope that falleth not.

Charity is that grace by which we wait for things promised, and rejoice in hope of glory, and that happiness that is promised to all who love him.

Charity dedicates to him our love and soul and makes us willing and obedient in the day of his power and call. We who have true faith and charity in our hearts shall die in it, and we who have a good hope in Christ through grace, shall live after death.

Christ prayed to the Father that "our faith fail not." So it is that in him and by and through him is our whole faith, and hope of a better world and a life eternal with our God. He is the solid and steadfast anchor of our souls and nothing may separate Christ and his elect children whom the Father has given him; whom he cleansed from sin by his own blood shed for them.

And these will be present without spot or wrinkle before God in the glory world. May we all be enabled to adorn the profession we have made by an orderly walk and a godly conversation, ever looking unto Jesus the author and finisher of our faith.

Submitted in love,

L. J. CHANDLER,

Rougemon, N. C.

The above was unanimously approved by the Lower Country Line Association, recently held with the Church in Durham, July 22nd., and at the suggestion of Elder J. T. Rowe (associate editor of Zion's Landmark) ordered sent to said paper, with request that they publish same.

J. H. GOOCH, Association Clerk,
Stem, N. C.

ELDER DOC. JONES.

Please publish the following appointments for Elder Doc. Jones.

- Salisbury church at night, Aug. 15th.
- No Creek church at night, August 16th.
- Pine Church at night August 17th.
- Lexington church at night, August 17th.
- Lexington church at night, August 18th.
- Abbot's Creek Church at night, August 19th.
- Banker Hill Church at night, August 20th.
- High Point church at night, August 21st.
- Tom's Creek church at night, August 22nd.
- Pierce's Chapel church at night August 23rd.
- Thence to the Abbot's Creek Association.

ELDER H. S. WILLIAMS.

NOTICE

Will all the readers of the Landmark please help me to find those among you who may be suffering from Tuberculosis, or any lung infection?

Just give name and address, that I may send them a special letter and circular containing endorsements of Primitive Baptists.

(Elder) J. D. COCKRAM,
Stuart, Va.

APPOINTMENTS FOR ELDER HARDY.

Please publish the following appointments for me and oblige.

Wednesday, September 25th, Mewborns.
Thursday, September 26th, Meadow, thence to the Contentnea Union at A-trey's Creek.

Monday night, Sept. 30th, Elm City.
Tuesday, Oct. 1st., Mill Branch.
Wednesday, 2nd, Sandy Grove, thence to Kehukee Association at the Falls.
Tuesday, Oct. 8th, Lawrences.
Wednesday, Oct. 9th, Kebukee.
Thursday, Oct. 10th, Connoho.
Thursday night, 10th, Robersonville, thence to Contentnea Association.

Thence to the Va. Corresponding Meeting and Salisbury Association.

Wife will be with me and will be dependent for conveyance. Will some one meet us at LaGrange, Sept. 24th.

Yours,

L. H. HARDY.

Atlantic, N. C.

P. S.—I shall be glad to take subscriptions for this paper as I go.

RESOLUTIONS OF RESPECT.

In memory of our brother, W. A. Furlough, who departed this life on June 13, 1929. He was 74 years old, and joined the church at Concord, August, 1918.

Resolved, first to bow in humble submission to that God who is able to give and able to take away. Bless His Name.

Resolved, second, that we bow in humble prayer to the God he professed to worship, in behalf of his two girls he left behind, without mother or father, that our God may keep them in the right way. The girls are by his second wife.

Resolved, third, that the church has lost a faithful member, always filling his seat when able to go.

Resolved, fourth, that a copy of these resolutions be spread on our church book.

Written by order of the church at Concord.

A. W. AMBROSE, C. C.

STAUNTON RIVER UNION.

Staunton River Union meeting will be held with the church at Banister Springs beginning on Saturday before the fifth Sunday in September about 1½ miles northeast of Dry Fork. Bus line going by from Danville to Chatham church right on highway. We extend a cordial invitation to all orderly Baptists.

W. J. OAKES, Union Clerk.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LVII

SEPTEMBER 1, 1924

No. 20

Mrs. Effie H. Gillespie

15 May 24

DIVINE PROTECTION

A Sovereign Protector I have
Unseen, yet forever at hand:
Unchangeably faithful to save,
Almighty to rule and command;
He smiles and my comfort abound:
His grace as the dew descends:
And wall of salvation surrounds
The souls he delights to defend.

(Goolsby)

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

Associate Editors

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

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

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

\$2.00 PER YEAR

The Purpose of Landmark

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

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

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

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

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

NOTICE!

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

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

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

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

HOW STRANGE IS THE COURSE THAT A CHRISTIAN MUST STEER?

Several months ago these words came forcibly into my mind. At that time I did not know they were in any book, but later found them to be the first line of a hymn which I remember never to have heard sung, or even having read the words.

Let us quote some of the words, which seem to me to be so true.

"How strange is the course that a Christian must steer;

How perplexed is the path he must tread!

The hope of his happiness rises from fear,

And his life he receives from the dead."

"His fairest pretensions must wholly be waived,

And his best resolutions be crossed;

Nor can he expect to be perfectly saved,

'Till he finds himself utterly lost."

Sometimes grave doubts assail me as to whether or not I really know anything concerning the life of a Christian. The thought comes to me that perhaps I have learned just a little by hearing preaching all of my life, by listening to others talk, and by reading and studying, but after all, I really and truly

know nothing experimentally about it. There are many, many things I am in doubt about, but there is one I do know, and that is, I can say with Job, "Behold, I am vile." I'm satisfied the knowledge of that came not from reading and studying, but by passing thru a strange experience.

It surely seems to be a fixed thing, that the people of God should have trials, but the consoling words of one of the writers are, "Beloved, think it not strange concerning the fiery trial, which is to try you, as though some strange thing happened unto you. But rejoice, inasmuch as ye are partakers of Christ's sufferings."

Don't we often think it strange, while undergoing the conflicts and really wonder if we are, indeed, partakers of the sufferings of Christ? The road is often dark and we can see no possible way of escape, but the words come sweetly to us, "This is the way, walk ye in it."

Although I may be entirely mistaken concerning "The course that a Christian must steer", yet there arises serious thoughts in my mind, and I long so much to be a true follower of the Lord Jesus. At times there seems to be a hungering and thirsting after His righteousness, for I have none of my own. Truly I can say,

"Nothing in my hand I bring!

Simply to thy cross I cling;

Naked, come to thee for dress;

Helpless, look to thee for grace;
Black, I to the fountain fly;

Wash me, Saviour, or I die!"

We sometimes learn valuable lessons by contrasting one thing with another, and perhaps it will not be amiss to relate an experience of mine.

One night while sitting alone, gazing into the fire burning in the grate, my mind was deeply exercised about the beautiful light which emanated from the black lumps of coal. I was lost in wonder and amazement, that anything so beautiful should proceed from such black objects. Suddenly, these precious words were given me, "For God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."

How do we learn anything about the light, which is none other than Jesus? Isn't it by having our eyes turned inward and beholding how black we are? It is indeed astounding when one is made to view the contrast between himself, the chiefest of sinners, and the immaculate Lamb of God.

Sometime ago I heard one of our highly esteemed ministers make this remark, "It is the greatest blessing when all the demons are turned loose upon one." Perhaps that may sound strange, but I believe there are some of God's dear children who know something of the very "gates of hell" being opened, and the demons turned loose upon them. But like Daniel, who was cast into the den of lions, they come forth unharmed. And like the three Hebrews, they are given faith to say, "Our God whom we

serve is able to deliver us from the burning, fiery furnace." Although the furnace is heated "one seven times more than it was wont to be heated," they escape without "an hair of their head singed, nor the smell of fire on them."

Such things are marvelous in our eyes, nevertheless, they are true. After one is brought safely through such trying ordeals, I believe he or she can truly sing "Amazing Grace how sweet the sound, that saved a wretch like me."

Don't we feel assured that the ones in the fiery furnace were absolutely powerless to help themselves, and nothing less than the grace of God did help them? It is surely "By grace ye are saved."

Recently I have meditated upon this scripture, "God is our refuge and strength, a very present help in trouble." How are we made to know the full meaning of these words? Isn't it by being brought to our "wit's end," and made to realize we have no strength of our own? And made to cry out from the very depths of our souls.

"Other refuge have I none;

Hangs my helpless soul on thee;
Leave, ah, leave me not alone;

Still support and comfort me."

Quite often it comes sweetly to my mind, a remark which Brother Shaw made to me one day while watching a most wonderful sunset. Turning to me, he said, "May your life have just enough clouds to make the sunset beautiful." Don't we know that the clouds really do make the sunset more beautiful? And it is even so with the clouds which come into our lives.

To those whose lives are strewn with clouds, may we not say with

the poet,
 "Be still sad heart,
 And cease repining,
 Behind the clouds,
 The sun is still shining.
 Into each life
 Some rain must fall,
 Thy fate is

The common fate of all."

Just as I was ready to begin writing something seemed to whisper to me that it was useless, for it would not be worth anything. It was true some few of the brethren and sisters had encouraged me concerning the other articles which I had written, but this would be meaningless.

Perhaps that is all true, I don't know. I have only done as I felt impressed.

LIZZIE F. ANDERSON.

705 W. Kenan St.
 Wilson, N. C.

REMEMBRANCES

During the first few months after it pleased God to call me by His grace and revealed His Son in me I was much drawn to the words of the hymns that my father used to sing about our home. My father had a sweet and pleasing voice and would begin singing about as soon as he was out of bed, as he walked about or was occupied with this or that in our home. Now, I had heard this singing from my earliest recollections, and frequently joined in singing with him, and thus became familiar with the words and tunes that he sang, and the hymns and tunes abide with me to this day. But until the time that God gave me, a poor sinner, hope in the dear Saviour the words of these hymns were meaningless to me. I had no

thought, no interest in them. But O when my heart was persuaded, and my heart was saying, "My beloved is mine, and I am His," I mused upon the words and how sacredly wonderful was the doctrine and experience declared in these precious hymns.

One of these hymns came into my thoughts a little while ago, all sacred, and stirring up recollections of these early days of my hope in Christ.

"Come saints, and sing in sweet accord;

With solemn pleasure tell,
 The covenant made with David's Lord,

In all things ordered well.

This covenant stood ere time began,

That God with man might dwell;

Eternal wisdom drew the plan,

In all things ordered well.

This covenant, O believer stands,

Thy rising fears to quell;

Sealed by the Surety's bleeding hands,

In all things ordered well.

'Twas made with Jesus, for His bride,

Before the sinner fell;

'Twas signed and sealed, and ratified,

In all things ordered well.

When rolling worlds depart on fire,
 And thousands sink to hell,

This covenant shall the saints admire,

In all things ordered well.

In glory, soon, with Christ their King

His saints shall surely dwell,

And this blest covenant ever sing,

In all things ordered well."

I was blest with many, many meditations upon the everlasting covenant of grace, and it was sa-

credly wonderful to my soul to ponder over this, that my salvation was in our Covenant Head, our Lord Jesus Christ, and that it was all of Jehovah's purpose and grace given us in Christ before the world began. 2 Tim. 1-9, and here in this covenant ordered in all things and sure. I also could say "This is all my salvation and all my desire." 2 Sam. 23-4.

O, have you considered God's covenant of immutable grace? Here, if we are led therein we are in other realms than fleshly religionists know. This is the delightful some land, Mal. 3-12, where loving kindness, tender mercy, exceeding riches of grace are experienced in Jehovah's kindness toward us through Christ Jesus. Here forgiveness, reconciliation, justification, salvation and God's everlasting love are tasted and known.

"Christ is all and in all."

"Jesus is all I wish or want,
For Him I sigh, for Him I pant,
Let others after earth aspire,
Christ is the treasure I desire."

FREDERICK W. KEENE,
Raleigh, N. C.

REPUBLISHED BY REQUEST

Dear Brother Gold:

At the request of my kindred and friends I send you this remarkable dream or vision which my youngest sister, Octavia Sylvester Poindexter, had in February, 1864 or '65, while she was only some 15 or 16 years of age. She professed a hope in Christ some time in 1865 or '66 and then was married to Mr. Ellis Norman, and became the mother of a daughter. She united with the Primitive Baptist church at Deep

Creek, Yadkin county, N. C., on Saturday before the first Sunday in June, 1867, was baptized by the late Elder John Jones on Friday before the first Sunday in July, and remarked to her grandma, "I think my robe is nearly hemmed," for she seemed conscious that she could not live long. On Saturday they went on to church, and on Sunday the church communed, and she in a few days was taken sick, and on the 29th of the same month she fell asleep in Jesus, and went to her reward at the age of 18 years, 11 months and 21 days, leaving a loving husband, one child, a church and a large circle of friends and relatives to mourn, though not without hope. The one with whom she seemed to converse in her dream was a niece, the others were her brother and mother who had crossed the river before; and may the Lord grant that I, with all mine, may be prepared to meet that loved one in that city. Brother Gold, pray for me and mine. Yours in hope,

SARAH C. STONE.

Pilot Mountain, N. C.

A Remarkable Dream

I write a few lines that you may learn of me when I am in the grave. It has been but a few weeks since I dreamed a dream that I am going to write down for you to read when I am dead and gone. I dreamed that I was alone in a solitary place of the woods; the leaves had all fallen to the ground, I was standing near the bank of a dark and deep river, and the spirit of Delancy Poindexter came to me, and threw her arms around me and said, I have not seen Uncle Sandy since I died till the other night. I

stood above him with a shining light while he slept in the woods, but I have watched over you ever since I have been dead, and now I have come to take you to heaven; and she led me along a little path by the side of the river until we came down to the bank, and then she told me this river was death. And while I stood looking at its doleful appearance (for the waters looked dark and dismal), there appeared a shining light in the middle of the river. This she told me was the light of Christ, and the angels from heaven that had carried her through death; and then we arose and ascended towards heaven, though I did not go under these dismal waters, as I was not going to heaven to stay, but she told me she only came to take me up there to show me some things that flesh and blood could not reveal to me. Then she told me she had come to tell me she was at rest, for she said she told me before she died that she wanted to get well so and, and now she could not enter her final rest until she came back to tell me that she had gone to heaven. She said that when she was sick she wanted to get well, she was not willing to die, but after the breath left her she saw the most pretty angels come to take her to heaven, and now she would not be back here for anything. I then asked her if she knew what I was doing while she was up there? She said she did, and Christ had sent his angels many a night to guard me while I slept. She then told me that I would die and would be like her—no matter how well I was prepared for death, when I came to die I would not be willing to

die, but after I was dead I would not be back in this world for anything at all; and then we entered in at the end of a large city. This city, she told me was heaven; and we went into a room at one end of the city, and there I saw several people standing and sitting in the room, and said to them, Oh that I might behold Christ, before whom I must appear in judgment, and then Christ appeared to me. He was so light he shone like gold, and I felt so unfit to be there that I trembled and prostrated before him, and then began to plead before him to let me stay up there. I told him I would not cast one lingering thought back to the world if he would let me stay up there. He told me that I was not rich enough to stay up there. I told him I did not know that it was the riches of the earth that was to go to heaven. He told me it was not the riches of the world, but the riches of the soul. I then asked him if brothers Frank and William were up there? He told me that was not for me to know yet. I then asked him if mother was up there? He told me she was. I asked him where she was? He told me she was further along in that city. I told him I wanted to see her. He told me I could not, for before I could see and know who any of my friends were in heaven I would have to pass through a hole less than a key hole, and said to me that folks in this world thought there were a great many in heaven that were not, and said there were a great many up there they thought were not. I then began to plead with him to let me stay, but he told me I did not have a robe fit to wear. I asked

him what sort of a robe mother wore. He said the robe that was prepared in this world. I then began to feel so miserable at the thought that I would have to come back to this world. I thought if I could only stay up there I would be so happy, and then I thought Christ went to a desk in one side of the room, and took from it a robe, brought it and threw it across my lap, and handed me a needle and thread, and stooped down and doubled down a hem, and told me to take the robe and hem it just as he had laid it down, and in a little time he would bring me back up there, and then I might see mother and know all of my friends that were up there; but told me next time I came I would have to pass through that key hole through which they had passed. I then began to hem my robe, and brother Sandy came in and began to make light of me, told me I could not hem it, and said it was not worth while to begin it. I thought Christ looked at me as much as if to say, never mind what the world says. While I was listening to Sandy I came near getting the hem too narrow, and I thought I went to pull it out to hem it over, and Christ looked at me and said that I must hem it straight as I went, for I did not have long to hem it in. I thought he told me that I had been wasting time in which I ought to have been hemming, and now I must be particular and hem it straight as I went, for I had but a short time to hem it in. This ended my dream.

OCTAVIA S. POINDEXTER.

ONLY ONE SALVATION

Elder C. F. Denny,

Dear Brother:

Here is a good letter from our dear Brother Elder D. S. Webb, you may have it published if you think best. The one salvation is all there is and that is of the Lord. Christ said "I will make My everlasting bosom bare to bring salvation down to you," to all of the little ones that are born of God. Yet we have many manifestations of this salvation while we live here in the world, yet God is eternal and is the only source or fountain head from whence all our joys emanate. There is no beginning of days or end of time with Him.

Yours in hope,

J. R. JONES.

Revolution Branch, N. C.

The Letter

James R. Jones,

Most Kind Brother:

Will try to answer your letter. For Seula and mother and me. I was requested to fill the appointments made for Elder Archie Brown and to go from Harmony the 12th to John Goad's. Just before I started I received your letter, and went by Hillsville and had the postoffice order cashed, and gave mother her five dollars. She said she was glad you had such kind respect for her, and said tell you she thanked you very much. I said that you were the most liberal, generous-hearted person I know. And you have overwhelmed me with kindness, but dear brother, I thank God for the love and fellowship that exists—the love which is of God that never fails. It is in time, and in eternity the one salvation of God's people. It begins in eternity and

goes back to eternity, and is from everlasting to everlasting and there is no other salvation, but the salvation of God.

I spent last Friday with mother and the family, and preached at Fellowship church Saturday and Sunday and Bro. Brown from Missouri, is an able minister and his appointments increased in Kentucky and he could not reach those here. But our people wanted the meetings anyway and I enjoyed meeting the brethren. We thought Elder Brown was coming the last of this month, and we would go with him to Pilot Mountain. Now that is upset and they insist that I go to Crab Creek and do some baptizing. So we are planning to go to Crab Creek. They offer to come and get me and bring me back, and Sister Octavia said they would go and I can meet them and go with them. I don't travel off any distance only as the brethren come and get me or send after me. I am not well any more and the dear brethren are good and kind to me and yet, you excel any one in the liberality of gifts. I am not able to work or stand any hardship and the help I receive from the brethren carries me along. In 1923 I received for marrying people and given me by brethren and sisters one hundred and forty dollars. I keep a record of the person, date and amount given and I look over their names and bathe in the blissful thought of the love they have for me and I do feel that in that way, God is taking care of me, and he hath showed unto me that I have not lost out; for His mercy endureth forever and as I have been faithful to the heavenly calling that

He is still taking care of me by sending to me a pension through the kind hearted people. And as you said we get low-down sometimes and almost despair, but our God is too gracious to let us starve. In due time He feeds our soul with some anessage from heaven, and so He keeps us alive. So may He keep you by His grace under the shining smiles of His face.

Your brother in love and fellowship of the grace of God.

D. SMITH WEBB.

Hillsville, Va.

AN OLD SUBSCRIBER

Dear Brother Denny,

Your remarks referring to Brother Mewborn being a constant subscriber to Zion's Landmark since it was founded and would like to know if there were others, I paid Brother Bodenhammer one year's subscription before the first issue was published and I can't remember that I have missed paying in advance since my brother, J. M. Harris contributed fifty dollars to help Brother Bodenhammer get up the necessary machinery etc., to publish same. Other brethren, perhaps did more.

Come to see us, we missed you at our association, Brother O. J. failed to attend. We had a good meeting, not a jar of any kind to disturb the peace in any way, very large attendance, good order and good preaching.

Yours in hope,

E. R. HARRIS.

Reidsville, N. C.

HE WON THE VICTORY

Dear Bro. Denny,

For some cause unknown to me

those precious and consoling words have deeply claimed my thoughts, and have opened to my mind and feelings a sincere hope that (he won this glorious victory) for poor sinners like me. As for the past three days I have heard those sweet words ringing in my soul, as the still small voice whispers in my ears. (He Won the Victory For His Blood Bought Bride) his church, as I have been made to realize where he was when he bowed his head and said, (it is finished) as the thought came to me, where was he (Jesus) when he won the victory? Was He in heaven? No, Was He on earth? No He was suspended between Heaven and earth, upon the rugged tree of the cross when He won the victory for the whole family of God, as He presented her the (church) his bride to his Father without spot or wrinkle or any blemish or stain on her garment for he had washed her in his own blood and made her even whiter than snow for He had conquered the last enemy, which was death, and there He had (won the victory) and the gates of hell could not prevail against it. Oh what a glorious thought to think of the victorious mediator that stands between God and man. As the Father looks down through His only begotten Son in whom He was well pleased, one that had done all that His father gave Him to do, one that had never refrained from the truth, there was no guile found in His mouth or anything but truth did he ever utter, no, that was why He won the victory, for a lie will never enter the shining courts of glory.

Jesus is truth and light and has said that all liars shall have their

portion in the lake of fire and brimstone for He never spilled His precious blood for the unredeemed. That is why I believe that spiritual things are spiritually discerned and that man who tries to grasp them in his flesh by nature always misses them and only catches the shadow and misses the substance, for God is a spirit and seeketh such as worship Him in spirit and in truth. Oh glorious thought of the blessed victory. As He hung suspended between Heaven and earth as He bowed His (victorious head) and said (it's finished) dear ones is it not plain enough for those who can see with an eye of faith the victory only belongs unto God. Poor man that claims he can help Jesus gain the (victory) when he can't even tell you where it was (won) if you were to ask him to tell you.

I think of Sister Delphia J. Pittman's soul comforting dream of Elder G. W. Boswell, how she saw him lying up in the mid-air as tho he had no support, and the words she spoke are you not afraid you will fall?

Brother Boswell, I do not know what you have got out of that dream. But you see what I was getting out of it. Even three days before I read it in the Landmark. I was in the field when the word came in my mind (He Won the Victory) was so forceible that I have since then been meditating and looking over things I feel like are only spiritually discerned, not one time thinking that I would so quickly see something that was linked into very thoughts of my mind, as I by an eye of faith saw Him hanging between Heaven and earth, upon the rugged tree of

the cross, right where He had to go to (Win the Glorious Victory) for His dear children. Oh I have been shouting (victory) in my feelings every since I felt that His banner over us is love, then to think where Sister Pittman saw you elevated in the mid-air, where Jesus was when (He Won the Victory). Brother Boswell, have you ever gleaned that precious thought in that dream? or has the Lord cast that part of it to my lot, to crack the hull and pick out the sweetness and hand it out to all that rejoice in a (victorious Saviour's love) If so give God the praise, if I was able to do so, God willed it so and gave me strength wherein I was weak, therefore I claim no honor to myself.

Written in love and in hope of a better world.

A. W. THOMPSON,

R 1 Selma, N. C.

SAW THE LIGHT BUT HEARD NOT THE VOICE

Dear Brother Denny,

Brothqr Peter Hill, Blounts Creek, N. C., has requested me to write for the Landmark on Acts 9:7. "And the men which journeyed with him stood speechless, hearing a voice, but seeing no man." Acts 22:9. "And they that were with me saw indeed the light, and were afraid; but they heard not the voice of Him that spake to me."

There is a natural, and there is a spiritual. To one who can see only the natural side of things there is a contradiction in these scriptures, but to him who has both the natural and the spiritual there is no contradiction. There can be no

contradiction in God's work. It is truth.

This was the visitation of God specially to Saul of Tarsus. It came for his conversion. There were others with him, and all on the same mission from the High Priest, but Saul was chief among them. He had the letters of authority, and he with the others were going to execute them.

When God appeared to him no one else saw. The Lord did not appear to them. The Spirit's mission was only to Saul. The others heard, naturally, the voice but to them there was nothing in it. They were astonished, but that only. To Saul it had come to pass which the dear Lord had said in John 5:25. "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." Saul heard that voice and lived. His life was now different from that which he had before, yet he had the same life. But he had a superior life which governed him, and brought his natural life into subjection. Here he both saw and heard in a way which none of those who were with him did. The rest of the company could bear testimony that there was something mysterious which had taken place with Saul but they could not tell what it was. It was hid from them only in a natural way, and that could not have the effect to quicken them from the dead as it had Saul. It was a special visit of God to Saul. The others could see that he did not have the same mind he had before, that his persecuting spirit was now gone, and that he had a desire to

build up that which he had been tearing down. This was such a change in his moral life that it appeared to all who had known him in the past, and who now saw his works and the great change which he had experienced. To all who knew the Lord it was bound to be seen that this change was by the grace of God. Others could not see this, and were left to conjecture as to what all this could mean. They have never seen the works of God, nor heard His voice in this blessed spiritual way as did Saul of Tarsus when God called him by his grace to be His child, and to the apostleship, and to the great sufferings which he must suffer for the sake of Him whom he persecuted.

The same appearance to the others would have produced the same effect in them, but it was not God's good pleasure to come to them as He did to Saul.

When John the Baptist saw the descent of the Holy Ghost on the dear Lord we have no right to believe any one but he saw that sight. John, 1, 32. I saw the Holy Ghost come down in the face of Sister Rachel Long when Brother Gold raised her up out of the water. Brother J. A. Carver saw the same. There were others there who had as good eyes naturally as we did, but none of them saw this great sight. Brother R. H. Temple, Kingston, N. C., saw the Holy Ghost come down on the pulpit. There was a large congregation, practically a house full of the brethren, sisters, and friends there but none saw this sight but he. These visions were given when the beholders were wide awake. Sisters Jen-

nettee Willis, of Atlantic, N. C., and Tishia Pickerell of Virginia, saw the Holy Ghost in vision when they were literally asleep. John the Baptist was greatly favored of God to have this visitation of God above his brethren. Those of us who have thus seen the Lord feel that we have been greatly favored of the Lord to have been given these sweet visions of His Holy presence. None of us feel in the least lifted up because of these favors of our Lord and Master, but it has the other effect. We are filled with humble joy in the Lord by His wonderful blessings.

I hope that Brother Hill and all who may be given to read what I have written may be given to partake with me in the joy I have felt in this matter. At this very time I am living on that which God has given to me in the past. For some time I have been under a cloud, and do not feel that I can write anything to be a comfort to my brethren and sisters. I have written as little as I could to be faithful to my correspondence.

The Lord bless us all to love and serve Him, and to love one another in His holy name.

Your brother in this holy desire.

L. H. HARDY.

Atlantic, N. C.

A GOOD LETTER

Elder C. F. Denny,

Wilson, N. C.,

Dear Brother Denny:

I am sending you herewith copy of a letter from Sister Eva Hall. It has been and is still such a comfort to me that I feel like many others would appreciate reading it. I am sure you will be glad to have

it published in the Landmark at your first convenience.

Your little brother, I hope,
O. S. YOUNG.

The Letter

My dear Brother and Sister:

For many days I have felt like I wanted to write to you, but have wondered why such a poor one as I should have had a mind to write. I know that our God never makes a mistake and with Him all things are possible; and if I am directed by His spirit, He can by the same spirit bless my weak scattering thoughts to your comfort.

When I found that you, Brother Young, had been made willing to confess your impressions, I have wanted to tell you that I feel that I know from experience some of the trials you both have and are still passing through. I remember hearing you speak of hearing a sermon when one quotation fastened in your mind, "Our God is a consuming fire." I'm sure you have realized much of the effectiveness of that fire. We are told by the Prophet Malachi that he is like a refiner's fire and like fuller's soap, and He shall sit as a refiner and purifier of silver, and He shall purify the sons of Levi and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. This fire consumes our pride and our earthly ambitions. (Read Hebrews 12th chapter). Then as a refiner He knows just how severe, and just what trials we need to burn out the dross and cause us to cry, "Not my weak will but Thine be done." But the sweet promise is that when you walk through the fire the flame shall not kindle against thee.

When Brother Lee read his text and preached at Angier the first Sunday I enjoyed his sermon; he spoke sweetly, comforting and edifying; but my mind was led in another channel, and I wish I could only express to you some of the things which I hope the Lord has shown me. His text was, "My doctrine shall drop as the rain, my speech shall distil as the dew; as the small rain upon the tender herb and as the showers upon the grass. It seemed to me I could see the experience of the child of God from the beginning to the glorious resurrection from the dead. We are told in the scriptures that the law came by Moses, but mercy and truth by Jesus Christ; also He said "I am the way, the truth and the life." The scriptures teach us that the law is the schoolmaster to bring us to Christ; also He is the end of the law for righteousness to every one that believeth. When the child of God is quickened into divine life he flees to the law for justification, and he finds "trouble like a gloomy cloud has gathered thick and thundered loud." Then, this doctrine drops as the rain, God is holy, just and good; too pure to look upon sin with the least degree of allowance. He requires an offering sinless, without spot or blemish. We feel that we are too vile to take his name upon our sin polluted lips. Our righteousness is as filthy rags in His sight, and we are taught that by the deeds of the law shall no flesh be justified, and we are brought to the very end of the law and made to cry, "If I am sent to hell thy righteous law approves it well, and if saved, it is through the blood of Jesus Christ."

lamb slain from the foundation of the world. "Then when that precious blood is applied and we feel its cleansing power, saying, in that still small voice, " it is I, be not afraid." When the storm arose immediately there was a calm. So it is with every poor sinner. You know we never have dew when it is cloudy, so it seems to my mind that this doctrine represents the law. Then when the blessed Son of righteousness arises with healing in His wings, then my speech shall distil as the dew, purifying, permeating our whole being, so that we can say, "Behold! old things are passed away and all things become new. for, "Lo! the winter's past
The rain is over now and gone,
The flowers appear and songs again
Of praises are begun."

Then we read in Isaiah, "For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall My word be that goeth forth out of my mouth, it shall accomplish that which I please and prosper in the thing whereto I sent it." This seems to me to be in connection with the other text. We are taught that in the beginning was the Word, the Word was with God and the Word was God, etc. Then Peter tells us that we are born again of that incorruptible seed, by the word of God, which liveth and abideth forever. So it seems to me when the humble child of God relates the dealings of the Lord with his soul, how this precious water of life has watered the earth, causing it to

bring forth and bud, and yield its fruits. I believe it is Pau, who tells us what they are, one of which and the greatest of all is love; then when he goes to the church, to his friends, and tells them how great things the Lord has done, is it not bread to the eater? This bread which cometh down from heaven, which if a man eat thereof he shall never die. Then Jesus, who was that elect seed and precious, is risen from the dead and becomes the first fruits of them that slept, then our faith and hope is, that when we have finished our course, this warfare accomplished, that we may fall asleep in the arms of Jesus, that blessed sleep from which none ever wake to weep; and in the glorious morning of the resurrection, when He shall come again, we shall be raised, fashioned like his own glorious body, caught up to meet Him in the air, carried home on the wings of His love, there to sing praises to His matchless name forever. If this is our hope, it is an anchor to the soul both sure and steadfast. Then why do we murmur and complain? Beloved, think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you; but rejoice inasmuch as ye are partakers of Christ's sufferings, that, when His glory shall be revealed ye may be glad also with exceeding joy. Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing as unto a faithful Creator.

Charlie joins me in love to you both, also to the dear little ones.

Your little sister in a sweet hope.

EVA HALL.

Hillsboro, N. C.

ZION'S LANDMARK

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

Elder P. G. Lester—Roanoke, Va.

Elder J. B. Cockran—Suffolk, Va.

Elder M. L. Gilbert—Dade City,
Fla.

Elder C. F. Denny—Wilson, N. C.

VOL. LVII.

No. 20

Entered at the postoffice at Wilson
as second class matter

WILSON, N. C., September 1, 1924

POLITICAL CORRUPTION

I have been watching the tread of things among the Baptists for a number of years.

Our ministry from time to time has asked for office of public trust, and in a few instances have (as they usually put it) won.

The concensus of opinion among Baptists is, that it is not good for their preachers to hold office. This objection is, they say, because they have office enough. This may be true, anyway, I have never asked, for any office but have always held the hands up of those of our ministry who did. I have done this, in most cases, because I felt they were in need and in each case because I felt they were deserving and would not be controlled by corrupt and designing men.

If we have honors to bestow on those who "labor in word and doctrine" I see nothing amiss, so far as the law of Zion is concerned, in bestowing it in this way. I think the Bible says they are entitled to

"twofold honor." Do I honor my brother, who is faithful in his calling, when he asked me to help him make a living for himself and family, and I said the word is my preference because you are not of my politics? I have never said it, and today I am suffering at the hands of political bosses and machine politics because I would not.

I have seen our elders fall one by one, even at the hands of their own brethren; some of whom have gone to their grave, with wounds thus inflicted. I have seen them in tears and heard them say my brother did this.

Do you not see corrupt and designing men calling on our own brethren and sisters to go to political war with them against a brother, who cries out in afflictions, and holds out a piteous hand for help? Do you not hear the more fortunate brother cry out against the poor and unfortunate brother and say, I regard not your situation, circumstances or feelings, but my party and my political advisors? This says, I declare political war on you. That is, in arraying my political friends against you and yours. Here wedges are driven, ruptures made and enemies to the cause, that each brother claims he loves, laughing in their sleeves and whispering our downfall.

Should brother and brother struggle together, in a political combat, before the world? When the cause is injured thereby? Is it gospel order for the churches to allow their members to challenge each other for the same office? My answer is no; unless they could agree to make the canvass together and submit each, his claim, to the

people, passing on agreeably and ending with the best of feeling in brotherly love. My observation is, that this has not been the case.

As I have said, there are designing men and women, who are not friends to the Primitive Baptist cause, whose delight it is to see us disorganized among ourselves. They will put out inducements to created dissension among us and then whisper, if we can get them divided and subdivided into factions, our victory is at hand.

I am speaking of the things which our people need to take note of and advise those of their membership, to respect the brother among us, whose circumstances and general situation demand that we the more fortunate brother among us hold his hands up; and to advise us, that we do not consider it gospel order for him to challenge his brother, especially of this type for office.

Politics should not come between brethren at all. Each may freely have an does have, his political faith, but there should be a way to prevent brotherly relations from being strained. This is the work of our ministry, to stand together and advise the churches of their care, to be thoughtful, for designing men are laboring hard to break down our ministry and thus bring to nought, the Primitive Baptist organization, hence bring to an end their influence. We cannot survive as an organization without standing together and tolerating each other and the respective opinions for one another.

We should have an organized ministry, if not fully an agreed ministry. "As the priest so are the

people." is an old adage and pretty generally a true one.

We are pledged to God in church covenant and to each other as citizens of the commonwealth of Israel, and not to political organizations. We are an organization of the general assembly of the church of the first born. As a body corporate under the charter of Heaven we should do business, that will be and is an example to the world.

When we come to the poles and remember the evil deeds of men or women, shall I say, let us rebuke it with our vote. When we come to the polls and hear the groaning and the crying of the opposed, echoing and resounding, it may be from political corruption, let us open the bowels of our compassion to them, and lift "the sword of the Lord and Gideon" on high.

We should not recognize the ticket of the world in our churches when we know we are choosing ungodly and dangerous men to rule over us. Aside from politics let us recognize principle or nothing.

It is already said, "But few men shape the destiny as concerns the political affairs of county, state and United States, so far as that is concerned." I say its true.

I close by asking shall the pulpit of the Primitive Baptist church be consulted or continue to be insulted in this country?

In the last 25 or 30 years, I have seen by the heads, one by one, of our ministry fall just as fast as they asked for public favor from the hands of the church and people whom they had served for years without charge. In one case a man who was living in open adultery in half mile of the town beat an old

Baptist preacher, of the highest type of manhood, for the legislature. Was not this an insult to the old Baptist pulpit? Was it not a shame and an insult to dignity of all the good people of the county? It is in this county we spent about 30 years in preaching and married both of my wives who with the most of their relatives are old Baptists.

I am not only coming to them but to the churches generally, and the school children. I have taught for years, with the trustworthy everywhere asking that we set our seal to this principle and not politics. Let it be our motto in our churches in our schools and in our community at large.

Yours to serve in hope,

J. D. COCKRAM.

UNION MEETINGS

The union meetings so far as we have learned were largely attended and a general manifestation of love and Christian fellowship prevailed. The Skewarky convened with the church at Tarboro. I don't think I have ever witnessed as many gathered at the communion table before. Their next session goes to Smithwick's Creek.

C. F. DENNY.

MASON NELSON

Brother Mason Nelson was the son of William Nelson and Polly E. Nelson, his wife. He was born March 13th, 1864.

His father being of a very weakly nature much of the care of the family devolved on Mason at an early age. On the 6th day of May, 1886 he was married to Theresa Smith. There were no children born to them, but his sister, the wife of Sister Nelson's brother, died with grip and pneumonia in March 1900. One of their daughters and a son came into their family as their own children. These two children married and in January 1918 the

husband of the foster daughter was lost in the cyclone which swept over the Atlantic, leaving the young widow and one child; and the same year in a scourge of influenza and pneumonia the wife of the foster son died leaving one child. Thus for the second time two children were added to the family. All this appeared to be no burden to Brother Nelson, but with the rest, he bore up faithfully under every burden.

At our August meeting, 1911 he became a member of the Hunting Quarters Primitive Baptist church, and it was my pleasure to baptize him in the waters of Core Sound according to the scriptures. He was a faithful brother in the church, a lover of salvation alone by the grace of God, and no confidence in nor time for any form of arminianism. He loved his pastor and did his duty in helping to care for his necessities.

He was a fisherman by occupation, and on the morning of August 25th, 1924 he left with his crew for the day's fishing. During the haul which they made he was jerked overboard by a line on their nets and was drowned. There being a storm raging his body sank and could not be recovered till Wednesday, 27th, when his body floated. He was brought home and given a decent burial on August 27th. The funeral services were conducted by myself assisted by Elded W. W. Styron of the Cedar Island church.

Thus a dear brother has been called by the hand of our Lord from our church militant to the church triumphant.

A lovely wife is left by him with whom she had lived in love and tenderness for more than thirty-eight years, and the other members of his family have lost a kind foster father, and the neighborhood a good neighbor.

We laid him to rest to await the call of our dear Lord when He shall descend from above with a shout, with the voice of the archangel, and with the trump of God. Then with all the dead in Christ Jesus he will arise to meet the Lord in the air and be forever with the Lord.

We pray the Lord's blessings on our bereaved sister and all the family. Read and adopted in the church on Sunday, Aug. 31st, 1924.

L. H. HARDY, Moderator.

J. D. SMITH, Church Clerk.

APPOINTMENTS FOR ELDER J. W. BRAGG

Falls, October 1st.

Wilson, October 2 at night.

ELDER THARP DEAD

Dear readers of Zion's Landmark:

With mingled sorrowful and joyful spirit we say to you that Elder W. N. Tharp fell asleep in Christ at Jacksonville, Fla., September 5, and the following day his only son, Charles Tharp, of Jacksonville left with the body to lay it beside his beloved wife who preceded him some years to rest peacefully until the harvest of grace in the great resurrection. An obituary of this dear servant of the Lord may be given later.

M. L. GILBERT.

LITTLE RIVER ASSOCIATION

The next session of the Little River Primitive Baptist Association, will be held with the church at Willow Springs, Wake County, N. C., beginning on Friday before the fourth Sunday in September, 1924. Continuing Saturday and Sunday being September 26th, 27th and 28th. The church is located near Willow Spring station on the Norfolk and Southern railroad, seventeen miles south of Raleigh, near highway No. 21. Visitors coming by rail will be met at Willow Spring station on Thursday A. M., and P. M., and Friday A. M. Those wishing to write concerning their visit can address Bro. T. F. Adams, Willow Springs, N. C.

Sincerely yours,

R. F. SMITH, Clerk.

Benson, N. C.

JERMETTE WILLIS

Our dear Sister Jennette Willis was born January 27th, 1875. She was the daughter of Brother David E. Mason and Sister Elizabeth C. Mason, his wife. During her girlhood she was industrious and studious. She did not have the opportunities which young folks now have but she improved what she did have, and acquired some knowledge of the English language.

In her young womanhood she married Mr. D. M. Willis. Five children were born to them, four of whom are now living, two sons and two daughters.

At our July meeting 1893 she was received into the fellowship of the church at Hunting Quarters with three others and it was my privilege to baptize them ac-

ording to the scriptures in the waters of Core Sound. She was always a faithful member, was a good judge of the doctrine of the church and rich in gospel experience.

Some years ago God gave her the sweet privilege to see the Holy Ghost come down on her pastor, this poor sinner, and it filled her with such a spirit of humility that she never forgot it. Of all the letters I have ever received she wrote to me the best.

During the latter part of her life she was afflicted with a lung trouble and was twice in the sanatorium. On Saturday, March 6th, 1924 she sweetly fell asleep in our Lord Jesus. On Sunday afternoon I attended her funeral service and we laid her to rest to await the call of the Lord, who she loved and served, when she will awake in His likeness. She was a strong believer in the sweet doctrine of the resurrection of this body and we feel sure that she will experience the realization of that faith in that God appointed hour.

He left a husband, two sons and two daughters to mourn their loss but all living in the blessed hope that she is only sleeping to awake in the likeness of our dear Lord, and to praise Him for ever more.

Written at the request of her youngest daughter by her pastor.

L. H. HARDY.

NOTICE

There is a rumor afloat that the Salem Association will not be held at Burlington, N. C., in October as appointed by our last Association.

As clerk of Salem Association, I wish to state for the benefit of the churches in said Association, that there is no justifiable cause whatever for this report. And therefore, said churches will ignore any and all such reports, whether verbal, written or printed, and send their delegates as usual.

The Lord willing, the Association will be held in Burlington, N. C., as published in Zion's Landmark, under date of July 15th, 1924, and to begin on Saturday before the 2nd Sunday in October, 1924, as shown in our last year's Minutes.

W. L. TEAGUE,
Clerk of Salem Association.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XLII.

SEPTEMBER 15, 1929

No. 21

SOLOMON SEVEN YEARS BUILDING THE TEMPLE

"And it came to pass in the four hundredth and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel in the month Zif, which is the second month, that he began to build the house of the Lord.

And the house which King Solomon built for the Lord, the length thereof was three score cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits.

And the porch before the temple of the house, twenty cubits was the length thereof, according to the breadth of the house; and ten cubits was the breadth thereof before the house.

And the house when it was in building was built of stone, made ready before it was brought thither: so that there was neither hammer nor axe, nor any tool of iron heard in the house, while it was in building.

And in the eleventh year, in the month of Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.

—1 Kings, 6:1-7, 38.

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

LETTER FROM ELDER MEWBORN.

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

Dear Mr. Gold:

You will find enclosed a letter from our Brother L. J. H. Mewborn that I received in 1916. By the request of some of our people I am sending this letter for publication in Zion's Landmark. I feel sure that it will afford some valuable information to some of our people, as you know such men as Brother Mewborn will live in the hearts and minds of the people generations after they are dead. His subject of this letter that I requested him to write will be found in Matthew 20:16, "Many are called, but few chosen." The dear old brother expressed himself in the conclusion as not having much light on the subject, but to my mind I think he made several beautiful points.

Yours sincerely,
J. R. ROBERTS

Greenville, N. C.

"By reference to Matthew 20:16 we find these words "for many be called, but few chosen," also 22:14 "For many are called, but few are chosen." These two chapters are parables, a parable, Funk & Wagnall say is a short religious allegory; an allegory they say is the setting forth of a subject under the guise of some other subject etc., etc. We find the beginning of chapter 20, it says "For the kingdom of heaven is

like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard. He agreed with the first for a penny a day but made no bargain as to what the others should receive.

In the 22nd chapter, "The kingdom of heaven is like a certain king which made a marriage for his son." It appears that all those who were called or bidden to the wedding refused to come, 8 verse, "Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy," etc.

I think parables and dreams are closely coincided, they are both figurative. Our blessed Saviour used parables in speaking to the multitude and nowhere do I recollect him using dreams and nowhere do I find that any of the writers used parables, but I believe God taught people by dreams and our Saviour taught them by parables. Now let us go back to the Old Testament. Genesis xxxvi:5, "And Joseph dreamed a dream, and he told it his brethren, and they hated him yet the more. 8th verse, "And his brethren said to him, Shalt thou indeed reign over us?" 9th. And he dreamed yet another dream and in this dream the sun and the moon and the eleven stars made obeisance to me. Here God was teaching Joseph what was soon to come to pass in Egypt, though he was in land of Canaan. All of Joseph's brethren were call-

ed Israelites but none were chosen but Joseph to go down into Egypt to suffer and to save much people alive. Chapter xli teaches us that the King of Egypt, Pharaoh, had dreams, and he called the wise men of Egypt to interpret these dreams for him, but they could not. Why? They were wise and versed in the Egyptian science, so the better remembered his faults, so the little Hebrew prisoner was sent for, chosen to interpret the king's dreams. You see here, many called, but only one chosen. See Daniel 11, the King of Babylon had a dream and the dream was taken away from the king but the substance remained and it caused the King much worry of mind, so much so that he called in all the wise men of his kingdom to show him his dream and the interpretation thereof, but there was none wise enough who was called to do it. Daniel was not called, but sought, chosen. The God whom Daniel served and worshipped and obeyed, revealed the dreams and the interpretation thereof to Daniel and through Daniel the wise men's lives were saved. Did they love Daniel for it? No, they wanted to destroy him and had him cast in the lion's den. See Chapter v. Belshazzar, the king, made a great feast and here in a vision God appeared to him in the shape of the fingers of a man's hand and wrote on the plaster of the wall, "Mene, Mene, Tekel, Upharsin." The King called all the wise men to read the writing, but none of the so-called wise could read the writing. So at the request of the queen Daniel was sought and chosen to do that none of the wise of the king's kingdom could do, read the writing on

the plaster of the wall of the king's palace.

Now let us go back to Joseph, who was a chosen vessel of God to go down into Egypt to save much people alive. He was the son of Rachel, Jacob's wife. Leah was not Jacob's beloved wife. She was thrust upon Jacob by her father. Rachel was a chosen wife. Jacob served fourteen years for Rachel and his love for her was so great it only seemed but a few days. He did not serve a day for Leah. Then no wonder that Jacob should love Joseph and make a coat of many colors for him. It appears to me that Jacob had some doubts about what his sons said about Joseph being torn to pieces by some evil beast when they presented the coat with blood stains upon it. My opinion Jacob looked at it in this light, "If an evil beast has caught Joseph as they say, and he had on his coat, in tearing his body and devouring it, it would have torn the coat or scratched it in some way, but we find the coat was not damaged in any way only with blood stains. And it appears to my mind this coat is a figure of God's gospel. It was of one piece but of many colors. This gospel is of one piece and cannot be destroyed. It shall be preached in all nations and it will be preached by God's chosen servants, then the end will come. The so-called churches may send as many men to carry the gospel as they may, but they will never carry God's gospel for it takes God's servants, qualified by him, to carry His gospel. Jesus said to his disciples, Go teach all nations, etc., did not say to the church, send men to teach.

I have no light upon the subject you wished me to write upon.

The foregoing thoughts came to my mind promiscuously, and I wrote them as they came.

Your little brother,
L. J. H. MEWBORN.

ANOTHER JESUS.

If all ministers preached the same Jesus I preach why can't we have fellowship for them?

It don't matter how wise and prudent they are, these things concerning the revealed Christ may be hid from them. I preach a Jesus that can save to the uttermost all that come to God by him. Another man preaches a Jesus that only saves if you will let him. I preach a Jesus that saves his elect children with an everlasting salvation in every part of the earth, "Out of every kindred, and tongue, and people, and nation." Rev. 5:9.

Another preaches what is (called a Jesus) that saves only where what he calls the gospel is preached, but we must remember that Paul speaks of "another gospel," which is not another. Some preach Christ as a pretense, not sincerely, but the other of love. I preach a Jesus that calls and qualifies his ministers, and that woe is me if I preach not the gospel; another denies any special call, but that a man enters the ministry if he chooses as he would any business. We could enumerate differences many; but no use. It is not a different opinion about the same Jesus, but it is "another Jesus."

Here in this town right now the neighbors are all astir on the subject of religion, and I am as indifferent as can be, and though I have

preached here for more than 47 years, I am now considered by them as irreligious, or as one who does not care. I preach that anti-Christ is holding sway, but another holds that the world is getting better, and soon the whole world will "accept Christ." If we only held a different view about the same Christ, an argument upon the subject might be beneficial, but we have a Jesus not known by many, and by none unless revealed. "Flesh and blood has not revealed it unto thee, but my Father which is in heaven." I love to affirm—"I love the Lord because he heard my voice and my supplication, because he has inclined his ear unto me, therefore will I call upon him as long as I live."

No self denial—no cross in following the Jesus preached by others, but the Jesus we preach is the one the world knows not, and who says—"If any man will be my disciple let him deny himself, take up his cross and follow me."

"There shall arise false Christ." For many shall come in my name saying I am Christ and shall deceive many. I am not a disciple of such a Christ, and for that reason I am called irreligious, selfish, and claiming to be a preacher and then won't attend and bid God speed to what I know will make me partaker of their evil deed. Some say in order to appear friendly to all let us attend, etc., but the friendship of the world, is enmity against God.

So I am fully convinced that others preach, worship, and pray to a God which is the "god of this world" and the difference between us is not about the Christ of God,

but, they worship one of the many he said should come, and I trust I worship and praise and magnify the "one Lord Jesus Christ and only him."

"I am, saith Christ, the way,
Now if we credit him,
All other paths must lead astray,
How fair, serene they seem."

"I am, saith Christ, the truth,
Then all that lacks this test,
Proceed it from an angel's mouth,
Is but a lie at best."

"I am, saith Christ, the life,
Let this be seen by faith,
It follows without further strife,
That all besides is death."

"If what these words aver,
The Holy Ghost apply,
The simplest Christian shall not err,
Nor be deceived, nor die."

J. T. SATTERWHITE.

EXPERIENCE.

It is with much fear and trembling that I attempt to write a portion of what I hope has been my Christian experience. For I realize that I need the presence of my Lord to direct my pen and mind just as much as anything else, whether natural or spiritual. For with Christ I can do all things, but without him nothing. He is the author of every good and perfect gift. Now, the good gifts are the natural blessings we receive daily, but the perfect gifts are the spiritual things that are revealed in poor sinners of such I feel to be. How blessed is the thought that when we get so low down in our feelings and so afflicted, we can hardly live, that the Lord will come with some sweet promise that renews our

hope and takes us away from this world of care and reveals to us the unsearchable riches of Christ and his kingdom. Then it is when we have a hope beyond this vale of tears. There we will have no sorrow, temptation, nor pain. But all will be peace and joy and rest.

Sometime I am made to cry out and say as one of old, "Art thy mercies no more?" While there are others that I am given the blessed assurance that David had. The Lord is my shepherd; I shall not want, etc., 23rd Psalm. But in the world ye shall have tribulations, but in me peace, be of good cheer, I have overcome the world. The Lord leads his people in a mysterious way, in ways they have not known and paths they have not seen. Sometimes we feel our way is a hard one, but the Lord knows just what we need and rest assured that we get it at the right time. He reveals to us just such things as he sees fit at times and ways that please Him and they all work together for our good. It is through suffering and hard tribulations that we learn to trust him and beg for his kind and tender mercies. I have heard brother Hooks say, "Pray without ceasing and in all things give thanks." I could not for my life understand what it meant. I thought that surely no one prayed all the time. But now I can truthfully say that the Lord has seen fit to bring me to the knowledge of this. I have learned through experience that I am nothing and less than nothing, and that all blessings come from his bountiful hand. He has I hope, shown me just how poor and needy I am and how rich and merciful he is. I have to pray,

there is nothing else to do at times. The Lord is a prayer giver and a prayer-rendering God. He can calm the most troubled breast even in darkest hours and greatest grief. I have been so often reminded of what brother Hooks told me not long before he died, "Be faithful." I am so glad he did and dear brothers and sisters pray for me when you feel like it. The Lord I hope has blessed me so many times to feel as David felt when he said, "I waited patiently for the Lord and he inclined unto me, and heard my cry. 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, and put a new song in my mouth." 40 Psalm 1-2.

The Lord I hope has blessed me of late to see and understand so clearly some of the beautiful parts of scripture that Brother Hooks preached from so often, one of them is this, "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 that she shall receive at the Lord's hand double for all of her sins, 40:1-2, Isaiah. This scripture was presented last first Sunday morning in April. While alone about my house work I wanted to go to Memorial to church so bad to hear Brother Shanks, but after this text was presented with such beauty and effect I felt that I had heard preaching all alone. I was reminded of a truth that we don't have to be at church or with some one to hear and understand the beauty of God's mysteries. For He can soothe the most troubled breast in the darkest hours of midnight. I have written as I hope through love and

inspiration and duty too, for I have been impressed for some time. This is all the paper I have so will close. If this will comfort one of God's little ones you may print it and give God the glory. For it is He that worketh in us both to will and to do of his good pleasure.

A little sister, I hope,
ANNIE HOOKS

A WELCOME VISITOR.

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

Dear Sirs:

Enclosed please find my check for one dollar to pay for Zion's Landmark for six months. My subscription was out February 1st, 1929. So you can set up the date to make it paid up six months from Feb. 1st., 1929.

I should have sent check sooner, but I have been in poor health for some time. Zion's Landmark has been coming to our home for thirty years or more and it has been a welcome visitor, and we are looking forward for the 1st and 15th of each month for the little blue booklet, Zion's Landmark, and of late most always on time. Myself and wife get ready to hear the good letters and experiences of the dear children of the heavenly family telling what great things the merciful God has done for them, that he (God) had taken their feet out of the mire and clay and placed them on the rock, the safe and solid foundation (Christ). This is the stone that the builders rejected, was the cornerstone, and became the head or chief corner stone, and he, Christ, said to Peter, On this Rock (Jesus) meaning himself, I will build my church and the gates of hell shall not prevail against it.

Christ said, of all the Father has given me shall come to me, he, Christ, will lose nothing but raise it up at the last time.

Mr. Gold, myself and wife are reviewing the old Landmarks, and enjoy so much in doing so. We find so many editorials written by your sainted father, P. D. Gold, P. G. Lester, J. C. Hall and so many others that if not deceived makes our poor hearts rejoice, though I feel to be unworthy of the least of these blessings, but entreat me not to follow after you for there is no other place for us to go and I can not have any love for a power of man doctrine, for that kind of doctrine never gets any higher than the earth or natural man. We know not how even to direct our steps, and it is not of him that willeth nor of him that runneth but of God that has mercy, and it is of him that we live, move and have our being. All power is given him and he does his will in earth and in heaven, and the things that are hidden from the wise and prudent is revealed unto babes. So it is by revelation each one of God's little children has a revelation or manifestation and the Law is put in their mind and written in their heart, and this is the witness that every one of God's little ones have. I will now close this letter as it is like the writer, so imperfect. I don't know why I have written this as I just thought I would write a check and a few lines of explanation but have written as it has come in my mind to write. If I have written anything that is of any comfort I want God to have the praise. I know there is nothing good in my flesh. If you think that there is anything in this poor letter that will be of any com-

fort to the dear brothers, sisters and friends that read the Zion's Landmark, after correction you may publish. As I am getting right old, also my wife, I am 69, wife is 63 in a few days and have no living children, we are living alone only as we have company.

Your little brother and sister in the hope of eternal life beyond the grave.

Leland and Lucy Perdue.
Air Point, Va.

READING LANDMARK FROM EARLY CHILDHOOD.

Dear Brethren:

I have been acquainted with Zion's Landmark from early childhood, having read it in the hands of my father, Eld. J. C. Hall, and I was a subscriber to it for several years, but have not taken it for some time until recently my sister, Mrs. O. J. Jamison of Callaway, Va. had my name placed on the subscription list.

I knew Eld. P. G. Lester, who was a distant relative on my mother's side before about the time he began preaching, he being about nine years my senior. I always considered him to be a lovely man, sociable and kind in all his ways, an able defender of Bible truth, a true and lovable companion and yoke-fellow in the ministry, considerate of other men's views, yet unwavering, showing no disposition to compromise the truth. He was an able writer and his manner of conducting the Landmark, avoiding contentions and strife, was highly commendable. His departure from this life was to me sad, and his going away will be felt as a great loss to the churches and to his fam-

ily, but it was better for him that he depart and be at rest.

I certainly have enjoyed reading the Landmark. It is so conservative, being free from extremes and unscriptural terms, which do engender strife and cause divisions. It is enough to stand upon the principles of the doctrine of God, our Saviour Jesus Christ as taught by himself and his apostles, Himself being the chief cornerstone, for no other foundation can any man lay than is laid which is Jesus Christ.

I have now passed my seventieth milestone along life's journey, more than half of that time in the ministry, and now as time is swiftly passing by and the time of my departure is drawing closer and closer, I feel more firmly convinced that there is no way for a poor Hell-deserving sinner to reach the shining courts of God's glory and see him as he is only by his saving grace. I did not intend to write so much only wanted to tell you how well I like the Landmark and how I enjoy the editorials and communications, and hope and pray that God will continue his blessings upon all connected with it and I will be glad to place any and all sample copies that you can send me, among the Baptists here, and will try to get some subscribers for it, as I think that it is worthy a place in any Baptist's home.

Yours truly,

W. L. HALL,

808 South Park,
Independence, Mo.

LOVES THE LANDMARK.

Mr. John D. Gold,
Dear Friend:

I inclose herewith a money order for two dollars, for Landmark for

one more year. I do not wish to do without it. It's worth lots to me. It is about all the preaching I get. If it was not for the Landmark I would think I was different from any one else. After reading the experiences of others I see some, others are like me.

Wishing you and the editors much success.

R. S. LEWIS,

Dinwiddie, Va.

CORRECTION.

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

Dear Sir:

Will you please correct 3 mistakes that were made in the printing of a piece that I wrote on the Two Covenants, that was printed in the Sept. 1st., issue of the Landmark. The first one was, where I spoke of skipping the 37 and 38 verses, it was printed the 37 and 3. The second one was, Christ had come and set up the new covenant works and its doctrine, under one head and called it old wine; it should have been: Christ put all the old covenant works and its doctrine under one head and called it old wine.

My name was signed M. W. Williard, it should have been: M. L. Williard. If you have the old copy you can compare it and the piece in the Landmark together and see the errors.

Yours truly,

M. L. WILLIARD.

High Point, N. C., R. 2.

FOR ELDER TOPPING

Mrs. Louise C. Smith of Callands,
Va., \$1.00.

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.

VOL. LXII.

No. 21

Entered at the postoffice at Wilson
as second class matter

WILSON, N. C., SEPT. 15, 1929

DO AND LIVE OR LIVE AND DO WHICH?

Jesus said, I came not to do mine own will; but the will of the Father which sent me, and he said also, "whosoever shall do the will of my Father which is in heaven, the same is my brother, my sister, my mother."—Matt. 12:50.

This quotation, alone, proves that man of his own volition, cannot do the will of God; but that, as Paul puts it, "I can do all things through Christ which strengtheneth me." Phil. 4:13.

The law of Moses promised much to those who were obedient; but it never gave life or freedom from bondage to the law of sin and death. Christ, alone, became the end of the law for righteousness to every one that believeth on him, whom to know is life eternal.

God gave to Moses many very striking evidences that He was with him, and that He would bless him; but Moses said unto the Lord, "O

my Lord, I am not eloquent, neither heretofore, nor since Thou hast spoken unto Thy servant; but I am slow of speech, and of a slow tongue," and etc.

Moses, like all the called of the Lord felt his inability to do the things required. The Lord did for him great and marvelous things; but He did not cause him to lead into the land of promise; but unto the land flowing with milk and honey.

The Lord answered Moses, and said unto him, "Who hath made man's mouth? or who maketh the dumb? or the deaf? or the seeing? or the blind? Have not I the Lord? Now therefore go, and I will be with thy mouth and teach thee what thou shalt say."

Moses still demurred, in his feelings, and we are told the anger of the Lord was kindled against him. The Lord said, "Is not Aaron the Levite, thy brother? I (the Lord) know that he can speak well, and behold he cometh forth to meet thee, and when he seeth thee he will be glad in his heart, and thou shalt speak unto him, and put words in his mouth and I (the Lord) will be with thy mouth and with his mouth, and will teach you what ye (both Moses and Aaron) shall do."

With such divine aid, no wonder the law of Moses was regarded as a good law and has served for generations since as a pattern in lawmaking, yet the law failed through the weakness of the flesh, therefore no flesh is justified by the deeds of the law.

God did not excuse Moses from doing what He required of him, although he gave him Aaron as a spokesman, still he said unto Moses,

"Thou shalt be unto Aaron instead of God, and "Thou (Moses) shalt take this rod (not just any rod) in thine hand, wherewith thou shalt DO signs."

Moses taught the Israelites they should keep the law and find blessing in their faithful obedience to the same. He said "Thou shalt therefore keep the commandments, and the statutes, and the judgments and keep and do them, and (the Lord) He will love thee, and bless thee and multiply thee and etc."

Those who teach the law now, teach the same things that Moses taught. It is all right to keep the law, as perfectly as is within our power; but the law condemns us, (we who are under its curse); but all grace and truth cometh by Jesus Christ.

A reading of the 27th and 28th chapters of Deut. gives a long list of the blessings promised to the obedient and the curses in store for the disobedient.

Moses said, "See, I have set before thee this day LIFE and GOOD, and DEATH and EVIL; in that I command thee this day to love the Lord thy God, and to walk in His ways and etc." Deut. 30:15-16.

God put it into the heart of Nehemiah to rebuild the walls of Jerusalem. Nehemiah said, "So I came to Jerusalem, and was there three days, and I arose in the night and some few men with me, (It's always a little company, a little flock, as it is manifested in time) "neither told I any man what my GOD had put in my heart to do at Jerusalem; neither was there any beast with me save the beast I rode upon." As he went, by night, and viewed the desolation and came to the place, where there was no place for the

beast that was under him to pass; he went up in the night by the brook and viewed the wall, and turned back, and entered by the gate to the valley and so returned." Neh. 2:12-16.

In Nehemiah's view of the desolation that had been wrought in the blessed City, that has been the subject of song, poetry and prose for generation after generation, we wonder, if he did not feel about as the ministers of God often feel as they look again and again for evidences that, the Church of God still stands, and that "As the mountains are round about Jerusalem, so shall Thy God be round about thee." How often we go by night, as we review the City of God, the Church of the First Born, and see desolation, distress, strife and confusion here and there, and yet we have hope that the same God that put it into the heart of Nehemiah to rebuild the walls of the beloved City, hath and doth give to his people, faith and hope in the triumph of every object of divine mercy, every subject of grace that in the end will come, and be as a City without foundation whose builder and maker is God. A City built upon the sure foundation; but not upon a foundation such as men would lay, neither built as men would build; but all fitly framed, growing up into a temple of the Lord in which Christ himself shall be the light of the City, and its life and glory as all the redeemed of the Lord shall come and shall meet and greet the Son of God who shall say to the Father, behold I and the children thou hast given me.

What shall we do.

David said "Teach me to do Thy

will, for Thou art my God, Thy spirit is good, lead me into the land of uprightness. Ps. 143:10.

Jesus said, "I can, of mine own self do nothing, as I hear I judge and my judgment is just; because I see not mine own will; but the will of Him that sent me." John 5:36.

"I have given you an example, that you should do as I have done to you." These were Jesus' words. John 13-15. Have all obeyed his admonition? Read and see.

Paul said "Whether ye eat or drink, or whatever ye do, do all to the glory of God. 1st. Cor. 10:31. Paul said "As obedient children, not fashioning yourselves according to the former lusts in your ignorance, but as He which hath called you is holy, so be holy in all manner of conversation, because it is written be ye holy; for I am holy. Holiness, therefore, is of the Lord and the fruit of His spirit.

Jesus said. "I am the vine, ye are the branches; He that abideth in me and I in him, bringeth forth much fruit, for without me ye can do nothing. John 15:5.

Can we not say with Paul, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me. I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain. Gal. 2:20-21.

O. J. DENNY.

EXPERIENCE OF ELDER J. T. ROWE

Finding my burden relieved by speaking, I was encouraged to try again when called upon, like Elihu. I said, "I will speak that I may be

refreshed." Job 32:20. The brethren were kind enough to encourage me and ask me to speak again, and I think I spoke three or four times during that month in the way of opening or closing meetings. When the first Sunday in October came my brother had gone to the Kehukee Association and Elder Archibald Jones came to fill the regular appointment at our church. In the meantime I was much impressed, and one morning while chopping some wood on the wood pile something said, go get the Bible and read the fifteenth verse of the thirteenth chapter of the Acts of the Apostles. I went and found it read as follows: "And after the reading of the law and the prophets, the rulers of the synagogue sent unto them saying, ye men and brethren, if ye have any word of exhortation for the people, say on." I felt this was for me, and though I felt incompetent, yet I felt to try to speak, believing that if the Lord had called me to the work, he would give me some word for the people. On this first Sunday in Oct., I was much impressed with this scripture in Deut. 32:9-12. "The Lord's portion is his people etc." That morning Elder Jones, who was a very fatherly old brother, wanted me to take part in the services. So he asked the church if he might ask me to take part with him. They gave him the privilege, and so he told me to open and speak as I felt impressed. I read the scripture referred to above and spoke for a short while and felt relieved. Elder Jones got up and was kind enough to say that as far as I had gone, he believed I had rightly interpreted the text, and told the church not to muzzle the

mouth of the ox that treadeth out the corn. Like Elihu in Job 32:18 I felt that the spirit within me constraineth me, and so I went on being called on at the churches around, and also to make appointments at school houses and other places. On Saturday before the first Sunday in December the church of my membership, Sandy Grove, in Beaufort County, N. C., took the matter up and ordered the Clerk to give me a written license to exercise my gift wherever God in his providence might cast my lot. The church had been hearing me for three months before they gave me the privilege of going far from home, and I feel that churches should always be careful in such matters and be sure that a brother has a gift to the ministry before they send him out as a preacher. I believe that those called of God to preach have a special exercise of mind that others do not have. Yet after all that a brother can tell about a call to preach, the only evidence that others have that he is called to preach is that he does preach. Jesus said to Peter, feed my sheep. If the sheep are fed it is good evidence that he is called, for no man taketh this honor unto himself save he that is called as was Aaron. If the sheep are not fed the man is not called of God no matter how good a talker he may be. As time went on I began to have some appointments around the country with my brother, and some other preachers. I attended some associations and other meetings, and those among whom I went showed me such consideration that I was encouraged to believe that they accepted what I said as the truth of the gospel of our Lord and Saviour Jesus Christ. I went with

Elder Bryan Whitford to an Union meeting on the north side of Pamlico River, and there I met a little girl who made an impression upon my heart as no one had ever made before. I went home and did not see her for a long time. I was all the time trying to preach, and realizing my weakness and hoping that if I lived long I would know more and be able to preach better. One incident I will here relate. I was attending a meeting on Goose Creek Island with Elders John R. Rowe and L. H. Hardy. On Saturday I was called on to speak and began with as good prospects as usual when after about fifteen minutes the light all went out, and I just had to stop and sit down. Elder Hardy preached and then my brother got up and took the same scripture I had read, and if I ever I heard preaching I thought he preached on that occasion. Strange to say I do not remember what the text was, but I well remember that I thought surely this is an evidence that I am not called to preach, and I will never try again.

JOSHUA T. ROWE.

(To be continued)

A MONUMENT TO ELDER LESTER.

To those who may feel that they would like to bear some part of the cost of the purchase and erection of a suitable monument or marker to be placed at the grave of the late Elder Posey G. Lester, Greeting:

This is not an appeal to any one except to those who may feel, as I have felt; that they would like to have the privilege of aiding in this worthy cause.

Elder Lester provided well for his loved ones, however, he was not

a wealthy man and gave largely of his time and means in the service of our people.

Sister Lester and her worthy sons and daughters, will be willing to receive such sums as the friends and admirers of Elder Lester may feel to donate; but with the distinct understanding; that this does not come from them as an appeal for help nor as a demand for aid; but my attention having been called to the opportunity to bestow a labor of love in memory of our departed Elder and Editor, I have asked the family to grant me the privilege of making a donation and to mention this matter through the Landmark.

We do not feel to embarrass any one who may feel to donate small or large amounts by publishing the amounts received; but any amounts sent by mail or handed to P. D. Gold Publishing Co., Wilson, N. C., or to Mr. P. G. Lester, Jr., 846 Virginia Ave., Virginia Heights, Roanoke, Va., will be appreciated and the receipt of the same will be duly acknowledged.

Very truly,
O. J. DENNY.

ORDINATION.

STATE OF NORTH CAROLINA,
COUNTY OF EDGEcombe.
TO ALL TO WHOM THESE PRESENTS
MAY COME GREETING:

Our beloved brother T. C. West a man of piety and good moral character: who has been raised up among us and whom we hope and believe the Lord has called to preach the gospel of his Son Jesus Christ, and a member of the church at Tarboro in Edgecombe County, North Carolina, having before been approved by the church, and by them set apart for ordination, having called on us as a presbytery, we hereby certify that after having examined him with regard to soundness in the faith and call to the work of the ministry of the ever lasting gospel we have therefore ordained him to the full work of the ministry and to fulfill all the pastoral duties enjoyed by the word of God.

Done at the church at Tarboro in Edgecombe County, North Carolina on the

first Sunday in August (3rd) 1929, and we recommend him to the affectionate regard of our brethren wherever God may abundantly bless his labors.

Given under our hands, the date and year above written.

Elder E. L. Cobb,
Elder A. B. Denson,
Elder J. B. Roberts

MRS. WARTA ANN NEWTON

It is with a sad heart I try to write the death of my dear mother, Mrs. Warta Ann Newton. She was born December 25, 1847 and died August 9, 1929, making her stay on earth 81 years, seven months and 12 days. She was the daughter of James Wallace Robinson and Bashaba Robinson, his wife.

She was married to Jessie Jarvis Newton, and to them were born 7 children. There were five girls and two boys. One boy died in infancy, the others are still living. They are: Martha Ann Smith, of Atlantic, N. C., Mary Eliza Babb of Norfolk, Va., Lavania Ellen Gillikin of Atlantic, N. C., Amelia Jane Mason, of Atlantic, N. C., and John R. Newton of Southport, N. C., and Sophronia James Styron of Atlantic, N. C.

She was the grandmother of 48 grandchildren and 41 great grandchildren.

She was born in Atlantic, N. C., and lived there until grown, then moved to Portsmouth, N. C. She married my father in Portsmouth, N. C., and they made their home there until a great storm came and they lost a part of their home. Then they moved here to Atlantic.

All of their children are married and they lived alone.

Mother had been ill for some time but not confined to her bed. She had several diseases, but the greatest was bulbers paralysis. She only lived ten days after she was stricken. She was taken to her bed Wednesday morning and never got up any more. All was done for her that we could do, but nothing we did could do her any good. All we could do was stand around her bed-side and await the appointed time, which came on Friday afternoon about 4 o'clock.

She shook hands with one of the sisters of the church, Mrs. Eliza Harris and bid her goodbye, saying she was going to her glorious home.

One day during her illness she looked up and spoke to one of the children, saying it was a long way to heaven.

She joined the Primitive Baptist Church about 45 years ago, and was a strong believer of the truth up until death. She said the truth was what she loved. Mother loved to go to church and hear the hymns sung, until she got so feeble. Her favorite hymns were: Abide With Me, and How Happy Are They.

The funeral service was conducted Saturday afternoon about 4 o'clock by Elder L. H. Hardy.

He preached a mighty sweet sermon. They sang two hymns at the home. They were: In All My Lord's Appointed Way, and As On The Cross The Saviour Hung. Then we took her to Atlantic Cemetery, and sang three hymns out there. The last was Asleep in Jesus, Blessed Sleep. We laid dear mother to rest to awake resurrection morn.

Dearest mother, thou hast left us,
And thy loss we deeply feel,
But 'tis God who hath bereft us,
He can all our sorrows heal.

This was written by her youngest daughter,

Mrs. Sophronia James Styron,
Atlantic, N. C.

SISTER LUEBAN DEANS AND SISTER INDIA ELLIS.

I will say in regard to these sisters that I never saw greater devotion manifested by any one than was by them. This has been an unusual family. I well remember when all six of these sisters were living and all of them members of the church at Tar River, except one. That was Sister Ellis, she was a member at Camp Creek. I have often thought, and heard others say, that it was the happiest band of sisters in the flesh, and also in the spirit that we ever saw. Seemed that it was a feast for them to be together. The three that are living now seem to be so lonely now when you see them together for Sister Dean and Sister Ellis both were so cheerful, always having a cheerful word for all and yet I have heard them so often say that there was very little pleasure for them in this world, but yet they had a blessed hope that when done with this world, heaven would be their home. These two sisters were faithful to their profession, believing that salvation was alone by grace through Christ Jesus the Lord. They were faithful to the church and to every duty concerning the church, and in their death it was a most unusual scene. They both were in their caskets at the same time in the same room. And their funeral was preached at the same time by Elder J. J. Hall and myself at the home of their next oldest sister, Sister Newton, at Moriah, N. C. I remarked that they looked like children, lying there asleep, and I fully believe that they were children of God, and I feel that they have entered that perfect rest that awaits the people of God. I feel to say that I fully believe that their care-worn bodies are now resting in the blessed hope of the glorious resurrection, when they shall come forth in the likeness of Christ. I feel that we cannot say enough in regard to these dear sisters, but it is better felt than told. May the blessings of God abide with the bereaved family.

Written by one who loved them for Christ's sake,

B. F. McKINNEY.

D. O. SMITH

It is with a sad heart that I attempt to write the death of my dear father. He was born February 7, 1855, and died December 4, 1927. He left to mourn his departure a wife and six children, two boys and four girls. He was a faithful husband, and a loving father and to know him was to love him, and oh how we do miss him, but we are all satisfied that our loss is his eternal gain. He united with the church at old Nahunta long years ago when I was a small child, so I do not know the date, and remained there until death. His funeral was preached by Elder John Gardner and Elder Hooks and he was laid to rest in the family burying ground, near his home at Patetown.

Sleep on dear father and take thy rest,
God called thee home, he thought it best.

Written by his daughter, who loved him dearly.

L. N. PATE.

RESOLUTIONS OF RESPECT

Whereas it has been the will of Almighty God who rules in the armies of heaven and does His pleasure among the inhabitants of the earth, who disposes wisely with all His creatures as He sees fit and good, to remove from our midst by death our faithful brother, Joe W. Hardee, who was instantly killed Sunday morning April 15th, 1929, when run down by an automobile on the Greenville-Washington highway about three miles east of the city. He was on his way to Red Banks church, and the accident occurred when he attempted to cross the highway from behind a standing automobile, not observing the approach of the Wynn car.

His soul was called into its Maker's presence on a minute notice, but we are satisfied he was ready to answer the summons and render up his account as the deceased was a man of pure and upright Christian character and had for 26 years been a consistent and faithful member of the Primitive Baptist Church.

Therefore, be it resolved, while we are grieved at our loss we believe it to be his gain and desire to be reconciled to the will of God, knowing that it is God's appointment for men to die, but that He, Himself has destroyed the power of death and that our brother shall live again.

2nd. We extend to his relatives our deepest sympathy and so far as in us is point them to that one whom our brother trusted and served.

3rd. That a copy of these resolutions be sent to Zion's Landmark for publication.

Done by order of conference Saturday before the second Sunday in May, 1929.

Elder Luther Joyner, Mod.

Mrs. Bessie Brooks Gay, Clerk,
Farmville, N. C.

WILLIAM BENNETT GARRARD.

William Bennet Gerrard was born June 7, 1854 and joined the church at Blount's Creek, Saturday before the 5th Sunday in June 1924, and was baptized Sunday morning by Elder Tilghman Sawyer. Elder Sawyer in a vision the night before saw Bro. Gerrard and his wife come before conference, just as they did next day.

He was married twice, first to Miss Anna Cratch. To this union were born three girls. The second time he was married to Miss Desway E. Cratch. To this union were born eight children, 6 boys and 3 girls. One girl by his first wife and one boy by his second wife preceded him to the Great Beyond.

He was an industrious farmer leaving his family in good condition. He died December 29, 1924, leaving his wife and 10 children to mourn their loss. But we hope it is his gain. His funeral was preached by Eld. Luther Joyner. He was buried in his own burying place at home.

Written by request.

P. L. HILL.

LANGDON E. PARRISH.

With a sad heart, I will try to write a few lines in memory of my dear husband, Langdon E. Parrish.

He was born March 26, 1869 and departed this life Sept. 6, 1928, making his stay on earth 59 years, 5 months and 11 days. In the year 1899 he was married to Florence Clifton, the writer. To us were born five children, four girls and one boy, Renzie B.; Nannie Benson, Golda, Mayo and Anna Lee. Nannie and Annie Lee preceded him to the grave five years ago. He leaves to mourn our loss, his wife, three children, five brothers and three sisters.

He had been afflicted with his heart and nerves for twenty years. He had very frequent attacks with his heart for eight weeks before his death, however, he was not confined to his bed. But on September 6th., about 6:30 in the afternoon he was sitting on a chair when he was stricken with one of these attacks. He called me to him and when I asked him what he wanted he said, "Stay with me." I laid my hand on him and he breathed three or four times more. As he breathed his last breath, something spoke within me saying, "Your loss is his gain." He bore his sufferings so patiently, without a murmur.

He united with the church at Fellowship the first Sunday in October, 1927 and was baptized the same day by Elder J. P. Tingle. He was a faithful member until his death, about a year later.

His funeral was conducted in his home by Elder T. F. Adams, after which his body was laid to rest in the family burying ground in the presence of a large number of sorrowing friends and relatives. Much more could be said of this dear husband, father, brother and friend, but space forbids.

A good man from us is gone,
A voice we loved is still,
A place is vacant in our home,
That never can be filled.

Written by his bereaved wife,
FLORENCE PARRISH,
Benson, N. C., R. 1.

RESOLUTIONS OF RESPECT

Whereas it has pleased our heavenly father to remove from us by death our beloved sister, Priscilla Tarkenton, age 34 years, joined the church at Concord, Friday before the 4th Sunday in September 1889. She was a faithful sister to fill her seat as long as she was able to attend. She died July 1st., 1929.

Resolved first that we bow in humble submission to the blessed will of our God who doeth all things well.

Resolved, second that the church has lost a faithful member and her children a good mother. That our loss is her eternal gain and she is eternally at rest.

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

Written by order of the church at Concord.

A. W. AMBROSE, Church Clerk.

ORDINATION.

STATE OF NORTH CAROLINA,
COUNTY OF WAYNE:
TO WHOM IT MAY CONCERN
GREETING:

Our beloved brother, W. R. Hines, a man of good standing, and of good moral character, who has been raised among us the brethren at New Chapel near Goldsboro, N. C., and has had his membership there for a good many years, has been exercised we believe by the Lord to preach his everlasting Gospel, has been set apart by the church at New Chapel recognizing a call from the church at Bethlehem near Columbia, N. C., to be ordained to the full work of the ministry, and have asked the undersigned presbytery to perform the sacred service, and after finding him sound in the faith, we proceeded to and ordained him to the full work of the ministry, to fulfill the duties enjoined upon him by the work of God.

Done at the church at New Chapel, near Goldsboro, N. C., in Wayne County, North Carolina, on the second Sunday in June, 1929, and we recommend him to the brethren, where ever the Lord may bless him to go.

Elder E. L. Cobb,
Elder J. W. Gardner,
Elder W. H. Schenck.

FOR ELDER TOPPING.

G. E. Colburn, Cape Charles, Va.,
\$1.50.

UPPER COUNTRY LINE UNION.

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

Elder J. N. Gilliam was appointed to preach the introductory sermon.

The public is cordially invited to attend.
Elder W. C. King, Union Clerk.

CONTENTNEA ASSOCIATION.

Please publish that the Ninety Ninth Annual Session of the Contentnea Association, will be held with the church at Lower Town Creek, Edgecombe County, N. C., on October 12, 13, 14, 1929.

This church is one mile from Pinetops, N. C., and as there are no passenger trains here, visitors will come by bus, Wilson to Tarboro arriving from either place in late evening.

We invite all lovers of gospel truth and order to come.

For further information write Bro. G. G. Trevathan or Elder A. M. Crisp at Pinetops, N. C.

H. L. BRAKE,
Association Clerk.

Rocky Mount, N. C.

LITTLE RIVER PRIMITIVE BAPTIST ASSOCIATION.

Please publish in Zion's Landmark that the next session of the Little River Primitive Baptist Association will convene D. V. with the Church at Middle Creek, Wake Co., Friday, Saturday and 4th Sunday in September and Elder E. C. Jones is chosen to preach the introductory sermon and that Elder E. F. Pearce his alternate.

This church is situated 9 miles southwest of Garner. Those coming over Route 10 from the east will turn at Garner on the Rand MHI Road to go south. Those coming over Route 50, 90 and 10 to Raleigh will take Route 21 at Raleigh and follow to A. A. Buffalo's filling station and then turn east about 7 miles. Guides will be placed on both roads. Those coming by rail will be met at Garner Friday at noon and p. m. by E. C. Jones, J. B. Britt, and others.

We extend a cordial invitation to all Primitive Baptists who are in order and peace at home. We do not want any disorder or factions in our midst. We especially extend an invitation to the brethren in the ministry who are in good standing at home and whose association is in order.

Submitted in love,
Elder E. C. Jones, Pastor.

THE EASTERN UNION.

The Eastern Union is to be held with the church at White Plains to commence Saturday before the 5th Sunday in September.

All lovers of the truth are invited to be with us and especially ministers.

A. W. AMBROSE, Clerk.

BLACK CREEK UNION

The next session of The Black Creek Union was appointed to be held with the church at Scotts, three miles north of Lucama, N. C. Visitors will be met at Lucama Saturday A. M.

All lovers of truth and good order are kindly invited to attend. Bro. J. E. Hoentt was chosen to preach the introductory sermon and Elder R. H. Boswell to be his alternate. Elder J. E. Herndon of Durham, Elder O. J. Denny of Winston-Salem, and Elder Hall of Roxboro have promised to be with us (The Lord Willing)

Yours in humble hope,
ISAAC A. LAMM, Union Clerk.

SALEM ASSOCIATION

The next annual session of the Salem Primitive Baptist Association will be held, (D.V.) with the Church at Winston-Salem, N. C. Beginning on Saturday before the second Sunday in October, 1929, and continue three days.

We have arranged to hold our meetings in the Pepper Warehouse which is located on North Liberty Street three blocks North of Post Office.

We invite brethren, sisters and friends to meet with us. A special invitation is extended to the Ministers of the Gospel.
W. L. TEAGUE, Moderator.

LINVILLE UNION.

The next session of the Linville Union is appointed to be held at the Church in Lexington, N. C., on Saturday and fifth Sunday in September, 1929.

An invitation is extended to ministers, brethren, sisters, and friends to meet with us.

W. L. TEAGUE.

STAUNTON RIVER UNION.

Please publish in Zion's Landmark that the Staunton River Union meeting has been changed from Banister Springs to Malmaison church on account of road construction. The meeting house is about 10 miles northeast of Danville. The meeting will be held Saturday and fifth Sunday in September. All lovers of the truth are invited to be with us.

Done by order of the church in conference, September meeting, 1929.

J. H. BUTCHER,

Blairs, Va.

EASTERN LITTLE RIVER UNION

The next session of the Eastern Little River Union will be held with Little Creek Church, Johnston Co., N. C., on Saturday and 5th. Sunday in September, 1929.

Elder E. F. Pearce is appointed to preach the introductory sermon and Eld. T. F. Adams his alternate. Brethren, sisters, friends, and ministers especially are cordially invited to attend.

J. A. BATTEN, Union Clerk.

LITTLE RIVER PRIMITIVE BAPTIST ASSOCIATION.

The next session of the Little River Primitive Baptist Association is appointed to be held with the church at Middle-Creek, Wake County, N. C., commencing on Friday before the Fourth Sunday in September and continue through Saturday and Sunday. This church is about 7 miles southwest of Garner. Those coming by rail or bus will be met at Garner on Thursday p. m. or Friday a. m. by notifying Bros. S. B. Sauls, McCullers, R. 1., Bro. J. B. Britt, McCullers, R. 1, N. C.

Elder E. F. PEARCE, Mod.
Elder L. H. STEPHENSON, Clerk.

MILL BRANCH ASSOCIATION.

The Mill Branch Association is to convene with the church at Mill Branch, Nov. 1, 2, and 3rd, about six miles east of Tabor.

Orderly Baptists are invited.

Visitors coming by rail will be met at Tabor Thursday. Our church is two miles east of highway No. 20.

M. MEARES.

MILL BRANCH UNION.

The Mill Branch Union is to convene with the church at Tabor, Columbus Co., N. C., Saturday and 5th Sunday in September.

A general invitation is extended to orderly Baptists, especially ministering brethren.

M. MEARES.

LOWER COUNTRY LINE UNION

Please publish in the Landmark that the next session of the Lower Country Line Union is appointed to be held with the church at Cedar Grove in Wake County, N. C., on the fifth Sunday and Saturday before in September, 1929.

An invitation is extended to all peace loving Baptists and friends to the cause.

A. P. CLAYTON, Clerk.
Roxboro, N. C.

WILL ATTEND MEETINGS.

Mr. John D. Gold,
Dear Friend:

Kindly announce through Landmark, Sept. 15th. issue that I will be (D. V.) at Tabor, N. C., 5th Sunday in September in the Mill Branch Union. Also at the Bear Creek Association 1st Sunday in October, which association meets with Mountain Creek Church near Albemarle.

Will be glad to take subscriptions or renewals for the Landmark while attending the above meetings.

Yours in hope,
O. J. DENNY,

ELDER N. H. HARRISON WILL PREACH
Snow Hill Friday night before the second Sunday in September.

Mewborn's second Saturday and Sunday, Sunday night Fremont, Monday Memorial.

Tuesday, Upper Black Creek.
Wednesday, Lower Black Creek.
Thursday Scott's.
Friday Contentnea.
Third Saturday and Sunday in September Upper Town Creek.
Wilson Third Sunday night.
Monday, Mill Branch.
Tuesday, Falls.
Wednesday, Pleasant Hill.
Thursday, White Oak.
Friday rest.
Saturday and Fourth Sunday Meadow, Farmville Fourth Sunday night.

BEAR CREEK ASSOCIATION.

Please publish the following announcement in the next issue of the Landmark.

The Ninety Seventh Annual or Fall Session of the Bear Creek Primitive Baptist Association is to convene with the Mountain Creek Church about three miles north of Albemarle, N. C., commencing on Saturday before the first Sunday in October, 1929 and close on Monday following. We extend a cordial invitation to brethren, sisters and friends to attend. Those coming to Albemarle by public conveyance, train or bus line, notify Elder B. L. Treece in advance at Albemarle, N. C. and you will be cared for properly. This is Elder Treece's home church and he desires a good attendance. Several sister churches brethren, and friends will be glad to assist in entertaining visitors from a distance as we have good roads and automobiles.

Signed on behalf of the Association by,
J. W. JONES, Clerk.
Peachland, N. C.

UNION MEETING AT CLEMENT.

The next session of the Angier Union is appointed to be held with the church at Clement, Johnson County, Saturday and fifth Sunday in September, 1929. Elder L. H. Stephenson is chosen to preach the introductory sermon and Elder E. C. Jones is alternate.

Clement Church is located about four miles northwest of Four Oaks.

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

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

CONTENTNEA UNION

The next session of Contentnea Union was appointed to be held with the church at Autrey's Creek, Edgemcombe Co., N. C., the fifth Saturday and Sunday in September, 1929.

Elder J. E. Mewborn was chosen to preach the introductory sermon and Elder W. B. Kearney as alternate.

Visitors coming by R. R., will be met at Macesfield, N. C.

A special invitation is extended our ministering brethren.

J. E. MEWBORN,
Union Clerk.

ZION'S LANDMARK

—PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLDSCHOOL BAPTIST

VOL. XLII.

OCTOBER 1, 1929

No. 22

SOLOMON BRINGS THE ARK INTO THE TEMPLE

"Then Solomon assembled the elders of Israel, all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the Lord out of the city of David which is Zion.

And all the men of Israel assembled themselves unto king Solomon at the feast in the month of Ethanim, which is the seventh month.

All the elders of Israel came, and the priests took up the ark.

And they brought up the ark of the Lord, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up.

And King Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.

And the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy place, even unto the wings of the cherubims.—I Kings 8:1-6.

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

WHY I HOPE AND TRUST IN GOD.

While feeling lonely, sad and cast down, I wonder why I trust, and hope in God. These thoughts take me back to my childhood days and give me strength as the infirmities of old age weaken my body for the grave. When a child 9 years of age, God revealed to me my utter helplessness in traveling life's road without His strength. But I was too young and knew too little about the difficulties that would overtake me by the way. Naturally, I was of a playful, active disposition, ready to take part in everything that came along without any thought of sin or danger. My mother was a most lovable woman and too patient to wrestle with such a reckless child as her first born. But God was watching over her and took her burden upon Himself, and showed me in my sleep the work of the devil, and where I would go in following after him. Yet I was too young to understand these things, though the impression took strong hold on my young life. My greatest pleasures in the world were in music and dancing, and there is where I first knew about Satan and his works. One night I saw myself dancing with many others. The fiddlers making music in one corner of the room, Satan was directing us with a long whip in his hand. After the dance was over, he showed the crowd his house set on a hill some distance

away. Every one was rushing to get there but me. I fell on my face to the ground and had to crawl up and down hills. Satan with his long whip was behind me and would almost get me at times. I worked to get away from him until my strength gave completely out. I looked up and felt strength coming from above. God in His mercy picked me up, and I saw myself flying in the air over the house of the devil into a land of security. When I awoke next morning, I was afraid to be alone and was continually looking behind me. My mother noticed my unusual actions, and how closely I stayed near her, and asked what was the matter with me. I told her I was afraid of satan, then I had to tell her why this had come to me. Soon afterwards Eld. A. J. Moore, who lived in the neighborhood was passing by and stopped at our gate, my mother went out to talk with him, and as I had not gotten far from her, I heard her tell him what I had seen and felt. They both seemed to rejoice instead of feeling sorry for me. I felt that my own dear mother had turned against me and I would go to my father to shield me, as he had always taken my part in everything I did. I followed him everywhere he would let me go. Soon I started to school and became very much interested in my school work. Occasionally there would be a dance in the neighborhood. I would go with my school

friends, but would always regret going after my experience with Satan and he was all I feared. I knew there must be a God or a Supreme Being to control the stars, the sun and the moon and everything that lived on the earth, yet He had not revealed Himself to me as my Saviour. As time went on I felt more and more my weakness and sinful nature and my heart was burdened, but I did not know where to find relief. I remember Elder F. A. Chick coming to Wilson and preached where my mother and father held their membership in the church 52 years ago. He took for his text: "Simon, Simon, Satan hath desired to have you that he may sift you as wheat." I never had heard such a wonderful sermon as he preached before in my life. I wept all through his discourse, I had no hope or did I know how to trust in God. A poor miserable wretch I was. My school work helped me to think of something else besides Satan, perhaps, caused me to study my books harder to get away from my burden of sin. At the close of the school year, I had won the prize that was given to the best scholar in my room which was a book of Pilgrim Progress. I read the book with much interest, but it did not give me much comfort or relieve me of my burden in the least. One night soon afterwards, God appeared to me in my sleep, and I heard a voice saying, "Trust in me and you shall be saved." I began to sing, "Father I stretch my hands to thee, No other help I know; If thou withdraw thyself from me, Ah! whither shall I go?"

Others in the house heard me singing and asked me next morning

why I was singing during the night. I was sorry they heard me, but I was happy to be relieved of Satan and to have a God to trust that no living human can take away from me. As I grew older, trials and conflicts began to come into my life. I could trust in God for strength to help me bear my burdens, but I began to realize this world was not all the life to live. God had given me strength to travel the rough places in life, but afflictions and sorrows drew me to know the love of God and as He had led me to trust in Him. Hope sprang into my heart that I would some day be with Him where love and peace abounds forevermore. Now I came to know that God was my strength, and I could trust Him, though the road be rough and my strength failed. God would pick me up and save me from Satan's rage, and in the deepest of sorrows and afflictions, God was the comfort of my poor bleeding soul, which gives me a sweet hope of heaven where peace and comfort and rest awaits all who trust in His holy name. Now in my old age I can look back over my past life and know that it was God all the way, and I shall soon reach the portals of my eternal abode trusting in Him who has given me this sweet hope of being with Him in glory and be like Him in a world that shall never end.

Lovingly,

SALLIE F. AYCOCK.

A HOME FOR OUR PEOPLE.

We need a home for our people when they get old and are not able to take financial care of themselves. We do not want to see or know of them going to a county home.

I am sure if we all would make a self case of it, we would get busy and see what we could do. I think after we got the home we would be to very little expense to keep it going.

I would be glad to hear through the Landmark from all the churches in the state, what they think about it.

Elder W. M. Monsees' idea is to have twelve directors and for them to give their service free of charge and also a treasurer. A manager for the home of course must be paid enough to live on as his time would have to be spent at the home.

We don't want any graft in it. Those who are fit subjects to go there, for them to go free of charge.

I believe if all the churches would come together and help it would be a small matter to get this home.

Please bring this up in your business meeting. Appoint some to write on the subject, what the church thinks about it. Send it to the Landmark so we all can know what you think.

I hope this appeal will reach your hearts. I would be glad that Elder O. J. Denny, also his brother Elder S. B. Denny as they live in N. C., and are editors of the Landmark, would write their opinion about it and if it meets with their approval to get our people interested as I am only making suggestions.

MRS. NETTIE ELLIS,

132 Pollock Street,
New Bern, N. C.

KEHUKEE ASSOCIATION

Will you please say in your next issue of Landmark that the Kehukee Association, will be held with church at Falls Tar River, Rocky Mount, N. C., Oct. 5th, 6th., and 7th., 1929. All lovers of truth invited.

B. S. COWIN, Clerk.
Williamston, N. C.

DEVOUT MEN .

Stephen, the first martyr of our Lord was a devout man, and was put to death by the enemies of God as recorded in Acts 8th chapter. It is clear, that those who put him to death were at that time without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world. Stephen was "full of faith and the Holy Ghost" and did great wonders and miracles among the people, and it would appear strange to some that he was martyred being such a good character as the Bible holds him to be.

"Devout men carried Stephen to his burial, and made great lamentation over him," lamenting no doubt the loss of a good and great gift, and also the way he came to his death.

Saul consented to his death, and held the young men's clokes who stoned him, and while Stephen prayed to God in his death—"Lay not this sin to their charge" still Saul, who consented to his death, always felt guilty for the part he bore in this matter; and confessed guilt with them as though he had cast a stone, for he gave his consent. I have seen for quite a while that if I willingly consent to persecution I thereby become a persecutor myself.

This devout man was put to death for preaching the truth, and put to death by his brethren, the type of the church.

And to me Stephen preached a most wonderful sermon over a period of many years, and I would be more than pleased if all readers of this would read his discourse as

recorded in Acts 7th chap. "O how happy are they, who their Saviour obey, and whose treasures are laid up above." In the 51st verse he said. "Ye stiffnecked, and uncircumcised in heart and ears, ye as always resist the Holy Ghost: as your father did so do ye." "So Stephen died calling upon the name of the Lord." "This were to die—delightful thought! as sinner never died." How easy it would have been for Stephen to have kept down all of this stir, but like all faithful ones, "he would not accept deliverance." My heart swells with gladness as I read of the faithfulness of this just, or devout man. I notice in September "Advocate and Messenger" Eld. T. S. Dalton says—"Brethren, buckle on your swords, and sleep on your arms—the battle is on."

This being true how necessary for us to "fight a good fight, and keep the faith." We need not say more here about Stephen, but I know it is impossible for me to describe my love and fellowship for him, and for all such. It is written in the Bible that Cornelius, a gentile was a "devout" man, and one that feared God with all of his house which gave much alms to the people, and prayed to God always."

We have been so deeply impressed with such devout characters, we think it good to point to them as being of one heart and one soul, though they lived in different ages of the world, these all died in the faith and we are to earnestly contend for the faith once delivered to the saints.

Mr. Gold, I have felt that your sainted father, and the late Elder P. G. Lester were "devout" men, and that they did not regard their

own lives, and finished their course with joy. I have never felt fit to in any way be associated with such, but God has given me a deep and abiding honor for all such, no matter in what age they lived.

Truly,

J. T. Satterwhite

LaFayette, Ala.

JEALOUSY.

Thou monster, thou traitor, thou destroyer, thou poisoned venom that is set on flame by the fires of hell.

Yes thou hast had thy existence from the beginning of creation, from the regions of lowest hell.

It was jealousy that killed Abel.

It was jealousy that sought David's life. And you will find the dastardly, deadly effects of its blasting, blighting influence through all the prophetic age and even the apostles were not blind to its power.

Even in their day there was the tale-bearer, falsifier and falsehood bearer, ever ready to charge and every charge was a lie for the fruits of jealous lying, and it is always those who have no graces that are actuated and influenced by this monster. They are wiser in their own eyes than ten men that can render a reason, and they are always watching an opportunity to destroy and they always strike to kill, for death is in their wake; but as a usual thing they want an accomplice, so if they should get caught in their trickery they can place the blame on the other fellow. Sneaking, hiding in the dark or concealed like the poisoned snake and waiting to strike.

And jealousy works in secret. Yes, destroying its victim in an un-

derhanded way. They are too envious to be at peace, for envy is one of the deadliest symptoms or trials of this monster, jealousy, and where ever it discovers a gift or talent in the church of God, especially among the ministry that is its prey, for it can't bear to hear of one being more gifted than he thinks he is, and I am always glad that it is such an one that thinks he has a gift and not any one else. Yet they are too blind, foolish, and ignorant to know that they will fall on their own sword, for jealousy is made up of ignorance and superstition, prejudice, and those three things have ruined and drug more churches down to ruin since time begun. And when you see one led and actuated by the spirit of envy and jealousy, you may have my word for it, he is just as empty of the grace of God as an egg shell is of cheese. Such an one stands no higher in the favour of God or estimation than mine—his chance of heaven is small, for I tell you a true servant of God is one that feels that all are better than he—he just abhors himself. And he is not on his knees praying for them all to die, so that he can be a Saul and make a show of themselves, for such are they. They are those that make fine faces to be seen of men. And they are always preaching every one in hell but themselves and everybody the child of hell but them, and they the child of a king. And somehow I think they are some of King Saul's offspring. I have not language at command to express my hatred for such a spirit. I would I had the tongue of Socrates so that I could put it in more glowing colors—yet I am sure I am speaking to the wise, and if any such charac-

ters as I have addressed should chance to read it say I am the man, and will be wise to in that you have seen your own life and pen picture before you, don't say it is for your victim but you, and may God show you the terror of such a life and awful result that await those that pursue such a course—and I pray that God will put grace in your heart ere it is too late, so that you may be able to see what a hell-deserving sinner you are—and the other fellow who is just as good as you are, and in God's sight better, for God does not see as man sees, and I am glad for if so nobody but such as I have penned here would be saved, but he looks upon the heart, and if such had more grace of God in them and less envy and jealousy, they would be at the feet of their yoke fellows, and not try to make footmats of all the rest. And when you hear one of them say that they can preach better than any one else, you may just know they can't preach at all and have never been called of God, but has run of his own accord, and mark what I say, sooner or later he will run his fool self to death, and God grant he may.

Your sister I hope,
EFFIE HARRIS CARAWAN,
 Swanquarter, N. C.

EVOLUTION SCIENTIFICALLY WRONG.

Mr. John D. Gold,

Wilson, N. C.,

Dear Brother Gold:

I am writing to thank you for publishing my article on "Religion" in Zion's Landmark for Sept. 1st. Also for the kind letter you sent me several days ago, as well as the

publication of my explanatory letter I sent you on receiving the sample copies of the Landmark you sent me for distribution among the Baptists in this country. My article is well printed. I do not find a typographical error in it. You must have good printers.

I attended a two-day meeting at Lamar, Colorado last Saturday and Sunday, and was able to deliver four discourses while there. Their minister was traveling among the churches in the east, and requested me to fill his regular appointment for him. I had the able assistance of brother Elbert Holdren, a licentiate from the church at Hatton, Kansas, who will be ordained to the full work of the ministry on Saturday before the 2nd Sunday in September. I distributed some of the Landmarks at Lamar, Col., and advised them a letter to you with \$1.00 enclosed would bring it to them for six months. We had a very warm meeting at Lamar. There is to be a union meeting at Hatton, Kansas, on Friday, Saturday and Sunday, of the 2nd Sunday in Sept. and two ministers are to be ordained at that meeting, and I have agreed to help ordain them, Providence permitting; and will distribute some of your magazines there, and hope you will receive some subscribers, as I have no hesitancy in recommending it as a sound Primitive Baptist paper.

Brother Gold, I am writing extensively on the subject of Evolution, Modernism and Fundamentalism, as they are now being taught in our colleges and the churches under commercialism. I consider them all wrong, and imposing on the public everywhere in the United States. A booklet called "David's Sling,"

has been published, but it does not try to convince the advocates of those theories that they are scientifically wrong, and that the Biblical history of the creation of universe and of man is scientifically right. I think it a failure, and in my dissertation on those subjects I treat them from a scientific standpoint. I have never argued with an infidel from a scripture standpoint alone, but have never failed to show an infidel that he was wrong from a scientific standpoint, as shown by the sciences of Physiology, Natural Philosophy, Astronomy, and Geology, or any other science he might bring up.

Please pardon this long letter.

Your humble old brother in hope,
F. M. SUTTON.

900 4th St. Garden City,
Kansas.

TARBORO TO HAVE A NEW CHURCH.

The building committee of the Primitive Baptist Church in Tarboro met at the church on August 8th., for the purpose of formulating plans for the erection of this new church home.

The committee was organized by the election of W. E. Page, Chairman, W. D. Brown, Treasurer, E. B. Harris, Secretary, and Mrs. Lula Overton Hyman, A. B. Denson of Rocky Mount, and S. B. Denny of Wilson as the building committee.

The building committee instructed Mr. Harris to make some sketches of the proposed church house and submit same at a called meeting to be held in the near future.

Elder J. B. Roberts of Greenville is pastor. The former pastor of the church was the late Elder C. F.

Denny of Wilson, who requested his brother, Elder S. B. Denny to assist the church in building a new church. The church property is a plot of land of more than two acres and is ideally located. The church is more than a hundred years old, and the members are deeply interested in the contemplated erection of a new building which will take the place of the old structure.

Anyone wishing to contribute to this worthy cause may send same to W. E. Page, Chairman, or W. D. Brown, Treasurer.

FROM ADVOCATE AND MESSENGER—1928

Elder Vail to Brother W. G. Neal,
Warren, Texas:

"Yes my brother, Jesus Christ is the Son of Righteousness that rises with healing in his wings. What poor, lost, ruined, helpless, hopeless sinners we would be without him. This is the school that I hope I have been in for over 70 years, learning the lesson over and over again, and can never graduate this side of eternity. At times it seems very discouraging to me to think I was born a fool, have lived a fool, and in the end will die a fool; have never attained to any prominence from any standpoint of natural reasoning, and if I continue on as a member of the Church and a professed minister of the Gospel, as I have in the past, at the end of my journey I will be compelled to confess "this is the end of an unprofitable life."

If I have ever done that which was right, either as a man of the world, or as a member of the Church of Jesus Christ, I have only done what was my duty to do. And I know I have done very wrong,

times without number. I hope I know that in keeping his commandments there is the answer of a good conscience which is a great reward. And I do know that in disobedience there is condemnation and death, any preaching contrary to this, is, to me, worse than the rankest Armenianism, and always has been. I do know that the grace of God and the Bible teaches that, "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;" And I do know that without this grace no man can live according to this teaching. And I believe that I know many of God's children that know much more than I do, who do not live according to the teaching of this grace and are suffering in their conscience for what they are doing. For "if we sin wilfully (or knowingly) after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins. But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

"God is not mocked: for whatsoever a man soweth, that shall he also reap." "For he that soweth to his flesh, shall of the flesh reap corruption." I have learned this in sorrow many, many times, and I never blame my devilish acts on God Almighty, and I hope I never will.

Your brother,

D. M. VAIL,

Binghamton, New York,
28 Willard Street.

A GREAT SACRIFICE TO DO WITHOUT LANDMARK.

Mr. John D. Gold,

Dear Brother Gold:

You will find enclosed P. O. Or-

der for two dollars (\$2.00) for which please continue my subscription to the Landmark another year. I'm indeed sorry to have been slow to renew my subscription, but it has been very dull here this summer and is at the present time. However we feel it would be a great sacrifice in the way of our spiritual pleasure to be deprived of the good reading it contains which is, we think, the truth and edifying to God's children and we certainly wouldn't want you to continue to send it at your expense, for no doubt you send out quite a number that way. Hence we are sending P. O. order to pay for another year, with the faith that God will continue to provide for us as he has thus far and hope in the near future to be able to help you send it to those who are not able to pay for it.

Trusting and believing that God will bless you to continue this good work, and asking an interest in your prayers,

I remain your brother in the hope of eternal life,

J. E. JONES.

Largo, Fla.

**CONTAINS WHAT SHE LOVES
TO READ.**

Mr. John D. Gold,

Dear Sir:

I have been thinking for a long time about sending the money for the Landmark, but haven't done it on account of being sick. Have been sick since last July but I have thought of it ever since and I will send it now. So inclosed you will find money order for \$2.00. I love to read the Landmark and have read it ever since I was a girl. I dearly love what it contains. My

father, A. M. Williams, took it ever since your father began to publish it, and he died nine years ago and I began to take it and have taken it ever since, except just a short while, and now I'm sixty-one and I don't want to give it up as long as I can read it, it contains just what I love to read. I would love to write more but I can't write as I used to and I will close,

Cynthia L. Williams Owens.
Linwood, N. C., R. 3.

**LANDMARK A GREAT
COMFORT.**

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

Dear Sir:

Enclosed you will find check for \$2.00 to pay for Landmark for the coming year. I do not want to miss a single copy. I want to stay up and not behind and I find my subscription is out today, the 15. It is a great comfort to me in my lonely hours to read the writing of the dear saints of the most high God, and I am so lonely since my dear mother was taken from me over a year ago. She read the dear old Landmark until her death and she did enjoy it so much. She could read it through at the age of 81 years without glasses. Since her death I have been taking it. I do enjoy reading the editorials and all the writers so much. Hope the blessed Lord will bless you all to carry on the good work for many years to come.

Sincerely yours,

Mrs. Mittie Bright,
Greenville, N. C., R. 3.

ALL THE PREACHING HE HAS.
Mr. J. D. Gold,
Dear Brother;

My time is up to renew my subscription to the good old Landmark, so I am sending in remittance for same. It is about all the comfort and enjoyment I see these days as we don't have any preaching much in this country. I mean old Primitive Baptist doctrine. It seems like we are journeying along in a barren wilderness, but trusting the good Lord will send laborers into the vineyard at his own appointed time. Though he tarry wait for him for he will come at the appointed time and will not tarry. So I will close for this time.

Your brother in hope of eternal life,

W. S. WILSON,
Nathanton, Ky.

A WELCOME VISITOR.

Mr. John Gold,
Dear Sir:

Inclosed find check for \$2.00 for my Landmark for another year. I don't want to miss a copy. It is a welcome visitor every time it comes. I read it and re-read it every time as I don't get to hear preaching often it is about all I hear. Wish it all the good that can be printed on paper, with best wishes of an old sister,

MRS. MARY A. SHELTON,
Danville, Va., Route 2, Box 82.

NEED \$100.00 TO FINISH CHURCH.

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

We are getting on our new church house fine. We have been at work on the house 13 days and

all completed on the outside except some little work. All windows and doors and flooring bought and paid for. And now if we can raise something like \$100.00 we can finish the work and we are asking all who will help us to finish the work, there are but a few of us and we have been blessed of the Lord to do this work.

We intend if the Lord blesses us, to hold our yearly meeting in the new church house in September. If you will you may publish this in the Landmark.

Yours in hope of eternal life,
A. W. Ambrose,
Creswell, N. C.

We are sending \$5.00 and will be pleased to acknowledge all subscriptions through the Landmark.
J. D. GOLD.

ENJOYS THE PAPER.

P. D. Gold Publishing Co.
Dear Sir:

Please find enclosed money order for \$2.00 for my extension of Zion's Landmark. Have enjoyed the paper to the fullest extent the past year, and hope it will continue with great success.

Best wishes, from
MRS. T. I. DUKE,
Reidsville, N. C., R. 2.

HAVE YOU A COPY?

Mr. Joseph Gooch, of Stem, N. C., is trying to complete a file of the Landmark to place in the church library at Stem. If you have a copy of January 1, 1928, he will greatly appreciate your forwarding same to him.

J. D. GOLD.

MINUTES OF ASSOCIATIONS.

We are in a position to do your book-work and turn out your minutes of associations promptly and satisfactorily and will appreciate your orders.

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, Baltimore, Md.

VOL. LXII.

No. 22

Entered at the postoffice at Wilson
as second class matter

WILSON, N. C.,

Oct. 1, 1929

Polytheism.

In past ages and in some parts of the world today, Polytheism or belief in a plurality of gods, has been quite general, except among those who believe in the One True and Living God.

Paul said to the Corinthians, "For though there be that are called gods, whether in heaven or in earth, (as there be gods many and lords many). But to us there is but one God, the Father, of Him are all things, and we in Him; and one Lord, Jesus Christ, by whom are all things, and we by Him." 1st. Cor. 8:5-6.

The name God has been given to many false and lifeless things, such as gods of wood and stone, before which men and women have bowed in their reverence. Gods of gold, silver, molten images, customs, rites, the personages of men and all other things or beings which are set up in the hearts and affections of men as being something when

they are nothing, lead the blind blindly astray.

Jeremiah, in his writings records. "Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit. Be ye astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord, For my people have committed two evils; they have forsaken the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."—Jer. 2:11, 12, 13.

A fountain unlike the cistern, supplies a never ending stream of fresh water. God is called THE FOUNTAIN OF LIVING WATERS. This fountain has never failed nor will it ever fail. "In that day a fountain shall be opened in the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness." All spiritual graces that have ever flown into the garden of His grace and comforted and refreshed the objects of His love have come from that Fountain of life that proceedeth from the throne of God and the Lamb.

"Be ye astonished O ye heavens." Astonished at what? Astonished at the fact that the Israel of our God forsook the FOUNTAIN OF LIVING WATERS, and hewed them out cisterns, and worse than that; broken cisterns, that can hold no water."

In reading of the life of the Israelites and of many of the New Testament account of the seeming prevalence, the turning away from the true worship and of the setting up anew of false worship, we are made to say of a truth that "except the Lord build the City the laborers labor in vain, and except the Lord

keep the City, the watchmen waketh in vain."

Cisterns are used to store up water for future needs. Law worship promises its rewards, but the broken cistern and the law having failed because of the weakness of the flesh, are alike useless in so far as they bring life and refreshing to the hungry and poor who thirst after water, and who can be satisfied alone by the application and use of Living Water or the spiritual graces and service of the Kingdom of God.

Paul said to the Galatians. "Are ye so foolish? Having begun in the Spirit, are ye now made perfect in the flesh? and "Howbeit then, when ye knew not God, ye did service unto them which by nature are not gods? But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe, days, and months, and times and years, I am afraid of you, lest I have bestowed upon you labour in vain." Gal. 4:8-11.

Paul said to those who felt they must worship according to the law, "Christ is become of no effect unto you, whosoever of you are justified by the law ye are fallen from grace, For we through the spirit wait for the hope of righteousness by faith."

We are taught, that those who have again drank of the old wine or law religion, they straightway do not desire the new wine, or doctrine of grace and grace alone. We are sure we have seen many good men as we are accustomed to speak of men, who are laboring to establish a do and live theory instead of a live and do by the grace of God

system, and like those who are looking to their hewn cisterns for a supply, they prove by the dryness of their teaching and preaching, that such cisterns are broken and have no water in them.

Shall we condemn them? Are they not, perhaps, as those who like the Galatian brethren begun in the spirit and were known of God; but for some cause known only to God they have forsaken the Fountain of LIVING WATERS and have sought and are seeking to find water and food and clothing, in their hewn cisterns, in their storehouses and barns, and in their own estimation, clothed with much self and well-merited righteousness.

Such men or ministers usually have much to say about and sometimes undertake to set at naught, those who teach that there is but One LORD, one faith, one baptism, one and only true God who is over all and in you all, and that God is a spirit; and that they that worship Him must worship in spirit and in truth.

We close this hurriedly written article by saying with the Apostle, "O the depth of the riches both of the wisdom and the 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 given to Him, and it shall be recompensed again? For of Him, and unto Him, are all things, To Him be the glory for ever. Amen. Romans 11:33-36.

O. J. DENNY.

ELDER J. T. ROWE'S EXPERIENCE.

But despite my resolution to quit trying to preach, on the next day a

very old and highly esteemed brother of that church Deacon Daniel Spain, made a special request that I speak that day, which I did with usual liberty. The interest the old brother manifested in me was encouraging. I went on and having never tried to quit preaching since I do not see how any one could realize his inability and unworthiness more than I have all these years. Yet I would not quit. I want to glorify my God and comfort his people, and weak as I am, I feel that the Lord has blessed me sometimes to speak to the comfort of his humble poor. I worked with my father on his farm and attended meetings as occasion presented. In the spring of 1880 I was filling some appointments in three of the adjoining counties. On the first Sunday in April I was at Moratock church near Plymouth in Washington county. Here I met again the little girl before mentioned and fully decided that day to ask her to be my wife, which I did later, and on the 16th day of February 1881 we were married at her father's home. Her brother, Elder N. H. Harrison performed the ceremony. Her name was Ella Bertrand Harrison. And as a prudent wife is from the Lord, I feel that she was the gracious gift of the Lord to me. She was all that she could be asked to be, and one to whom it is given to discern spirits. Her judgment of character seldom if ever went wrong. In the fall of 1881 we moved to Washington County where she was raised. (Here I wish to relate some of her experience which has always seemed wonderful to me. After we went to live to ourselves, having lived with my father and mother

for awhile which was very pleasant) we used to read the Bible and sing hymns after supper at night, and one of the first things that led me to feel that she was especially interested spiritually. She said to me one night after we had been singing, "I have been familiar with these hymns for a long time, as we children used to sing them at home for mother, but I did not think then of the meaning of the words, but now as I sing these words their meaning comes up before me." As time went on I noticed things she would do and say, until one night I was reading the Bible and she had gotten our baby to sleep and put it to bed. She came and took her seat before the fire and seemed to be serious, sitting with her elbows on her knees and her head in her hands. When after a few minutes she very suddenly threw herself back in her chair and screamed to the top of her voice. I was so frightened that I threw my Bible on the floor and rushed to her, taking hold of her and asking over and over again, What is the matter? She finally answered, "O I am so sinful. This relieved me, for I knew that He who showed her that she was a sinner, would sooner or later show her that Jesus was her Saviour, which he did in the moment of her extreme grief, for she said she never again felt the great burden she had been carrying for a long time. It reminded me of some in the time of Christ where he commanded the unclean spirit to come out of them they cried out. Not long after this she came before the church where my membership was and was gladly received. Her brother, Elder N. H. Harrison was the pastor but he very kindly said to

me, "I baptized my wife and it was a great pleasure to me, and I feel to give you the privilege of baptizing your wife." And so I did and the memory of it is a pleasure to me to this day. I trust that I may be excused for giving this sketch of my wife's experience, as I feel that she was so dear to me that her experience is a part of my own. It was in May 1884 that I baptized my dear wife. Now I will have to go back to the winter of 1882. Elder Clayton Moore, pastor of Jamesville church in the little town of Jamesville, Martin County, N. C., had died, and that church sent some brethren to the Morratock Church requesting them to have me ordained that I might serve them as pastor. They agreed to the request, and in Feb. 1882 I was ordained by Elders N. H. Harrison and J. E. Adams, and from that time until now have been serving in the capacity of a pastor of one or more churches all the time. Have never felt that I was such a pastor as I would wish to be, but have ever felt that when I promise to serve a church on certain days that those days belong to that church and that I have no right to go elsewhere without her consent. Faithfulness becomes the house of God and no one should be expected to fulfil his promises to the letter more than a minister of the gospel. A pastor should be careful not to show partiality among the members of the church or to Lord it over God's heritage, attend strictly to his business as a minister and let the deacons and others attend to financial affairs, and see that nothing is done except by the consent of at least a majority of the church.

We lived in Washington County

eight years and then returned to my old home in Beaufort County, and remained there six years, during which time I served two churches. May I be excused for relating an incident that occurred during this time, perhaps in June 1892. I had been supplying the church at Bethlehem in Tyrrell County, as assistant pastor. Two members and one not a member wrote me asking me to attend the June meeting. I was farming and did not see how I could go, yet I was much impressed to go, and while thinking it over there were three persons presented to me that would like to be baptized at that meeting. So I wrote them I would go, and I did go and all three of those presented to me came before the church and were gladly received, and it was my privilege and pleasure to baptize them, and all made excellent members. It was a day of pleasure for all of us. We felt that the Lord was with us.

JOSHUA T. ROWE,
(To be continued)

A GOOD EXPERIENCE.

U. S. Dredge Dan C. Kingman,
Charleston, South Carolina
Sunday, September 8, 1929

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

Dear Brother Gilbert:

I expect that you have just about forgotten me and will be surprised at hearing from me. But since leaving Tampa to go into the U. S. Government service last March I have often thought of you and more than once started to write to you, but some way just never did get around to it.

Today being the first Sunday of the month, I have had the old

church there on East Michigan in Tampa on my mind all day and have been turning over the things I have heard there and the things I have felt there. So, I am going to write you while in the mood.

Since starting to work for the government we have been all the way from South Boca Grande to here and in a few days we will leave here for New York City to go on dry dock. However, we will come back to either Charleston or Savannah in less than two months. I have been trying to get located back in Tampa and get a shore position for some time and may succeed soon, but then times have been and are so dull.

Brother Gilbert I have missed meetings more than I can tell and missed the association with Primitive Baptists since being on this job. When we are in New York I want to hunt out a church there where they have meetings every Sunday. I have heard a lot about those people there, they are of the old old crowd. I once heard one of their Elders preach, also have often read of them in the Signs of the Times. They carry an announcement in the Signs of the Times and if you have a copy at hand I surely would appreciate it if you will send me their address, or if not and you know how I can find them, do please let me know.

Sometimes I do not know what I am. It seems at times that I am just lifeless, spiritually dead, and I feel that I am in a worse condition than the man who has never had any hope, for the man who has no hope is not assailed by doubts. Then again there are times when right while going about my work things will come to my mind and I

will become so animated that I find myself rejoicing in the joys of the salvation of my Lord, and I will sing some of the old songs that you hear in only one congregation in all the world—the Old Baptists. At these times of animation sometimes I feel like I could just get up right then and preach a better sermon than I had ever heard. Then again comes that time of doubt. If I be a child of hope, then why these conflicts.

This much I do know: I do love God's little children; and I have never met a single one of them that was not little and have never met but few of them that were not Old Baptists. I wish that I could live with them and have them for my neighbors.

While we were in Jacksonville several months ago, I read an announcement in one of the papers about Primitive Baptist services at a certain place; so one Sunday I went out and the first thing I heard when I got off the car and came near the house was an organ playing. Now Brother Gilbert that may be all right and is all right in its place. I dearly love good music and especially organ music, but I can't feel right with it in an Old Baptist meeting. When I went in and sat down and was turning this over the words of a text I have often heard my father preach from came to my mind: "Remove not the ancient landmark which thy fathers have set." And I got to thinking about it, my mind went back to my father's day and the people he associated with. My father did not set any landmarks but he did try to follow certain landmarks that had been set by the fathers of old; and

Brother Gilbert an organ was not one of them. That spoiled my day and I could not get a single thing out of what others said was a good sermon.

Now if you feel so disposed I will appreciate a letter from you and will try to answer all you write. Try to remember me and pray for me. I am just one that is sometimes up and sometimes down and right at this moment if I have any hope it is the hope that I am one of the least of His little ones. I live in the hope of seeing you all back in Tampa and of so getting located that I can live among you.

With every good wish for you and the members of El Bethel, I will close, hoping that I am

Yours in hope,
M. A. HICKS.

Remarks.

The good letter, which appears in this issue of Zion's Landmark from M. A. Hicks, is a young brother of bright parts; the tone of expression indicates that he is a true and loyal Primitive Baptist.

It is true that the announcements by this religious order, which appears weekly in the Jacksonville, Florida, papers have deceived many others besides Bro. Hicks. When he attends their meetings he will know that they are neither Primitive Baptists, nor Missionary Baptists; but are Progressive Baptists, a denomination which had their origin a little more than two decades ago in South Georgia.

A Missionary Baptist preacher after hearing one of that order preach in the Methodist chapel in Plant City, Florida, said to me, "They claim your name (meaning Primitive Baptists) have our prac-

tice (meaning Missionary Baptist) and preach Methodist doctrine." Now for part these people are reasonably sound in doctrine, but in practice they are not of the Primitive Baptist order. A people that are not apostolic in practice will not long continue so in faith. The Primitive Baptists were the only order of Baptists in the United States of America until 1827. That year Elder Alexander Campbell who had been excommunicated by a church of Red Stone Primitive Baptist Association of Pennsylvania for advocating a doctrine that baptism was in order to salvation for sins. He then organized an order of believers of that theory. Today the followers of that society are numerous.

The first mission-society was organized by Pope Gregory XV in 1622. But not until about one hundred and thirty-six years ago did such a spirit arise in Primitive Baptist ranks. In 1792 a noted preacher by the name of Andrew Fuller introduced this innovation into the Baptist family at Kettering, England. William Carey had grasped the rope with him, and had become an ardent advocate with Fuller of free will and creature merit doctrine. But not until 1814 did the spirit of modern missionism enter the old Baptist family in America. From that time this innovation grew; and, by the year 1832 it had a good footing in many of their churches, predominating many of them. It was needful for the orthodox churches to purge out the leaven which many of them had imbibed; and so finally withdrew fellowship from all such that year.

During the Christian era the peo-

ple who are now known as Primitive Baptists, but in other ages by other names, have never had a single auxiliary from the days of the apostles and do not expect to have any; and hold with the text: "Remove not the ancient landmarks which thy fathers have set." Assuredly, brother Hicks had a right to know that those who claimed the name in Jacksonville of being Primitive Baptists were not when he had beheld their manner of worship and service. For instrumental music was not used by the apostolic churches, or by those of the same faith and order since. Pope Vitalian I. introduced instrumental music into Roman Catholic worship in 666, which was the first to use it in the Christian era. It is now used by most protestants in their service. The Primitive Baptist doctrine and order were established before there was a Roman Catholic organization, hence they are not protestants.

M. L. GILBERT.

TO THE READERS OF ZION'S LANDMARK.

The statements in the issue of the Landmark of September first, 1929, on page 318 made by H. M. Baucum concerning the meeting of the Bear Creek Association is untrue and very misleading to those not acquainted with local conditions in our immediate section. Now again please let me inform you that the Bear Creek Primitive Baptist Association as organized ninety seven years ago, will convene at Mountain Creek Church in Stanly Co., three miles north of Albemarle, N. C., on October 5, 6, and 7, as published under my signature in above mentioned Landmark on page 319.

Yours in hope,

J. W. JONES,

Clerk Bear Creek Association.

Peachland, N. C., Sept. 1, 1929.

IN MEMORIAM

About noon on July 5th, 1929 the death Angel entered the home of Mr. J. T. McNair, and bore away the soul of his sister (in the flesh) Missouri Florence McNair. She was born near Plymouth, N. C., (the

town in which she died) on March 6th, 1857, making her stay on earth 70 years, 4 months and 29 days. Sister Missouri professed a good hope in the Saviour of sinners and was received into the fellowship of the Primitive Baptist church at Moratock near Plymouth, Washington County, N. C., on Saturday before the 3rd Sunday in July 1885 and was baptized the following day by Elder N. H. Harrison. Sister Missouri never was married, her life was devoted to the cause she loved; her kindred in Christ and the Church, and to her people bound by the ties of nature. She was ever kind and helpful. In fact her life was really spent for others in deeds of kindness and service, when and wherever such could be rendered. I feel to say, she did what she could, fought the good fight and died in full triumphs of living faith. The church has lost a devoted member, her many relatives one who loved them, but we feel our loss is her gain. She wanted to go. All that was mortal of Sister Missouri was followed by many brethren, relatives and friends on July 6th., to the family burying ground where after a short burial service by the writer her body was laid beneath the sod, there to await in peaceful sleep the second coming of Christ, the Lord, who shall raise the dead bodies of his saints to glorious immortality and fashioned like His glorious body together with the changed bodies of those on earth, shall be caught up to meet the Lord in the air and be forever with the Lord. Look to Jesus all ye that mourn.

Written by,
ELDER W. B. CLIFTON.

ELDER J. T. ROWE TO PREACH

Elder Joshua T. Rowe of Baltimore will attend the Kehukee Association to be held with the Falls Church, Rocky Mount, N. C. the first Sunday in October, and will preach at the following places.

Robersonville, Tuesday night, Oct. 8th.

Greenville, Wednesday night, Oct. 9th.

Fremont, Thursday night, Oct. 10th.

Wilson, Friday night, Oct. 11th.

Thence to the Contentnea Association to be held with Lower Town Creek Church on the second Sunday.

WHITE OAK ASSOCIATION.

The ninety fifth annual session of the White Oak Primitive Baptist Association is appointed to be held with the church in Wilmington, N. C., on Saturday, third Sunday and Monday in Oct., 1929.

The meeting will be held at the Academy of Music.

All orderly Baptists and friends of the cause are invited.

Those wishing further information will please write Bro. J. D. Brown, Sunset Park, Wilmington or Bro. E. J. Scott No. 416 S. 4th St., Wilmington.

R. W. GURGANUS, Clerk.

ZION'S LANDMARK

—PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLDSCHOOL BAPTIST

VOL. LXII.

OCTOBER 15, 197

No. 23

GOD INSISTS ON OBEDIENCE TO HIS L.

"There was nothing in the ark save two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt.

And it came to pass, when the priests came out of the holy place, that the cloud filled the house of the Lord,

So that the priests could not stand to minister because of the cloud; for the glory of the Lord had filled the house of the Lord.

Then spake Solomon, the Lord saith that He would dwell in the thick darkness.

I have surely built thee an house to dwell in, a settled place for thee to abide forever.

And the king turned his face about and blessed all the congregation of Israel: (and all the congregation of Israel stood:)

And he said, blessed be the Lord God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled it, saying,

Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be therein: but I chose David to be over my people Israel.

And it was in the heart of David my father to build an house for the name of the Lord God of Israel."—1 Kings 8:9-17.

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

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\$2.00 PER YEAR

W. H. HIGGINS
Box 300
1 Jan 20

The Purpose of Zion's Landmark

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

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

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

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

Zion's Landmark

Devoted to the Cause of Jesus Christ

THEY DEAD MEN SHALL LIVE.

Dear Brethren:

I promised to continue. Isaiah 26:19. The text is, "Thy dead men shall live, together with my dead body shall they arise." We were expecting my wife to die for weeks. Therefore I could not write. "Together with my dead body shall they arise." When the Saviour comes to call all his ransomed bodies of the redeemed home from the graves, etc., he will not have a dead body. Listen, Rev. 1:18, "Behold, I am alive forevermore." Rom. 6:9. "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him." Then this text does not refer to the final resurrection of the dead, and therefore must refer to something else. It undoubtedly sets forth the deliverance of his people from under the law, and its curse. If Jesus had not risen we all would have been lost. Paul, 1st. Cor. 15:12. "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" 13th verse, "But if there be no resurrection of the dead then is Christ not risen. 14th, "And if Christ be not risen, then is our preaching vain, and your faith is also vain." 17th "And if Christ be not raised, your faith is vain; ye are yet in your sins." 18th. "Then they also which are fallen asleep in Christ are perished."

This testimony of Paul is enough to establish the fact that if Christ

had not risen we would all have been lost. Paul says, "Then they also which are fallen asleep in Christ are perished." Where is the sane man will say, That all that have fallen asleep in Christ and are perished, are not lost? What kind of language would Paul have to use to convince these that say when Jesus said "It is finished" all of His people were saved with an everlasting salvation? Some have said all of the people of God were saved before the foundation of the world. If that be true, there was no use for the Saviour to "Bow the heavens and come down and suffer and die."

When the Saviour said "It is finished," He was not talking about the eternal salvation of his people. Romans 5:9, we read: "Much more then, being now justified by his blood, we shall be saved from wrath thru Him."

How could we have been justified by His blood when He said "It is finished", when He had not yet shed a drop of His blood? He was talking about the awful suffering He had just passed thru, and was ended when he said, "It is finished." They had spit in His precious face. They had plaited a crown of thorns and put upon His head. They had mocked Him, had scourged Him, as David says in the 129th Psalm, 3rd verse: "The plowers ploughed upon my back: they made long their furrows." So they stretched him on the floor and scourged him. Matt.

27:26, "And when he had scourged Jesus, he delivered Him to be crucified." Isaiah says in 50:6, "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting." Hid not his glorious face from shame and spitting? No, sir. He must have had some wonderful object in view, for he said, speaking of his life, "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." Matt. 26:53. "Thinkest thou that I cannot now pray to the Father, and he shall presently give me more than twelve legions of angels? 54th verse "But how then shall the scriptures be fulfilled, that thus it must be?" You know he could have slain all of his enemies. The prophet says, "He shall slay the wicked with the breath of his lips." He had a wondrous object in view. Joy for you, and joy and glory for himself. Paul says, Heb. 12:2, "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." Yes, for the joy that was set before him, he endured all of the suffering. To save you, poor little one, and that he might rejoice over you. You say, "Can it be that the great high and holy one rejoices over such a poor weak sinner as I am? Nearly all of my time is spent begging for mercy. I never thought that the blessed holy Saviour ever rejoiced over me. I thought if He would have mercy on me, and forgive my sins, and take me home to rest at last that would be enough and more than I deserve." You listen little one while I quote what is said in Isaiah 62, in-

cluding the 5th verse. First verse reads, "For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not rest," etc. Zion is the people of God. Isaiah 51:16. "And say unto Zion, Thou art my people." Second of 62, "And thou shalt be called by a new name which the Lord shall name." Fourth verse. "Thou shalt no more be termed Forsaken; neither shalt thy land any more be termed desolate; but thou shalt be called Hephzibah." That is, "My delight is in her." And thy land Beulah; for the Lord delighteth in thee, and thy land shall be married." Beula means martyr land Beula; for the Lord delighteth in you? I can't see how, nor why the Lord would delight in such a miserable, wicked, carnal minded, sinful thing as I am, but if you and my poor self are one Jesus died for, suffered for, he delights in us and watches over us, and all of his when they know nothing about it, and "Works all things together for their good." Now comes the 5th verse, with the most consoling promise in it. This is the most encouraging, consoling, soul cheering language you nearly ever heard, what a conderful comparison. There is nothing you ever read that establishes the final preservation of the people of God more than this verse. Listen while it comes from God's eternal throne, thundering down, putting the enemies of the truth to flight, scattering them as chaff before a cyclone. "For as a young man marrieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shalt thy God rejoice over thee." Do you know anything about the bridegroom rejoicing over the bride? If you don't I do. The love,

the joy, the sweetness of the company. The pleasure of being with each other. How swiftly the hours pass on account of being in the company of the one you prefer above all others, "As the bridegroom rejoiceth over the bride." This is the figure God uses to show you how tenderly and how wondrously Jesus loves you poor sinner. While you are saying "If my soul were sent to hell, Thy righteous law approves it well."

When you were so condemned, so cast down, so entirely hopeless. When the raging billows of this life on account of your sinfulness swept over you, the Saviour was rejoicing over you then, but he kept this hid from you. If it is true as the prophet Isaiah says that the King of Kings, and Lord of Lords rejoices over you "As the bridegroom rejoiceth over the bride, what more could you desire? What a consolation, what a comfort, what joy and gladness of heart this produces in the children of God, when by the spirit they are made to think they are one of those the Saviour rejoices over, but when the dark and cloudy wintry days come on you, 'tis then a day of mourning, and you say like Job, in the 23rd chapter and 3rd verse, and on down to the tenth. Job says, "Oh that I knew where I might find him! That I might come even to his seat. "Will he plead against me with his great power? No; but he would put strength in me." . . . Behold, I go forward but he is not there; and backward, but I cannot perceive him; on the left hand, where he doth work, but I cannot behold him; he hideth himself on the right hand that I cannot see him." Here comes the encouraging language,

"But he knoweth the way that I take: when he hath tried me I shall come forth as gold." Yes, "He knoweth the way that I take." Your blessed husband that rejoices over you never for a moment loses sight of you. Every dark season and every trial you have ever passed thru, all of your afflictions and sufferings, sighing and sorrowing and disappointments you ever have had was only to refine you as gold is refined in the fire. "When he hath tried me I shall come forth as gold."

"It is finished," said the Saviour, after they had driven the nails through his feet and hands, after they had plaited a crown of thorns and placed it on his blessed head, after he had gone into the garden and had said, "Father if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt, and his sweat was as it were great drops of blood falling down to the ground." Then after he was nailed to the cross he said, "My God! My God! Why has thou forsaken me?" And Jesus cried with a loud voice and gave up the Ghost, Mark 15:37. Jesus said, "I thirst" "And they took a sponge with vinegar and put it upon hyssop and put it to his mouth. John 19:29. "When Jesus therefore had received the vinegar he said, "It is finished; and bowed his head and gave up the ghost." John 19:30. Not a drop of blood had he shed except what came from his blessed hands and feet. So we could not have been justified by his blood when he said "It is finished."

After he was dead, it says, "But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water."

John 19-34. His sufferings were over. No man would ever spit in his face. No set of men would ever nail him to a cross, or plait a crown of thorns and place on his glorious head. He would never again have to give his back to the smiters and his cheeks to them that plucked off the hair. Never again would he have to go into the garden to sweat as it were great drops of blood, and to drink that awful cup of suffering, but if he don't rise? All the powers of darkness and Satan and all of his helpers can't keep him from rising. David in Psalm 16:10 said, "Thou wilt not leave my soul in hell: neither wilt thou suffer thine holy one to see corruption. Hosea 6:2, wrote, "After two days he will revive us: in the third day he will raise us up, and we shall live in his sight." He must rise for nothing is more important than this. Paul says, if he did not our faith is vain, our preaching is vain, and we are yet in our sins. Then, they that have fallen asleep in Christ are perished." 1st Peter 1st. chap. 3rd verse, "Blessed be the God and Father of our Lord Jesus Christ which according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled and that fadeth not away" etc. "Begotten us again unto a lively hope." By what? By his death? No. Then by what? By his resurrection from the dead. Then if the Saviour had not risen we would have no hope.

We were reconciled to God when the Saviour died on the cross, but we were not saved. Paul says, Rom. 5:10, "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. It is stated here as plain as English language can make it, that we were, "reconciled to God by the death of his Son, and saved by his life."

He will not have a dead body when he descends from heaven and the dead in Christ shall rise first, and then we that are alive and remaining 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. "Together with my dead body shall they arise" refers to their being delivered from the law and its curse. The law demanded their life and got his, and the law is satisfied. What God's law demands it will get. There is no power can prevent. Paul says, Rom. 7:4, "Ye also are become dead to the law by the body of Christ. Then if you are become dead to the law, there is no power can molest you. Did you ever hear of a dead person being executed?"

When the law got his life it got yours, for Jesus is your life.

Paul wrote in Col. 3:4, "When Christ who is our life, shall appear then shall ye also appear with him in glory." "When Christ who is our life." When he rose from the tomb the law was satisfied, and you were dead to the law, and just as safe then from being lost as if you were safely housed in heaven. I never heard of any official taking a dead body and executing it. Did you?

The poet wrote:
 "One with him in the tomb,
 One when he rose,
 One when he triumphed over his foes,
 One when in heaven he took his seat

"When from the tomb we see him
 Another verse says:
 "When from the tomb we see him
 rise,
 Triumphant o'er his foes,
 He bore his members to the skies,
 With Jesus they arose."

John 14:19. Jesus says "Because I live, ye shall live also." This glorious doctrine sweeps away with one fell stroke all conditionalism. Bless the Lord this is true. His people, as this is true, don't have to depend on anything man has done, is doing now or ever will do to be saved.

Your poor little brother in hope of mercy,

ISAAC R. GREATHOUSE.
 Selma, N. C.

EXPERIENCE.

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

Dear Mr. Gold:

I am enclosing my dear father's experience, which I would be glad for you to publish in Zion's Landmark.

Hope you may see fit to give it space.

Sincerely,
 MRS. JAMES LANGDON,
 Coats, N. C., R. 1.

I hope this is some of the dealings of the Lord with me.

I was going on having a good time, and in 1876 I dreamed of seeing God's name written in gold letters in the sky, to the left about one hour high. I was having a good time, and I thought it would not do to leave it off, but I went on until I was marred in sin and did not know it. Sometime after this I could see my sins roll up before me. I did not know what was the matter with me. I thought I was going to

die, and would try to pray to the good Lord to have mercy on me a poor sinner, but it seemed like it did no good; for all I could say was: Lord have mercy upon me, a poor sinner.

One night I dreamed of hanging to the eaves of a tall building by the tips of my fingers, over a gulf of black, muddy water, and I saw no chance of getting away without falling in that awful place, but the Lord saw fit to take me away and I did not fall in.

I tried to pray to the Lord to relieve me of this burden, and I dreamed of being down on Middle Creek with a crowd of people. Some one came to me and said: "You are mine." He tied a ribbon around my arm, and was gone. It was made known to me that this was Christ for He moves in a mysterious way His wonders to perform, He plants His footsteps on the sea and rides upon the storm. God is everywhere present and nowhere absent.

I was plowing one day, and heard my name called, but did not know what it meant, and do not till yet. I went on trying to pray to God to show me some way out of this trouble. I went to bed one night desiring that God would in some way deliver me, and I rose up the next morning praising God. I was singing, Father I stretch my hands to thee, no other help I know, If thou withdraw thyself from me; Oh, whither shall I go.

I felt like God had been merciful to me all the days of my life, and I was so disobedient to the way that he was leading me. I would see all the members of the church meet at Fellowship. They looked so good to me that I wanted to be like them.

A burden then came upon me about going to church, but I was so vile a sinner I thought that would not do. The members would tell me to go before the church and tell them that I was a sinner and loved them. To do my duty and I would receive a blessing. But, I thought this would not do. I dreamed of being at Fellowship with those good people, and Elder J. T. Coats called upon me to wait on the Communion table. I felt like that would not do for a poor, and unworthy sinner, as I felt to be.

On Saturday before the first Sunday in October, 1904, my wife and I went before the church at Fellowship, Johnston County, N. C. I told a part of what I have written. We both were received and baptized the next day, with three others by Elder J. T. Coats. This was a day of rejoicing with me, but it was not long before doubts and fears came.

In about three years after this I was chosen and ordained to serve the church as Deacon. I thought this must not be, but through trials and tribulations I have tried to do the best I could.

"I am a stranger here below,
And what I am 'tis hard to know;
I am so vile, so prone to sin,
I fear that I'm not born again."

If I am saved it is by the grace of God, not anything that I have done.

Wm. A. LEE.

BEST WISHES FOR THE LANDMARK.

Dear Editors and Publishers
of Zion's Landmark:

I am inclosing a letter to you that

was written to me by Elder D. M. Vail.

He requests me to send his letter to you for publication in your paper, Zion's Landmark. I may in the near future subscribe for your paper. I took it some years ago in father Gold's days. I am now in my 81st year of age and don't expect to be here on earth many months longer.

I close with much love and best wishes for you all and for the up-building of the Landmark.

John F. Oliver.

Herndon, Va.

Mr. J. F. Oliver,
Dear Brother Oliver:

I hope I can say Dear Brother Oliver I hope in Christ, for if you are not in Christ I have no hope for myself, and if you are in Christ I do have hope even for myself. I will tell you why; You tell me what you feel to be your experience, especially as you get older, less spiritual comfort, less evidence of being a child of God, in fact you say you feel that you are without hope and without God in the world.

Dear brother, there has been more or less trouble over that matter with me for 60 years, but I feel just as you say, the older I get the less I seem to be exercised spiritually, and the less evidence I have of being a child of God, and I often, O so often, find myself saying, it cannot be possible that I am a child of God. If I am, why am I thus. Why this dull and lifeless frame. Hardly sure can they be worse who have never known his name. This hymn expresses my feelings clearly, and strange and contradictory as it may appear, I am declaring

every Sunday to the people that I serve that these very experiences that they are passing through daily, are evidences of a gracious work of grace in their hearts, and this work has established them in the doctrine of election, predestination, salvation by grace, and the resurrection of the dead, and are living principles in their lives. So much so that though they may seem to lose all evidence of being God's children, their faith in these glorious principles remains steadfast, fixed, for nearly 53 years. I have been with the ability given me of God, declaring these principles, which I will call foundation stones, and I have never felt for one moment, to drop one of them out of my ministry, and never have. This can be proven by the churches I have served and three of them I have served from the beginning of my speaking before them October 12, 1876 and am still serving them with two others as pastor and supplying two others. Most all of the churches I have ever served have been served by Elders Gilbert Beebe, Wm. L. Beebe, Balas Bundy, S. H. Durand, A. St. John, Gabriel Conklin, and an old Elder that served churches in the Lakeville Association that I never saw. I have served one of these churches since 1880. I do not mean that any one of these ministers served all of the churches that I have mentioned. Sept. 1st. if I live, I will be 84 years old. I feel that my life has been a long, unprofitable life from every viewing standpoint. Why I have had an existence is only known to my Creator. God has a purpose in everything that he causes to exist, though very much is hid from finite minds.

God bless you and your dear wife

and all that love the dear Lord in sincerity and in truth. I have taken the Signs of the Times nearly 60 years and several others, some for 25 and 30 years, and am reading yet without glasses.

This from a sinner saved by grace, if saved,

D. M. VAIL,

28 Willard St.,
Binghamton, N. Y.

SALVATION ONLY THROUGH CHRIST.

Our world in which we live is like a troubled ocean, the church, a great ship sailing over it but once, there are no ports by the way in which our ship may go to find shelter till the storms of life pass by. There is no place in time where mortals can stay for a rest but a continual buffeting of wind and waves, contentions and strife, till we come at last to the end of our journey and the everlasting victory is ours through the obedience, blood and righteousness of our Lord, Jesus Christ. There are many enemies, for all men have not faith. Pirates hang on our route seeking our destruction, yet they fly the white flag of peace. They say "come join our squadron and we will have a great fleet of giant ships with which we will conquer the world for Christ," when they, themselves are the servants of corruption. We refuse to join with them and they begin to give advice, and show us in what direction to sail, and how to manage the good old ship in order to reach our desired haven, but we in obedience to our Captain, press on toward winning the prize of the high calling of God in Christ Jesus.

Through the advice and dictations of the enemies of Christ there are contentions among the crew of the good ship, we appeal unto our Captain, who says "I am God and besides me there is no Saviour." Some cry out saying: "There are rocks and whirlpools in the distance," but our Captain says ye ought to obey God rather than man." The crew of this ship is made up of people of every nationality—not a picked crew from a standpoint of manhood, comeliness, and physique,—but chosen in God and precious. Called by our Captain, fitted and qualified for the work enjoined upon them, and, for the perilous journey over tumbling waves (people) driven by furious winds (doctrines) which shift from every quarter, seeking to turn us away from our course, but our Captain leads us on through storm and tempest, and when we are haled and informed we are on the wrong course, our Captain says "I am the way, the truth, and the life."

Mr. Gold, if you think these lines will be of any comfort to God's poor children, you may publish in Landmark—if not there will be no ill feelings.

B. S. COWIN,

Williamston, N. C.

BEEN READING LANDMARK 50 YEARS.

Dear Mr. Gold:

I am sending you \$2.00 to pay my subscription to the Landmark until July next. I have been reading it about 50 years. Hope to be so I can read it as long as I live. I have had cataracts taken from both my eyes, and can read all day with no trouble, and I feel I have been wonderfully blessed.

Wishing you and all the editorial staff much success.

MRS. S. A. TRAVIS,
Danville, Va.
733 Holbrook Ave.

LITTLE RIVER ASSOCIATION MEETS AT WILLOW SPRINGS.

Willow Springs, Oct. 1.—The 100th session of the Little River Primitive Baptist Association was held in the Middle Creek church in Wake County. Eighteen churches reported as follows: Angier, Bethel, Bethany, Clement, Cedar Grove, Fellowship, Four Oaks, Gift Hannah's Creek, Little Creek, Middle Creek, Mt. Gilead, Mt. Zion, Oak Grove, Raleigh, Sandy Grove, Union and Willow Springs.

Twenty-two visiting ministers were present, as follows: J. F. Corbitt and G. M. Corbitt, of Greenville; J. T. Williams, of Castalia; M. B. Martin, of Burlington; B. F. McKinney, of Hurdle's Mill; H. F. Hutchins, J. W. Wyatt and J. T. Collier, of Selma; L. A. Johnson and Xure Lee, of Benson; J. E. Herndon, C. M. Adams and W. Y. Monk, of Durham; Isaac Jones, of Maple Hill; Roy Monk, of Roxboro; M. F. Westbrook, of Newton Grove; F. W. Keene, J. P. Tingle, of Raleigh; W. C. Edwards, of Wingate; L. E. Bryan, of Beulahville; E. F. Pollard, of Jacksonville.

Elder E. F. Pearce, of Princeton, is moderator, and Elder L. H. Stephenson, of Willow Springs, is clerk. Elders E. C. Jones, of McCullers, and T. F. Adams, of Willow Springs, are the other ministers belonging to this body.

The next session will be held with the church at Little Creek about four miles south of Clayton.

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.

VOL LXII.

No. 23

Entered at the postoffice at Wilson
as second class matter

WILSON, N. C. OCT. 15, 1929

FELLOWSHIP—FELLOW-HEIRS

John said, "What we have seen and heard declare we unto you, that ye may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ."

John desired fellowship of and with the fellow heirs of God. We believe all who are led by His spirit desire the fellowship and comradeship of those of like faith. The children of God have fellowship, things in common, like experiences, and when they are content to speak often one to another, of the things they know, and have handled of the word of life, they have comfort of and in one another.

Conviction—State of being sensible of wrong-doing.

Paul said, "I was alive without the law; but when the law came, sin revived and I died." "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Romans 6:23.

We believe from our own experience and from observation as well as from the teachings of the scriptures, that the Lord causes us to know that we are as nothing in His sight, vile, sin-defiled, unholy, unclean, totally depraved, and yet gives to us faith in Him, and hope in His redemption to the saving of the soul.

What do we know about the wages of sin? Can we not say with Paul, "I was alive without the law? felt to be as good or better than many others, expected blessings for services rendered, a pharisee of the pharisees; but alas, at the time least expected, a heart felt sense of conviction comes, and we feel to be as one alone, with no hand to deliver, no eye to see the depth of our sorrow, no ear into which we can plead for relief, except to plead as beggars, broken in spirit, pleading for mercy, and yet with a feeling that God is too high, too holy, too just, too pure to look with compassion upon one so justly condemned for sin in the flesh.

In this state of feelings the cry is in substance if not in word. "Lord have mercy upon me a sinner." Such characters, try to amend their ways, control their thoughts and to order their steps; but the more they see of the flesh in all of its acts, and emotions, the more convinced they are that "In me, that is in my flesh there dwells no good thing."

In this state of mind, we know "that the wages of sin is death; but fear that ours is an outside case. We have seen and heard and felt the power of conviction as it has rested so heavily upon our own heart and as we have heard and seen it demonstrated in the life and experience of others.

From whence cometh salvation?

"The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Many are the afflictions of the righteous, (Sinners saved by grace) but the Lord delivereth them out of them all," Psalms 33:19-20.

God spake to Moses from the bush that was burning and yet not consumed, saying, "I have seen, I have seen the affliction of my people, and I have come down to deliver them."

We believe Paul tells the experience of every child of grace, when he says, "But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead; who delivereth us from so great a death, and doth deliver; in whom we trust that He will yet deliver us." 2 Cor. 1:10-11.

Paul speaks of his deliverance from so great a death. The poor condemned sinner feels that corporal death or death of the body is of little consequence compared to the death of the Soul, or the power of the second death.

We are sure that we know from experience, the power and fear of the great death the apostle had in mind, and we are also sure that such as are under the sentence of such a death, are praying characters, begging, longing, hoping, almost against hope, that God will have mercy.

David said, "The Lord is my rock and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower." Psalms 18:2.

"All thy people shall be taught of the Lord and great shall be their

peace."

What of our fellowship.

We read, "If ye suffer with Him, ye shall also reign with Him." Jesus said, "If ye keep my commandments, ye shall abide in my love, even as I kept my Father's commandments, and abide in His love. These things I have spoken unto you, that my joy might remain in you, and that your joy might be full." This is my commandment, that ye love one another, as I have loved you, greater love hath no man than this, that a man lay down His life for His friends. Ye are my friends, if ye do whatsoever I command you. Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, He may give it you." John 15:12-16.

If we have fellowship one with another, we will do well to learn of the apostle to the Gentiles. "Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. If it be possible, as much as within you lieth, live peaceably with all men, 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 with evil, but overcome evil with Good." Romans 12th chapter.

Paul to the Galatians said, Walk in the spirit, and ye shall not fulfill the lust of the flesh, For the flesh lusteth against the spirit, and the

spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would, but if ye are led of the spirit, ye are not under the law, (but under grace.)

Having fellowship one with another, we can say with Paul, "With my mind I myself serve the law of the Lord; but with my flesh the law of sin." Of ourselves we can do nothing; but can do all things well through Christ which strengtheneth us.

In hope,

O. J. DENNY.

EXPERIENCE OF ELDER J. T. ROWE.

The three persons I baptized were Mr. and Mrs. C. H. Davenport and Mrs. Laura Taft, sister of Mrs. Davenport. All three proved to be worthy and devoted members. One day as I was sitting in the stand at our home church Sandy Grove, Beaufort County, listening to my brother preach, something said in my breast, "Here is not the place for your labors," and from then on I never was satisfied there. After awhile there was an opening for me. And we moved to Elizabeth City, N. C., where we remained for three years. During this period I served the church at Bethlehem, near Columbia, as pastor, where I feel that the dear Lord granted us many glorious refreshings from his blessed presence. I frequently visited the churches served by the late Elders Charles Meads and A. J. Austin, and my association with these men of God was pleasant indeed. There was in the church at Bethlehem a young sister Sadie D. Liverman, (now sister Keaton) of Wilson, N. C., whom I had bap-

tized some years before under rather trying circumstances to the flesh. It was quite a raw day in February, and she was in poor health at the time, and I was told that her doctor said it would kill her to take her in the water at such a time, but she said that she was not afraid, and I was not for I believed that she was a child of God, and was being led by him, and if so he would not suffer it to hurt her. I baptized her and she got better instead of worse. This dear sister after awhile began to tell me that she felt impressed that I was going to be taken from them as pastor. I was very much in love with the church and I believe that the church loved me, and I had no thought at that time of leaving them, and her impression worried me some as I could not understand what it meant. I had baptized about half of the membership that was there at that time and the bonds that held us together were very dear and strong. In the spring of 1897 I decided to visit the Baltimore association, held at Black Rock, Md. When I got there I found that the Black Rock Church, Ebenezer Church of Baltimore city, and the Shiloh church of Washington, D. C., were without a pastor, and some of them began to talk to me about becoming their pastor. I gave them no answer as I believed then as I do now that no individual member should say anything to a preacher about becoming the pastor of his church until he knows the mind of his church, and is authorized by the church to do so. As time went on I visited these churches at their request until finally in Nov. 1898, I received the formal call to come and be their

pastor. I was much perplexed. I felt impressed to accept the call, and yet I did not want to leave the dear ones with whom I had been so pleasantly associated for about twelve years, and when I did finally decide that I must go to Baltimore, it was a trial to tell the dear ones at Bethlehem that I was going to leave them. None but those who have such a trial can imagine what it is. We left Elizabeth City on the 27th of December 1898 and arrived in Baltimore, Md., on the morning of the 28th. For awhile I wrote a letter to the Bethlehem church each month for they were yet very dear to me. I began the service of the churches here on the first Sunday in January, 1899. We had good congregations in those days and for several years I baptized more or less each year.

Things went on pleasantly until June 17th, 1914 when my dear wife whom I loved better than all the world besides, and who was in every way fitted to be the wife of one who preached the gospel of the Son of God, was taken from me by death. Such sorrow no one knows except such as have been called upon to part with his soul companion. I found now that I had never known trouble before. I was one alone at home or abroad, even in company I was alone and miserable indeed. When at home I wanted to be away, and when away I wanted to be at home. I had plenty of house room but no home. I went on in this distress trying to serve the churches and visiting some. Sometimes when the dear Lord would bless me with sweet liberty to speak in his name I would for a little while forget my sorrow only to

have it return as soon as I came to myself again. After awhile I was in N. C. attending an association and I met Mrs. Addie O. Massey, a member of the Church in Wilson, with whom I was much impressed. I later proposed to her and we finally married and again I felt the Lord greatly favored me as she was a lovable and loving companion indeed. I still cherished the memory of my first dear wife and my second one was not jealous of it at all. My people soon learned to love her, and I feel that our union was of the Lord.

JOSHUA T. ROWE,

(To be continued)

AN ALABASTER BOX.

There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat. Matt. 26:7. Luke speaks of another woman in 7th chapter and 38 verse, washing his feet with her tears, wiping them with the hairs of her head, kissed his feet, and anointed them with the ointment from the alabaster box.

The head anointing was when he dined with Simon, the leper, and the other, when he dined with Simon the Pharisee. The woman who anointed his head is thought to be Mary the daughter of Simon, the leper, and sister of Martha and Lazarus. She was raised up under true moral training, and by the grace of God became a devout Christian. The woman, who anointed his feet at the Pharisee's home is thought to be Mary Magdalene, who was brought up in immorality and wickedness, but by the grace of God had become a devout charac-

ter. As Jesus had cast seven devils out of her, she loved him most gratefully.

Now the feet anointing was some two days before the head anointing; and the characters of these women, by natural environment, were so very different, but the grace of God hath made them the same, giving each a new heart, in vital union with Christ Jesus. The motive that caused the Pharisee to invite the Master to dine at his house may have been from subconscious pride, that he expected credit from the common people by suffering this service. While dining Jesus put his feet behind him as was the custom in that day; "And, behold, a woman of the city which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind, weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. The Pharisee, seeing this, he spoke within himself saying, "This man, if he were a prophet, would have known who and what manner of woman this is that touches him; for she is a sinner." It is not the value of the ointment that Jesus had in mind. The new heart, the alabaster box broken was more precious than any ointment though ever so rich. Verily Christ knew this woman, yea foreknew her in the covenant of grace; and he knew the hearts and thoughts of the Pharisee. Jesus said, "Simon, a certain creditor had two debtors: the one owed five hundred pence, and the other fifty; and when they had nothing to pay, he frankly forgave them both. Tell me,

therefore, which of them will love him most? Simon said, I suppose that he to whom he forgave most. Jesus said, Thou has rightly judged."

What this woman did to Jesus feet evidenced divine love, which is proof that her sins were forgiven. All efforts to secure peace and blessings indicate that the seeker is a stranger to that faith which worketh by love; whereas the fruits of the Spirit are manifest so that he has no confidence in himself, and the sentence of death causes him to look to God for every needed blessing.

When the precious ointment was poured upon the head of the Lord from the alabaster box by the daughter of Simon the leper, as Jesus sat at meat, the disciples, being present, with indignation they said, "To what purpose is this waste? For this ointment might have been sold for much, and given to the poor." If some disciples do not now say so in word, they act it. There are many that think that time spent in worship, and sacrifices made in serving the Lord are wasted; for the loss would hinder their business. It is to be feared that there are many in the church today so carnally minded, hearts so set upon the things of the world more than spiritual things. Such may be the counterparts of Reuben and his shepherds, who preferred to stay on the other side of Jordan, "among the sheepfolds, to hear the bleating of the flocks" than to be with Jacob's lot, the Lord's portion in Canaan, the church. But there are today, as then, some Zebulons and Napthalis who have "Jeopardized their lives unto the death,"

with a people bent to backsliding. It is true God "in times past suffered all nations to walk in their own ways. Nevertheless He left not himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." There seem few that are bedewed with the spirit like unto those women, who broke the alabaster box on Jesus because they loved him more than material things. In all the ages there have been people whose chief joy and concern have been in the service and worship of God.

If those women had possessed two alabaster boxes of ointments; one of each had been of little value and the other of great worth, and the alabaster box of poor ointment had been broken upon him, and the valuable one had been retained for the woman's personal use, who is there that would have expected to find this commendation? "Verily I say unto you, wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her. The man of Uz with all his wealth and righteousness would have been unknown to us had not his faith famed him down through the cycles of the ages: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." "Though He slay me, yet will I trust Him."

The most devout worship we could make, and the best service we could render would be of no moment in comparison to what he has done for us. If we shall have done all things commanded, then we would have to confess, "We are unprofitable servants: we have done

that which was our duty to do." Rest assured in gospel service the alabaster box is never broken in the hope of reward or from the fear of punishment: the love of the Master is the constraining cause.

M. L. GILBERT.

DAVID'S SLING: FIVE CHALLENGES TO EVOLUTIONISTS AND THEIR ALLIES.

What Some Notable People Say About David's Sling.

In his last writing to me Elder S. Hassell said: "I entirely agree with you in your Five Challenges to Evolutionists and their Allies." "It is a most interesting presentation of great truths which affect the welfare of the Human race."—W. E. W. Yerby, editor of Greensboro Watchman. "I feel sure that your pamphlet will do a great deal of good."—Dr. Geo. H. Denny, president of the University of Alabama. "The solidarity and sacredness of what this little book contains is of inestimable worth to me."—Mrs. B. G. Everette, N. C. "So informing is this brochure that it deserves a place among our major book reviews. . . . It is a timely book and is filled with illuminating facts and arguments expressed in clear and emphatic language."—Dr. Leander S. Keyser, book review writer and leading editor Bible Champion. "Have you read David's Sling? It is Five Challenges to Evolutionists and their Allies. It is different from anything you have ever read. Order a copy and if you are not interested and pleased with it your money will be refunded. Price 25c." Elder Walter Cash, able minister and editor Messenger of Peace, St. Joseph, Mo.: "I began at once to read David's Sling and became so interested that I never left my seat until I had read the last word of it. I had thought of writing along that line myself but you have done it so ably that I feel relieved from that task now."—Elder T. S. Dalton, Greenmount Ave., Baltimore, Md. "I have read and re-read David's Sling which is true to its title according to my careful investigation and opinion. It is a complete refutation of the unreasonable and unscientific theory of Evolution."—Elder J. M. Thompson, 364 North Main St., Tipton, Indiana. Both the above are able and well known ministers, writers, authors and editors.

"I have read the booklet with profit and satisfaction, and think you have dealt with the subject of Evolution in a manner to expose its most glaring weaknesses so that people who are unable to follow a scientific discussion can perceive them."—Philip Mauro, a supreme court lawyer of Washington, D. C., of International fame,

author of "Evolution," "At the Bar," and many other books, and able anti-Evolutionary writer.

The book is also endorsed by Elders J. T. Rowe and R. H. Pittman.

RESOLUTIONS OF RESPECT

Whereas the Eternal God has in his infinite wisdom removed from the midst of family, friends, and the Church at Salisbury, by death, James T. Carter, who was born Aug. 26th., 1857 be it known. At the age of 73 years, feeling that he had but few days to live he came before the Church at Salisbury, N. C., and told his experience saying he could not die satisfied without being baptized. He was received and baptized the first Sunday in July, 1929 by D. P. Broadway. He said he felt like shouting aloud when he was raised out of the water. In just one month he fell asleep in Jesus, August 6th., 1929.

Therefore he is resolved:

1st. That we bow in submission to the God of heaven who doeth all things well. We feel that our loss is his eternal gain.

2nd. That a copy of these resolutions be sent to the family, to the Lone Pilgrim and also to Zion's Landmark for publication, and recorded in our Church book.

This done by order of Salisbury Church in conference on Saturday before the first Sunday in September, 1929.

BRO. W. F. OWEN, Mod. Protém.
D. P. BROADWAY, Church Clerk.

DANIEL R. SIMMONS

Daniel R. Simmons was born, November 17, 1839 and died June 12, 1929. His first marriage was to Miss Nannie Markel, from this union were born two children, one of which died in infancy and the other Mrs. Mary Conner of Iowa. She preceded him several years past.

His second marriage was to Miss Delphia Gill and from this union were born seven children, three boys and four girls. They are as follows: Mrs. G. S. Finchem of Christiansburg, Thomas Simmons who died eight years ago, Mrs. R. E. Duncan of Sowers, James W. Simmons of Sowers, E. B. Simmons, of Sowers, Mrs. Kyle Bishop of Riber, and Mrs. G. P. Howell of California.

He served as a soldier in the Civil War, and was loyal to the command and faithful to duty through the long four years of war. He joined the Primitive Baptist Church about thirty years ago and served his church faithfully. He was a good brother, kind in his home, a good neighbor, honest and upright in all his dealings. I have never heard a harmful word spoken of him.

His two wives preceded him several years ago. It was sad for his children to give up their dear old father, they were all so good and kind to him.

Dear children, don't be sad,
Dear father has gone to rest;
You'll see him here no more,
But hope to meet him on the happy shore.

His funeral was preached by the writer and Elder J. H. Cummings. His body was consigned to the family burying ground, near his home. It was attended by a large congregation of relatives and sorrowing friends. He is there to sleep until the summons comes when his body will be changed like unto Christ to dwell with him for evermore.

Written by,
L. A. CUMMINGS.

GRACE JANE GATEWOOD.

Grace Jane Gatewood was born April 24, 1888, died January 7, 1929, age forty years, eight months, thirteen days. She was married to Bruce Gatewood on July 7, 1907. She leaves to mourn her loss a husband, three daughters, Bernice, Lois, and Elsie, one son, Spencer and a granddaughter, a mother, Mrs. Mary F. Dunlap, three sisters, Mrs. R. C. Gann, Mrs. L. H. Isom, Mrs. Carl Ray, two brothers, J. E. Dunlap, W. T. Dunlap, all of Walnut Cove section.

She was sick for more than a year and was confined to her bed for several months. She was a good, loving wife and a devoted mother. She professed a sweet hope in Christ before she died and talked to Elder Tuttle how she enjoyed his preaching. We do not mourn for her as those without hope. We feel that she is now far from a world of sin and strife and now enjoys heavenly life. We hope the Lord may continue to bless Brother Gatewood and his dear children and all of her relatives and friends.

Written by,
ELDER J. W. TUTTLE
ELDER J. A. TEAGUE.

JIMMIE WIGGINS

Whereas, the Church at Fellowship, Johnston County, N. C., in memory of our dear Brother Jimmie Wiggins, who was born Nov. 11, 1855 and departed this life August 27, 1929 making his stay on earth 73 years, 9 months and 15 days.

He professed a hope in Christ Jesus, the 1st Sunday in October, 1927, and was baptized the same day by Elder J. P. Tingle.

He enjoyed the sweet fellowship of the church the remainder of his days.

Therefore be it resolved, that we bow in humble submission to the divine will of God, who doeth all things well, hoping that our loss is his eternal gain. Also further resolved, that we send a copy of these resolutions to Zion's Landmark for publication and a copy be spread on our church records.

Done by order of the church in conference Saturday before the 1st Sunday in September, 1929.

ELDER J. P. TINGLE, Mod.
JAMES C. LANGDON, Clerk.

ROLEN PRIDDY.

On Friday night, August 22, 1929, the death angel visited our home and took from our fond embrace our dear son, Rolen Priddy, who only stayed with us 27 years, three months and 14 days. Rolen was a wonderful sunshine in our home and our loss is so great. It seems now that we can hardly stay here without him hoping that I may have the prayers of God's people to keep me through these dark hours that no one but those who have lost their loved ones can sympathize with me. Rolen was always a good boy, he was truthful and honest, and had such a bright face. It seemed that everybody loved him and wanted to do something for him but it was God's will to take him to that peaceful home where no sickness nor death, nor sad farewells are felt any more.

I started out of his room the night before he died and he says "good night, Mama, come and kiss me before you leave." He called his only brother, Snider, to his bed and said: "Brother, you are the only brother I have and I love you, dear, but I have got to go home. Tell all of my people and friends I hope the Lord will bless them for being so kind to me." He loved his wife and little son, tried so hard to get well. He was in bed practically all the time for two years and eight months. He bore his afflictions with patience and was cheerful most of the time. When he began to grow worse he would say Mama, you know I can't live. I would try to comfort him by saying if it is God's will you can live. I feel tonight that my darling son is in heaven, although he can never come to us but I have a sweet hope in my Saviour that I will be carried to him where there will be no consumption and sad farewells. When I sat down to write my heart was so full of love to my neighbors and friends I feared I would never see them face to face to thank them for their kindness shown to my dear son. I felt that I would thank them in a short letter and I want to also thank Dr. and Mrs. Morefield for their kindness shown him. Dr. Morefield seemed to try so hard to help him and would come to see him whether we sent for him or not.

Rolen was never a stout boy. The rest of my children would often say Mama, you think more of Roe than you do of all of us. But I didn't. I always felt that the time would come when I would have to see him laid in his casket. I wanted to feel that I had done all I could for him. So tonight my conscience is clear and I hope to meet him some sweet day where God will wipe all tears from our eyes.

I feel tonight that our loss is Heaven's gain. May God bless all of our friends and neighbors for their kindness shown us during the sickness and death of our dear son.

Written by a heart broken mother.

MRS. JNO. W. PRIDDY.

Walnut Cove, N. C.

APPOINTMENTS FOR ELDER

J. W. WYATT.

Please publish in the Landmark the following appointments for me.

Durham Oct. 28th. at night.

Camp Creek, 29th.

Tar River, 29th.

Surles, 31st.

Flat River Nov. 1st.

Helena 2 and 3rd.

Roxboro at night, 3rd.

Wheeler, 4th.

Prospect 5th.

Harmony 6th.

Burlington, at night 6th.

Gilliams, 7th.

Pleasant Grove 8th.

Reidsville, at Night 8th.

Wolf Island, 9th.

Dan River 10th.

Danville, Va., at night 10th.

Axton, Va., 11th.

Martinsville, Va., at night, 11th.

Bassett, Va., 12th.

Church near Henry, 13th.

Bethel 14th.

Chestnut 15th.

Rocky Mount, 16th.

Roanoke Va., 16th at night, and Sunday the 17th.

Elder H. V. Cole and Morean will please arrange from Roanoke through their country as they may choose, so as to get to Old Center in the Smith River, Sunday, Nov. 24th. Then to Spoon Creek 25th, Matrimony 26th, Spray at night 26th, Mayodan, 27th.

The Lone Pilgrim will please copy these appointments from the Landmark. Hope you are all well. Thanking you for past favors. I beg to remain yours as ever,

J. W. WYATT,

Selma, N. C.

ELDERS D. A. O'BRYANT AND

G. M. TRENT TO PREACH.

Please publish the following appointments for Elders D. A. O'Bryant and G. M. Trent.

White Oak Association in Wilmington, third Sunday in October.

Tuesday at Southwest.

Wednesday at Maple Hill.

Thursday at Cypress Creek.

Friday at Muddy Creek.

Saturday at Sand Hill.

Sunday at White Oak.

Sunday night at Newport.

Monday at Ruhama (Morehead).

Tuesday at Northeast.

Wednesday at Wardsville.

Thursday at Yuppies.

Then to Mill Branch Association.

Yours in hope,

R. W. GURGANUS.

Jacksonville, N. C.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, N. CAROLINA

PRIMITIVE OR OLDSCHOOL BAPTIST

VOL. LXII.

NOVEMBER 1, 1929

No. 24

GOD TELLS US TO OBEY HIS COMMANDMENTS.

"And it came to pass, when Solomon had finished the building of the House of the Lord, and the king's house, and all Solomon's desire which he was pleased to do,

That the Lord appeared to Solomon the second time, as he had appeared unto him at Gibeon.

And the Lord said unto him. I have heard thy prayer and thy supplication, that thou has made before me: I have hallowed this house, which thou hast built, to put my name there forever; and mine eyes and mine heart shall be there perpetually.

And if thou walk before me, as David thy father walked, in integrity of heart and in uprightness, to do according to all that I have commanded thee, and will keep my statutes and my judgments:

Then I will establish the throne of thy kingdom upon Israel forever, as I promised to David thy father, saying, There shall not fail thee a man on the throne of Israel.

But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them:

Then will I cut off Israel out of the land which I have given them; and this house which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a by word among all people."—1 Kings 9:1-8.

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.

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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

WITHOUT FAITH IT IS IMPOSSIBLE TO PLEASE GOD.

A synopsis of the following sermon which was delivered by Elder J. T. Rowe, Pastor of the church in Baltimore and Associate Editor of Zion's Landmark, Sunday morning, October the 12th., at the Contentnea Association which met at Town Creek church in Edgecombe County, N. C.

Speaking of Abraham, and the fact that his faith was accounted to him for righteousness, he said that without faith it was impossible to please God, and since faith is the gift of God it follows that the Lord must prepare those who please Him. He said to his disciples while in the flesh, "Ye are my witnesses to the people." God prepares his own witnesses by giving them the evidence to which they shall testify. A witness in our courts must be one who has the evidence. If this witness of God could be prepared by another there might be a time when He would be without a witness.

Men are such neglectful creatures and careless, while God is perfect, and ever mindful of the subjects of His grace. To whom am I a witness? To those I know. The people round about Him said because of the wisdom that Jesus taught, that he must be one risen from the dead, but the disciples of the Lord Jesus Christ said of him, "We are sure thou art the Christ." They believed that He was the one of whom Moses and the prophets spoke, for

these told of the manner of His coming. A virgin shall bring forth a Son and Christ was born of a virgin as the prophets predicted. Not only because the mother of Christ was a virgin, but they had manifest in their hearts the kingdom of Christ set up in you.

By faith Abel offered unto God a more acceptable sacrifice than Cain. Abel slew a lamb shedding his blood and sacrificing his body. So we see prior to the birth of the Lord Jesus Christ, there were those who believed on Him because they had been given faith to see Him. Without the shedding of blood there is no remission of sins. The blood of bulls and goats could not take away sin. These were types of the coming of the Lamb of God on whom has been laid the sins of His people. The Lord has laid on Him, not on you and me, thus making responsible for the atonement, by the offering of Himself once, thus bringing in everlasting righteousness, thus joining himself and His people whom God had given Him.

Christ said that Abraham rejoiced to see my day, and was glad. To this the Jews replied, "you are not yet fifty years old, and how could you see Abraham." Jesus did not see Abraham, or Abraham see Him, but he saw by inspiration the day of Christ, and was glad because in Him he saw his Redeemer.

We read that the Lord called to Abraham to go to a certain mountain and offer up Isaac. Without

a question Abraham went, notwithstanding the promise in Isaac shall thy seed be called. At that time Isaac was the only legitimate child of Abraham, though he was also the father of Ishmael, the son of the bond woman, and he was also the father of six other sons which were later born to him. However this call from God to offer up Isaac was prior to the birth of the six sons, though Ishmael was born before Isaac, yet Isaac was called the only son of Abraham, for he was at that time the only son of his legitimate wife.

It is further said that Abraham staggered not through unbelief, but believed that God was able to do what he promised. It is interesting to note this great event. God hath performed these things in such a way and he delivers in such a way as to impress us with his power. David said, "Had it not been the Lord was on our side our adversaries would have swallowed us up quick when their wrath was kindled against us. The Israelites were not able to cope with them. Thou leddest thy people by the hand of Moses and Aaron. God has called them."

Paul said I can do all things through Christ that strengtheneth me. God who is all powerful in Heaven and in earth and is able and does prepare men and women to do service to God, which is comforting and encouraging to His people. They are thus new creatures, for the Apostle says, if any man be in Christ Jesus he is a new creature, for all things have become new and all of God. God manifests these subjects of His grace, and makes them capable in the service of Christ. You remember the messages in Revela-

tion. He addressed a message suitable to each church. He condemns the evil and commends that which is right, and threatens to remove the candlestick except they repent. The Lord's people are moved to do right, and Christ says, I came that they might have life, and when He comes they are encouraged to press on to the mark of the high calling, which is in Jesus Christ. God is not the author of confusion, the devil is the author of that, and where peace reigns there is the Saviour, for He said, "My peace I give unto you not as the world giveth, give I unto you."

Jesus said that Abraham saw my day and was glad, and the Saviour had special reference to my text when he offered up Isaac. The story fully justifies me in saying that Abraham expected to slay Isaac, and it also justifies me in saying that Abraham believed that God would prepare an offering, for he told those with him to remain here and we will go up yonder and worship. He had faith to believe that God would raise his son Isaac from the dead. Had he not had faith to believe, it would have hindered the promise, that in Isaac shall thy seed be called.

The Apostle says that we look not at the things we see, but those that are not seen. Abraham is not looking to the things that he sees but to the promise, for He believes in the promises of God, and rests in their security.

What must have been the feelings of Abraham as he takes Isaac up to the place of sacrifice. Here is his only son, whom he loves devotedly. For years he has desired a son. He is well advanced in years being a hundred, while Sarah is ninety years

old and following the course of nature he could not expect another son.

If you had lost confidence in God to fulfill his word, what encouragement would you have in going to him in prayer? But the leper said, if thou wilt thou canst make me clean. David said I waited patiently upon the Lord.

Isaac said, here is the wood, but where is the lamb? Abraham said God will prepare the Lamb. Abraham raised his eyes and saw a ram caught in the thicket.

This ram is a type of Christ. His horns denote power for he is able to save His people from their sins. Peter said ye have slain him with cruel hands.

The heart of that old father bounded with joy at the escape of that son. There is joy in the hearts of His people that through the sacrifice of His body He has made a way for our escape. He was put to death in the flesh but quickened by the spirit. We are renewed in the process of the word.

The prophet said, unto us a child is born, unto us a Son is given, and His name shall be called Wonderful, Counsellor, the Mighty God and the Prince of Peace. The government shall be on His shoulders, the government of the earth and of Heaven, and it is in this government He rules, and Christ stands as a Prince, and gives forgiveness for sin. Men and devils cannot thwart Him, and by faith we have this assurance, for faith is the gift of God, and this faith enables the children of God to turn their back on the world, and the bent of their carnal minds, and to trust in the Lord their righteousness. The Lord's work cannot be reasoned out, for no man

knoweth the work of the Father, and only the Son and he to whom the Father will reveal him.

He is our life and when our life shall appear then shall we also appear with him in glory. David said thy testimonies are wonderful. The spirit beareth witness with our spirit. It is too wonderful and directly contrary to the carnal mind to believe, but not for the child of God, and thus is the way run and won because he believes on our Lord and Saviour Jesus Christ.

It is not the preaching of the gospel, or the influence of parents, but is the result of the quiet still small voice of God in the heart of His humble poor. These are the things they do not forget.

At this point Elder Rowe referred to what Mr. J. D. Gold said to him in the Landmark office regarding his father in his last days, when he was weak physically, and his natural strength was leaving him, his mind on the subject of the scriptures was alert, and he could preach the unsearchable riches of Christ.

An old sister who was unable to recognize those around her was asked if she ever heard of Jesus, and replied, "Do you suppose I could forget the best friend I ever had?" He said to his disciples, I will never forget you. I will be with you to the end of the world, and this wonderful testimony gives us a promise.

He is our personal Saviour. Oh what gladness fills the soul when he turns the captivity of Zion, and destroyed the heathen and did great things for Israel. Elder Rowe spoke of the great love of Jesus for His people, who left the glory world and assumed all the sorrows and afflictions of His people. Paul refers

to that great love wherewith He loved us when we were dead in trespasses and in sins.

God loves sinners, but he does not love sin. He hates sin. He sent His son into the world to destroy the works of the devil. The devil loves sin. He is the author of sin. He is the father of lies. The prophet said that we were separated by our sins from our God. Do men and women who are born of incorruptible seed love sin. I should say no, they do not. They fear the Lord, and are justified by the blood of Christ, by which they could not be by the law of Moses.

Isaac was born by faith, Paul said to the Galatians, and Abraham in the simile raised Isaac from the dead, so Abraham believed that God was able to raise Isaac from the dead. Paul said to Agrippa, why should it seem incredible that God can raise one from the dead? Our help is in God, who made Heaven and earth, if we believe the story by Moses, that God was all alone when he created the heavens and the earth and spoke all things into being, and lighted up the universe with the great luminary that shines upon us today.

You and I believe there is nothing impossible with God, and that he can reach down into the depths of hell, as David said and save a poor helpless sinner, and so Abraham believed that God would restore Isaac to him even if he took his natural life, and so Christ who is the Son of God, of whom Isaac is a type, was crucified, for our sins and raised again for our justification. Jesus came to destroy the works of the devil, and to save those who through fear of death were all their life time subject to bondage.

The hour is come when all who are in their graves should hear the voice of the Son of God, and those who hear shall live. And they shall come forth and be rewarded according to their deeds.

He said that any one who giveth a cup of cold water in his name shall receive the blessing. "For I was hungered and ye fed me not, and I was athirst and ye did not give me drink. Depart from me for I never knew you. If ye have done it unto the least of these my brethren, ye have done it unto me."

If ye live after the flesh ye shall die, but if ye through the spirit shall mortify the deeds of the body ye shall live. I give unto them eternal life and they shall never perish. God gives both natural and spiritual blessings, therefore as this body dies we look forward to a home in Heaven eternally with him. Therefore we look forward to the general resurrection when he shall change our vile bodies like unto His glorious body and God himself shall ascend from Heaven with a shout, and the saints shall be caught up to be ever with the Lord.

Others who spoke on Sunday were Elder John W. Gardner who stated that he represented the Landmark, Elder Exure Lee, who referred to the love of God for His church, and the fellowship of the saints. Elder L. H. Hardy who referred to the ability of God to save, and finds his people among every kindred and people on earth. He illustrated this in the story of the Indian and the negro. He also gave an interesting experience in the life of Elder Joshua Lawrence.

Elder S. B. Denny spoke from the scripture "I am crucified with Christ," and said without faith it is

impossible to please God, and the Lord has done great things for us or which we are glad. Elder J. H. Stantfield spoke of the power of God as illustrated in His care of David in meeting Goliath.

Elder J. P. Tingle of Raleigh, the Moderator of the Association thanked the brethren and friends for their fine hospitality, and entertainment of the Association. The weather was fine and the attendance was large, and there were some thirty ministers present. We were only present on Sunday and did not hear all of the sermons delivered from the stand. There were others speaking in the church, and we regret that we could not hear and make some reference to all those who spoke during the meeting, however we have asked the clerk, Mr. Henry L. Brake of Rocky Mt., to furnish us with an account of the meeting and he has kindly done so. We wish to thank him for same.

We believe that the publication of meetings among Primitive Baptists will prove of great value to the church and give an opportunity for those who are unable to hear preaching to gather crumbs as they fall from the Master's table. That is why we have endeavored to give a synopsis of the sermon of Elder Rowe, and a reference to the meeting, which was one of the best, where attention, order and quiet prevailed, and which was enjoyed by some four thousand people it was estimated.

MANNER OF PREACHING.

A sister heard a certain young man of the Primitive Baptist order preach, and she wrote me—"His gift is wonderful, but he needs education." This caused me to think

along that line, and I feel impressed to write some of my views upon the subject of the "Manner of Preaching." We can't learn to preach from the common schools of men, but we can learn to speak correctly in schools and at other places. It doesn't matter how plain and simple our language is, but it should be correct so far as our grammar is concerned.

Many of our ministers were handicapped with such limited education, but by close application overcame it to such a degree that they spake in a manner not to materially detract from the subject under consideration. This should govern us in every respect while preaching. The manner in which one addresses his audience may gain more attention than the thought he is teaching.

Our manner of dress could be too common or too costly, what we wear should not be so strange that we would be gazed at for it, and so the hearer is more concerned about the dress we have on, than they are for what we say. To edify should be our highest aim, and when this is done properly, "We speak before God in Christ, but we do all things dearly beloved for your edifying." 2 Cor. 12:19.

All of us are very imperfect, and we feel it, but we would do well to observe these rules to the best of our ability.

The preacher would not look odd in the pulpit with his coat off if all men went coatless, but his appearance would gain attention if he pulled his coat off to preach when it was uncommon.

The young preacher above mentioned will improve in his manner of delivery if he chooses to do so. He can listen and take important

improvement from such as know language, and he will naturally assimilate needed improvement along this line by good association. Most men called of God to preach are unlearned. Not many wise men after the flesh are called. Much learning in Paul caused one ruler to say, "Paul thou art beside thyself. Much learning doth make thee mad." But he said—"I am not mad but I speak forth the words of truth and soberness." Acts 26:25.

Peter and John were ignorant and unlearned men. They were not Rabbis, but of course they spoke correctly. Moses was learned in all of the wisdom of the Egyptians, but he understood that God has made foolish the wisdom of this world. Though Paul was brought up at the feet of Gamaliel, and taught according to the perfect manner of the law, he said—the gospel I preached unto you I received it not of man.

"Man by wisdom knows not God."

Before Mr. J. C. Philpot and Mr. John Warburton of England met, they feared each other. Warburton was known as a "coal heaver," and to be unlearned in the schools of men, but much taught in the school of Christ, and on this ground Mr. Philpot feared him. Mr. Philpot was learned in all of the schools and colleges of his day, and was noted for his great scholarship, and so on this ground Mr. Warburton dreaded to come in contact with him. When they finally met and became so interested in each other they made known this fact, and to my mind it has a great meaning. That your faith should not stand in the wisdom of men but in the power of God. No flesh can glory in His

presence. "I am not ashamed of the gospel of Christ for it is the power of God unto salvation."

Paul said, "Howbeit, we speak wisdom among them that are perfect; yet not the wisdom of this world. We speak the wisdom of God in a mystery, "Even the hidden wisdom." There is no real excuse for a man in his preaching to use incorrect language to present his teaching. The translation of the Bible into English never disagreed upon the language used in the original, and as "Holy men wrote as they were moved by the Holy Ghost," the language used to convey the truth never appeared incorrect to the ear given to hear.

"And I brethren when I come unto you, come not with excellency of speech."

Children should grow up using words correctly.

J. T. SATTERWHITE.

KEHUKEE ASSOCIATION.

The 164th Annual Session of the Kehukee Primitive Baptist Association, convened with the church at Falls Tar River, Rocky Mount, N. C. October 5th., 1929 and continued in session three days. There were 19 visiting Elders present: F. W. Keene, H. F. Hutchins, J. T. Rowe, L. H. Hardy, A. L. Harrison, J. W. Gardner, T. H. B. Pridgen, W. R. Monk, J. E. Hocutt, E. L. Cobb, J. S. Corbitt, G. W. Corbitt, L. A. Johnson, Luther Joyner, W. R. Hines, J. E. Mewborne, L. H. Stevenson, G. W. Boswell, J. T. Williams and S. B. Denny.

The introductory sermon was preached by the writer from Numbers 21:16.

Saturday P. M. at Stand, Eld. J. E. Hocutt, 2 Tim. 2:12. T. H. P.

Pridgen: "I am come into my garden, my sister my spouse." J. S. Corbitt: "He is able to save all who come unto Him by Jesus Christ."

Saturday night—Lemuel Raper: "I received it not of man, neither was I taught it but by the revelation of Jesus Christ."

Sunday A. M. at Stand—W. R. Hines, Deut. 33:29. J. W. Gardner, Romans, 8:1. A. L. Harrison, John 5:21.

Sunday P. M., at Stand—J. T. Rowe, Deut. 32:1-12. L. H. Stevenson, 1 Cor. 15:25, 26. F. W. Keene, 2 Tim. 2:19.

In house Sunday P. M.—L. A. Johnson, Matt. 5:13, 14. J. E. Mewborn, Hebrew, 7:11.

Sunday night—E. L. Cobb, 2 Tim. 4:2. S. B. Denny, Ruth, 2:10.

Monday—J. T. Williams, J. T. Rowe. (Did not get texts).

There were 13 Elders present from this association: W. B. Clifton, A. B. Denson, J. N. Rogerson, W. E. Grimes, N. H. Harrison, J. L. Ross, J. C. Moore, T. C. West, L. Raper, J. C. Smith, W. M. Stubbs, Tilghman Sawyer, and B. S. Cowin.

The Association was largely attended. The preaching was sound, harmonious, and edifying, the attention was good, behavior excellent, and the hospitality unexcelled.

The business of the association was transacted in regular order, and except one effort made to reconsider something disposed of in our 1928 session, the brethren seemed to be of one mind.

The Association passed a resolution to discontinue formal correspondence with all associations except Contentnea and Black Creek, but agreed to continue to send our minutes out as usual as a token of fellowship, good will and esteem,

and as a source of information to our brethren dwelling in different parts, and ask them to do likewise.

B. S. COWIN.

CONTENTNEA ASSOCIATION

Mr. John D. Gold,

Wilson, N. C.

Dear Mr. Gold:

Complying with your request. The 99th Contentnea Association was held with the church at Lower Town Creek, Edgecombe County, beginning Saturday, Oct. 12, and continuing for three days. We had beautiful weather and our people came by the thousands. Elder A. M. Crisp preached the introductory sermon, to the pleasure of all that heard him. Then after a sumptuous dinner on the grounds the Association which is composed of 22 churches from several counties, met to transact the annual routine of business, all being peaceable and lovely. On our corresponding list are eighteen other associations, situated in several different states. All these were represented by minutes as well as several brethren.

We were glad to have many visiting ministers, some of them from other states. Following is a list of those attending, J. T. Rowe of Baltimore, A. L. Harrison of Front Royal, Va., Tillman Sawyer, T. A. Stanfield, F. W. Keene, W. R. Monk, T. C. West, J. C. Smith, J. W. Gardner, L. H. Hardy, W. E. Hines, W. R. Hines, Xure Lee, J. T. Williams, T. H. B. Pridgen, R. H. Boswell, E. L. Cobb, A. B. Raper, S. B. Denny.

Most of these preached at the Association, or in homes of the friends. The preaching was in accord, all giving God the glory. Eld. A. L. Harrison preached the clos-

ing sermon. His subject being "Charity." If we have not charity we have not God, for God is love and if we have Him, we have love and charity, and are thus bound together in love, inseparable.

Among our own ministers were Elders J. E. Mewborn, W. B. Kearney, A. M. Crisp, J. P. Tingle, Jas. Corbitt, G. M. Corbitt, Luther Joyner.

For so large a crowd, the behavior was excellent and not a single accident was reported.

The community is to be especially commended for the manner in which the large congregation was fed and cared for.

Elder John P. Tingle has been moderator of this association for many years and the writer clerk.

Submitted in love,

H. L. BRAKE.

BEAR CREEK ASSOCIATION.

Editor Landmark:

A number of your subscribers have requested me to write for publication in your good paper a few lines concerning the recent session of the Bear Creek Primitive Baptist Association, which convened with the church at Mountain Creek out three miles north of Albemarle, N. C., Oct. 5, 6, and 7. The meeting house is situated on a beautiful spot with a nice young grove coming on. A large crowd of people were present Saturday, and services commenced at 11 o'clock in the house on account of damp weather. In the afternoon the business session was held in the house and preaching service conducted at the stand in the grove. The churches reported peace and fellowship. There were a large number of corresponding messengers and visitors present

from other associations. Laymen too numerous to mention. The following ministers were seated from other associations, namely: From Upper Country Line Elder O. J. Denny, Editor of the Landmark; from White Oak, Elders Isaac Jones, E. F. Pollard and R. W. Gurganus. From Abbot's Creek, Elders Samuel McMillon, D. P. Broadway and H. S. Williams, from Indian Creek, Elder S. J. Priddy. From Zion, Elder J. F. Fulk. From Little River, Elders Everette C. Jones and T. F. Adams. From Roaring River, Elder W. P. Spencer, From Fisher River, Elders J. M. Royal, W. C. Brooks and A. B. Key.

At one time or another each of these visiting ministers preached much to the comfort of the people present. The crowd of people Sunday ran into thousands and the best of behavior prevailed during the meeting. Dinner served on long table bountifully supplied each day. The services closed just past noon Monday, and many present pronounced this one of the best attended and pleasant sessions ever held of this loyal and devout body. The 1930 sessions were arranged in their usual order. The spring session in May goes to Deese Chapel in North Wadesboro and fall session for October convenes with the Philadelphia church in Rutherford County three miles north of Ellenboro.

J. W. JONES

SAFE AND SOUND.

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

Dear Bro.:

Enclosed please find check for \$2.00 for renewal of my subscription. Will ask you to pardon

me for this delay in sending in my renewal. I simply overlooked this matter and regret causing you the extra trouble and expense of sending statement. I have been taking the Landmark for over thirty years and according to my understanding it is now and has always been one of the safest and soundest papers for the children of God to read, the editors have all contended for the doctrine of our Lord and Saviour, Jesus Christ. And since Elders Gold and Lester have been called away to their eternal home I feel thankful that the Lord has raised up others to carry on this good work of feeding and comforting the little ones who are hungering and thirsting after righteousness and may the Lord continue to bless you and the Editors and all the writers for the Landmark so that all may contend for the things that make for peace, so that we may all be united in that one faith which is of God and that we all may be enabled by His spirit to stand fast, immovable, always abounding in the work of the Lord.

My address was Loganville, Ga. It is now, Rosebud, Ga.

P. C. UPSHAW.

CAN'T DO WITHOUT IT.

Air Point, Va.
Sept. 20, 1929.

P. D. Gold Publishing Company,
Wilson, N. C.
Dear Sirs:

Enclosed find my check for two dollars to pay for Zion's Landmark for another year from August 1st., 1929 to Aug. 1, 1930. We have been reviewing the back numbers of Zion's Landmark which still comes to us. We don't see how we can do without it. We won't feel

right to let it stop coming to our home, as we love so much to read the able and gifted letters and experiences of the dear brothers and sisters. It is just like a good sermon to us so many times and we don't get to hear as much of the preaching as others owing to age and infirmities. Hope the brothers and sisters will have a mind to keep on writing and if they can when it goes well with them they may remember us in our loneliness and afflictions.

J. L. PERDUE.

Air Point, Va.

\$1.00 FOR ELDER TOPPING

Mrs. Ida Dalton, Madina, N. C.

G. SHEPHERD BELL.

Brother G. Shepherd Bell was the son of Deacon Stencil C. Bell and Elizabeth, his wife. He was born May, 19th., 1847.

I think he was first married to a Garner, but she soon died. Then he married Yashti Bell, daughter of brother Nelson A. Bell and Caldenie, his wife.

To them were born nine children, two died young and seven are living. Brother Bell was received into the fellowship of the church at Hadnot's Creek, on Saturday before the 1st Sunday in September 1898, and was baptized by the pastor, Elder C. C. Brown. His profession was graced by a well ordered walk and Godly conversation. He died Oct. 9th., 1928. His funeral was conducted by W. W. Roberts and L. H. Hardy. He was buried in the cemetery at Hadnot's Creek to await the day when the Lord shall call His children up from the dead.

Brother Bell was the best man of my acquaintance. I knew him personally for many years, often visited in his home, and I never saw him the least out of humor, nor heard him speak an evil word of any one. I feel that one of our best men has been called home to live with the glorified saints. He left a lonely companion and seven children, together with many brethren, sisters and friends to mourn their loss. But we are sure that the gain is all his.

Written by one who knew him well, and loved him as a dear brother in the Lord.

L. H. HARDY.

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.

VOL. LXII.

No. 24

Entered at the postoffice at Wilson
as second class matter

WILSON, N. C.

NOV. 1, 1929

LIFE—IMMORTALITY.

We speak of life as having reference to our mortal existence, or the time elapsing from the cradle to the grave. We record the years, months and days lived by departed loved ones; but life eternal, like its author, is without beginning or end, one everlasting now.

The experiences, hopes, aspirations and realizations, of most lives are full of interest, to the student of life and its problems; but all these things end with death and the grave.

The believer in Christ, looks not to, but beyond the grave and corporeal death, and lives in hopeful anticipation of the time when death shall be swallowed up in victory.

Longfellow, the Poet, said of life, "Life is real, life is earnest, and the grave is not its goal. Dust thou art, to dust returnest, 'twas not spoken of the soul."

Death brings great sorrow to the earth; but it is said, "Earth has no

sorrow, that Heaven cannot heal."

Eternal life, or state of immortality, is of interest, only, to those who believe in such a blessed state. Those who have faith, as an anchor of the soul, believe in an immortal state, in which all the redeemed of the Lord will bask in the light of the eternal presence of God and of Christ, not through; but to all eternity.

The life of God revealed through Christ the spiritual power or third part of the trinity, or the spirits, the three-one-God, is manifested in the quickening, strengthening, power of God, enabling the children of God to rejoice, in their salvation, preservation and in the sustaining and maintaining grace of God.

This revealed life of God, through Christ, has reached, does reach and will reach, in time and in place, every suppliant for the mercy of God, who has felt, does feel or will ever feel their need of the mercy of God. Jesus said. "I know my sheep, I call them by name, they do follow me, I give unto the eternal life, and they shall never perish." What a refuge.

All who have tasted the bitter cup of condemnation for sin, have, do and will continue to beg at a throne of mercy, not for justice; but, for mercy, and we read that "The Lord loves the broken and contrite spirit and the beggar He will not turn empty handed away. High as heaven is above the earth, so are His ways above our ways, His thoughts above our thoughts, He rewards, not according to our works or just deserts; but according to His own mercy.

The soul on earth is an immortal guest, compelled to starve, at times, at an unreal meal or feast; a pilgrim

panting for a rest to come, an exile, anxious, at times, to reach its native home. (H. Moore.)

Mr. Carlyle said, "True religion cannot pass away. The burning of a few straws may hide the stars; but they are still there and will reappear."

The spirits of just men, made perfect by the power and wisdom of the triune God will survive all things, death itself, being the last enemy, and will live forever in that city whose builder and maker is God, and who hath given, life, hope and faith, which hope and faith will abide until hope has been turned into possession of the joy and fullness of that eternal home prepared for the family of God.

O. J. DENNY.

ELDER J. T. ROWE'S EXPERIENCE.

My second dear wife and I lived happily together and had good health for about two years, then her health began to fail. At first the doctor told us that her trouble would not amount to anything serious, and we were encouraged, but her malady grew worse, the best medical aid that there is was employed and the interest they took in her was wonderful indeed, and all was done for her that mortals could do, but all to no avail. She had what the doctors called pernicious anemia, and they gave her four transfusions of one pint of blood each time. The first seemed to do her a great deal of good but each one was of less value and she continued to go down. I trust I shall be pardoned for the relation of these personal troubles, as I started out to write some of my experience by the way; when I saw that my

wife could not get well, I can never express the anguish of my soul. I had suffered the loss of one good wife and I knew what it meant. I cried to the Lord as I had been doing all along. I begged him to spare me the pain of losing another. I found in my reading of the Bible, this scripture, "And ought not this woman, being a daughter of Abraham whom Satan hath bound, lo these eighteen years, be loosed from this bond on the Sabbath day?" Luke 13:16. And here it got into my mind that my wife did not have the proper attention in the beginning of her trouble, and could not for my life see the hand of the Lord in her affliction, but felt that it was Satan. Dear brethren, have you ever felt that the devil was fighting against you and that the Lord had ceased to be your friend? If you have you know something of my trial of faith at this time. I knew God was above the devil and could destroy his work if he saw fit to do so, but he had forsaken me, and so it went on until she passed away, and I was a miserable wreck both in body and mind. I had waited on her day and night for forty days. I had no wife, and felt forsaken of the God in whom I had trusted, and for a long time when I would attempt to pray something would say, "It's no use the Lord does not hear you." Such soul misery neither my tongue nor pen can tell.

Finally this portion of the word came to me, "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts." James 3:4. I saw then I was not asking for the Lord's will to be done but with the fervency of my being I wanted my way in the matter. I

was entirely selfish in the asking. She was the Lord's child and he had the right to say, child your father calls come home, and for her to depart and be with Jesus Christ, her beloved Saviour was far better for her than to remain with me. I felt that in the loss of my dear wife, but my cry was how can I do without her. If the Bible had not said so, I think I have learned by experience that the Lord's ways are not my ways, and that his way is higher and holier than mine, for mine is selfish, rebellious and wicked, while his is unselfish, holy and high. In this loneliness and distress I wandered on until after awhile I believe the dear Lord appeared again in my behalf, and said in my heart, "Sister Mamie will be your comforter." At first I feared this was not of the Lord and I argued against it, but he continued saying, "Sister Mamie will be your comforter," and I knew it was Sister Mamie Wiles, of Ringgold, Va. As time went on I was drawn more and more to her in my feelings, until I finally put the matter up to her, and she became my wife, and I have found it true as the Lord told me, for she is a comforter indeed, and now in conclusion I want to say that I feel that the Lord has given me three as good women as he ever made, and each of them was his own daughter, and in thorough sympathy with me in my ministerial labors. Thank God for his mercy to a poor sinner.

JOSHUA T. ROWE.

GEORGE W. JOHNSON.

It is a sad task that I try to write the death of our dear father, George W. Johnson, who departed this life December 18, 1928, making his stay on earth 78 years, four months and a few days. Papa had been in declining health for some time. He was taken to the Johnston County Hospital for treatment and stayed there three

weeks. All was done there that a skilled doctor and nurses could do, but there was no hope of his ever getting well. Dr. Orr then took him back to the home of his eldest daughter, Mrs. J. G. Hamilton, where he lived just two weeks before the summons came. Father was called home and he had to go.

All was done that kind children and good friends and good doctors could do but none could stay the hand of death. The all-wise God who gives and takes has taken him 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. We miss him so much. It is heart-breaking to know that papa is gone nevermore to be seen here on this earth, but we mourn not as those without hope for I feel sure that our loss is his eternal gain.

Papa told me during his sickness that to die was the only way he would ever get any relief. He craved to die and get out of his punishment. He was continually calling on the Lord for his mercies and I feel sure that papa is now resting from all the trials and troubles here in this world and is sweetly sleeping in the arms of Jesus. His children have lost a good father and his neighbors have lost a good friend. He was always ready to lend a helping hand in time of need. The church at Hannah's Creek has lost a useful member. He was a member for 52 years and always filled his seat unless providentially hindered.

Papa was born and reared in Johnston county, and was well known throughout the county. He was held in high esteem by all who knew him and will be greatly missed by his friends as well as his children. Papa had lived with his youngest son, L. C. Johnson, since mamma died nine years ago last November leaving him entirely alone. We children looked forward with pleasure to have papa come to see us, but there is no papa now to come to see us. The stroke is so heavy it nearly breaks my heart. I want to be submissive to God's will in all things, yet it is so hard to part with those that are so near and dear by the ties of nature, but I will say, "All that is within me bless his holy name."

The funeral services were held at Hannah's Creek Primitive Baptist Church by Elder Xure Lee and Elder Jesse Barnes, and the remains were taken to his old homeplace and laid to rest beside his dear wife to await the resurrection morn.

Father leaves five children and a host of relatives and friends besides several grandchildren. His children are as follows: Mrs. J. G. Hamilton, of Smithfield; Mrs. Ransom Creech, Goldsboro; Mrs. Lester Massengill, Benson, and Messrs. C. A. and L. C. Johnson, of Benson, route 1.

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

We loved him, yes, we loved him,
But the angels loved him more,
And they have sweetly called him
To yonder shining shore.

The golden gates were open,
A gentle voice said come,
And with farewells unspoken
He calmly entered Home.

Dearest father, thou hast left us,
And our loss we deeply feel,
But tis God who has bereft us,
He will all our sorrows heal.

We'll no more hear his footsteps,
Nor meet him at the door,
He has gone away and left us,
To return no more.

It was hard to stand by his bed
And see him suffer so,
To know that earthly help had failed
And he must shortly go.

Separation now is painful,
And our lot so hard to bear;
With our grief we go to Jesus,
He will all our sorrows share.

He was a loving father,
A friend to all his foes,
But now he rests with Jesus,
Aside from all his woes.

Kind friends will cease to greet him,
Grim death has pale'd his brow,
I long to go and meet him,
I have no father now.

Sleep on, dear father,
And take your rest,
God called you home,
He knew the best.

In silence you suffered,
In patience you bore,
Until God called you home,
To suffer no more.

Down in the grave,
Where father was laid,
Sweet is the memory,
Which never shall fade.

Why he was taken from us,
We cannot understand,
But God needed a shining angel,
To complete his holy band.

While our dear loved one's sleeping
And we are sadly weeping
For his sweet soul that took its flight,
And left us all behind.

Written by his heartbroken daughter,
MRS. J. G. HAMILTON,
Smithfield, N. C.

RESOLUTIONS OF RESPECT.

Brother S. B. McMillon was born Nov. 12th., 1890 in Coker County, Tenn. He professed a hope in Christ and joined the church in March 1905 at the age of fifteen years being baptized by his father, Elder Samuel McMillon. He moved to North Carolina in 1913 and joined the Salisbury Church by letter in May, 1916. He departed this life June 1st. 1929.

Resolved:

1st. That in his death the church at Salisbury has lost a loving, faithful member. One who stood firm for the discipline of the church, and salvation without works. We deeply mourn our loss.

2nd. That the family has lost a loving father, a devoted husband, one that loved them and provided for them.

3rd. That we bow in submission to the will of the eternal God who doeth his pleasure in heaven and in earth.

4th. That a copy of these resolutions be sent to his family, to Zion's Landmark, and to Lone Pilgrim for publication and be recorded in our church book.

Done by order of the church in conference on Saturday before the first Sunday in September, 1929.

BRO. W. F. OWEN, Mod. Protém.
D. P. BROADWAY, C. C.

C. C. HITE.

In memory of my dear husband, C. C. Hite, who was born April 3, 1871, and departed this life Jan. 5, 1929.

In my heart your memory lingers;
Sweetly, tenderly, kind and true,
There is not a day, dear husband,
That I do not think of you.

I can see your dear face still before me,
And still feel your hand in mine,
And the last sweet look you gave me,
Still lingers in my mind.

My heart is sad and lonely,
And my cross is hard to bear,
But I live with the hope of Jesus
That I may meet him where—
We may never part no more.

He was a true husband, devoted to his family and church, and to his belief in the Lord.

Written by his wife,

ROSA A. HITE.

J. HARRISON JAMISON.

Brother Jamison was born March the 18th., 1876, and fell asleep in Christ, June the 27th., 1929, after a long and extremely painful illness, being afflicted with cancer of the face. But God gave him grace, to measure afflictions with more patience, and said so many times "thy will be done."

Bro. Jamison received a good hope in Christ about the year of 1900, and 5 years later was received into Pig River Church, with gladness and was baptized by Elder Lee Ross, and lived in the fellowship of that church to his death, and was an

adorment to the church, was a strong believer, and contender in love for the doctrine of salvation by grace, contending that in this was all the truth, also was always ready to confess that he was a great sinner, yet his walk was above reproach.

Bro. Jamison was united in marriage to Lizzie Akers Sept. 16., 1896, who was a help mate to him, and is left to mourn her loss, together with their children, Mrs. Margaret Carell, Mrs. Sonora Austin, Mr. Gold Jamison, Mrs. Cora Smith, Mrs. Josie Cardwell and Misses Rosalie and Mary Jamison, also his father and several sisters. Bro. Jamison was the eldest grandson of Elder John C. Hall, one of the ablest ministers of this country.

By the request of Bro. Jamison, funeral services were held by Eld. G. F. Oyers, Elder Randolph Perdue, Eld. E. L. Blankenship, and the writer, at the home of Bro. G. C. Akers, before a host of his brethren and friends, after services, by his request, was lowered in the earth by the four Elders mentioned, leaving his body there with the assurance that the Lord will bring him up again. He will always live in the mind of his family and those of his brethren who knew him as one of God's humble poor, yet strong in faith. His family has lost a father and husband, the church has lost a useful member, and the writer has lost one of his very closest friends, but let us all bow in humble submission to God's will.

J. P. HELMS.

MRS. BESSIE O'BRIANT GRIFFIN.

Mrs. Bessie O'Briant Griffin was born Oct. 17, 1909, and died Sept. 26, 1929, making her short stay on earth nineteen years, eleven months and nine days. Her father, Dave O'Briant and mother Nannie, survive, together with her husband and baby, two brothers, one sister, four half brothers and six half sisters.

Her life was short and sweet. So gentle and meek and lovely, ever ready to see after and care for her parents. She was an exceptional girl. Never seemed to care for the so-called good times of the day, but rather stay at home. She took much interest in singing Zion's songs, and had taken lessons and was a good singer. She took an active part in the singing at Hillsdale, where mother is a member. We think of her meek and lovely look—the smiling expression she carried daily. We can but think that she had been taught of God. I shall miss her much. She seemed to think so much of "Cousin Alvis" as she always called me. Three of the pall-bearers were her half brothers, two were brothers-in-law, don't remember the other. The flowers were many and beautiful, showing the high esteem in which she was held. She was buried at Hillsdale church, where a large crowd had met to pay the last tribute of respect. The funeral was conducted by Eld. G. M. Trent, and the writer. Our sympathy goes out to the family and the young broken-hearted

husband, whose home is broken up. May the God of all grace comfort and reconcile him and the family to this dispensation of His providence. We feel that Bessie is at rest, and will awaken in the likeness of Jesus and be like Him and be satisfied.

Written by one who loved her.

T. A. STANFIELD.

RESOLUTIONS OF RESPECT.

Inasmuch as it pleased our heavenly Father to remove from our midst, and our small number our dear sister, Dorcas Comstock, who was so very dear to us, and even a mother in Israel having lived to ripe old age of 84 years, of which several of those years have been spent in full fellowship of the Primitive Baptist Church, loved by every one who knew her for to know her was to love her. She was at all times in the same sweet spirit, always rendering unto God our Saviour all power both in heaven and in earth.

Leaving no children of her own, we feel that we are the only ones to grieve and we grieve not as for one without hope, but feel our loss to be her gain in the sweet forever, though the sweet face taken away with all the smiles as they rested on the lips of her remains after death will I hold in memory for her. As her door was open to every one, even the very door of her heart, always ready to lend a helping hand to the poor and needy and especially to the Baptists everywhere.

Written by a little sister in hope,
VICTORIA AMBROSE,

Done by order of conference Saturday before fourth Sunday in Sept., 1929.

W. M. MONSEES, Moderator,
A. W. AMBROSE, Church Clerk.

SUSAN JONES.

By request of the church at our last conference, I will try to write something concerning the death of our dear sister, Susan Jones. She was called from our midst May 10, 1929. She was born Dec. 5, 1857, making her stay on earth 71 years five months and five days. She was never married and was the last one of the family except nieces and nephews left to mourn their loss. She first joined the Missionary Baptist Church and said she was never satisfied with them. She united with the church at Bear Grass the third Sunday in July, 1922, and was a faithful member until death. In her last days her health was very poor. She always attended preaching when she could.

J. D. BOWEN.

EMMA L. TRIPP.

Emma L. Tripp, the daughter of Marshal and Ruth Tripp, age about 52, was born and reared in Pitt County. She was of a very amiable and cheerful disposition. She never married, but lived with her parents until death took her father away. Then she lived with her mother until her mother's death, after which she lived a very lonely life in a small house, all alone.

Years ago she was stricken with that most dreaded disease, T. B. She was carried to the State Sanatorium August, 1928.

She departed this life on May 4, 1929. Funeral services were conducted by Elder J. L. Ross. Her body was laid to rest in the family burying ground.

She was a great sufferer but she bore her afflictions with much patience. She always greeted each with a smile when anyone went to see her. She did not unite with the church militant, but I feel that she has joined the church triumphant and is resting sweetly in the arms of our blessed Saviour.

Written by one who loved her.

MRS. W. N. SIMMONS

G. R. DANIEL

Mr. G. R. Daniel, the son of Joseph and Eliza Daniel, was born in September, 1854. He departed this life Feb. 21, 1929, making his stay on earth 74 years and five months. He was married to Mary Jane Simmons and to this union were born two children, Josephine and Lanier, who are, with three grandchildren, left to mourn his loss, his wife having preceded him to the grave two years before.

He was a great sufferer for some over four years. He had not been able to walk a step in that time, but he bore his afflictions with as much patience as anyone I ever saw. He was always cheerful and would say, "It could be worse." He did not unite with any church here on earth but I feel that he is at rest with the Saviour over on the other shore.

His funeral was conducted by Elder J. L. Ross, and his body was laid away to await the dawn of the resurrection morn.

Written by one who knew him well.

MRS. W. N. SIMMONS.

KADER LILLEY.

Whereas God, according to His command, and through His omnipotent wisdom, saw fit to remove from earth, on Jan. 26th., 1929, our dear brother and deacon, Kader Lilley,

Therefore he it resolved:

1st. The church at Smithwick Creek, Martin County, North Carolina has lost a faithful member and an efficient deacon. While we feel and realize the loss of our brother, we trust in Him, who worketh all things after the counsel of His will; and that the soul of Bro. Lilley is in Paradise and his body is resting in the tomb, awaiting the time when Christ will come and claim His own.

2nd. We extend to the bereaved family our sympathy in the loss of their father.

3rd. That a copy of these resolutions be recorded in our minute book, a copy sent to the family, and a copy sent to Zion's Landmark for publication.

Done by an order of conference Saturday before the 2nd Sunday in March, 1929.

JNO. N. ROGERSON, Moderator
A. D. GRIFFIN, Sr. Clerk,

MAGGIE STATON

It is with a sad heart I write in memory of dear sister Maggie Staton who departed this life January 13, 1929. She was a faithful member of Cross Roads church Edgemcombe County, and always filled her seat when she could, but owing to her afflictions had not been to church in some time before she died. She had a sweet experience of grace and loved the doctrine of salvation by grace and often expressed her hope as being an anchor of the soul both sure and steadfast. She leaves one brother and two sisters, Mr. Robert Staton of Bethel, Mrs. Bettie Whichard of Greenville and Mrs. Emma House of Scotland Neck.

Her burial service was conducted by Elder J. R. Roberts, amidst her many relatives and friends. The many beautiful floral designs were placed on her grave as a token of love to her.

Written in love by,

ROSENA BULLOCK.

A. R. SUTTON

Wednesday, Dec. 5th., 1928, A. R. Sutton of LaGrange received his promotion at the hands of his Heavenly Father, whom he loved and had served for many years. He was only sick a little over a week with double pneumonia. The following Tuesday his wife passed on to join him in their heavenly home. They had both joined the Primitive Baptist church at Bear Creek in their early man and womanhood and had been loyal and faithful members through all the many years as they both lived to be near seventy years old. Papa was the church clerk for many years. In the church they will be missed. Happy though it is, however, that they had joined the church inseparable on the other side of the river. His children and fellow workers will carry on and look for the day when the shadows shall be dispersed and the mysteries of the Lord shall be made known.

Our Heavenly Father had a place for their beautiful lives. In our weakness, we shall strive to emulate their examples in charity and loyalty to all mankind and more especially shall we seek Divine guidance to follow in their train in loyalty to their church and their God. The Christian is the man who lives in eternity. Death is but the passing into another room of the place of life.

No, not cold beneath the grasses,
Not close-walled within the tomb,
Rather, in my Father's mansion,
Living in another room.

Living, like the one who loves me,
Like my child with cheeks a-bloom,
Out of sight, at desk or school room,
Busy in another room.

Nearer than my Son whose fortune
Beckons where the strange lands loom,
Just behind the hanging curtain
Serving in another room.

Shall I doubt my Father's mercy?

Shall I think of death as doom,
Or the stepping o'er the threshold
To 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?

So good night, beloved ones, sleep and
take thy rest;

Lay thy heads upon the Saviour's breast,
We loved thee well, but Jesus loves thee
best.

Good night, good night, good night.

Written by their loving daughter,
Mrs. Alice McFadden.

RESOLUTIONS OF RESPECT

God has seen fit to call another of our beloved sisters to her eternal home, to wit: Sister Chelly Godwin. She departed this life January 31, 1929. Therefore be it resolved:

First: That we the Primitive Baptist Church at Bethel meeting house, Johnston County, N. C., though we be grieved at heart, bow in humble submission to God, even in this dispensation of His providence, having long since learned that all He does is just and holy.

Second: That we extend to the family of the deceased our deepest sympathy. May God wipe away all your tears and place His love instead thereof.

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

Fourth: That we beg God in His mercy to keep us humble, submissive, and at each other's feet, now henceforth and forever. Amen.

ELD. A. L. HOLLOWAY, Mod.
HENRY PARISH,
NELLIE PARISH,
DALLAS E. YOUNG,

Committee.

BLACK CREEK ASSOCIATION.

The next session of the Black Creek Primitive Baptist Association is appointed to be held with the church at Creech's, Johnston Co., N. C., commencing on Friday before the Fourth Sunday in October and continue through Sunday. This church is about 18 miles north of Micro, N. C.

Those coming by rail or bus will be met at Micro only, on Thursday P. M. and Friday A. M.

ELDER J. T. COLLIER, Mod.
G. G. CREECH, C. C.

Kenly, R. 2.

Keep thy heart with all diligence; for out of it are the issues of life.—Proverbs 4:23.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUESTED BY THE ACT OF CONGRESS OF AUG. 24, 1912.

Of the Zion's Landmark, published twice a month, at Wilson, N. C., Oct. 1, 1929.
STATE OF NORTH CAROLINA,
COUNTY OF WILSON.

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

1. That the names and addresses of the publisher, editor, assistant editors, and business manager are:

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

Editor, Elder O. J. Denny, Winston-Salem, N. C.; Associate Editors, Elder S. B. Denny, Wilson, N. C.; Elder M. L. Gilbert, Dade City, Fla; and Elder J. 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, Mergathaler Linotype Co., Brooklyn, N. Y.

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 stock holders 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 the 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 a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or other securities than as so stated by him.

JOHN D. GOLD,

Sworn to and subscribed to before me this 13th day of October, 1929.

ELIZABETH S. CLARKE, Notary Public.
My Commission expires April 15, 1931.

X Per Z79 v.62 218991

Zion's Landmark

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