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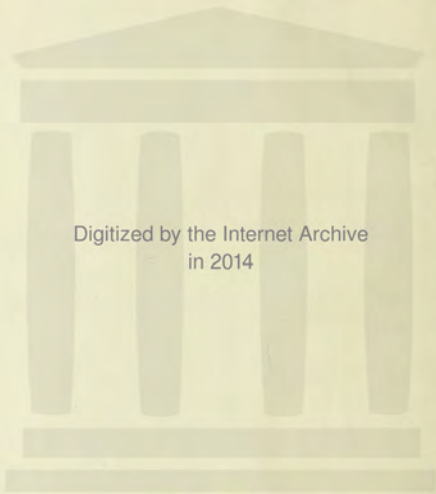
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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLDSCHOOL BAPTIST

VOL. LXIV.

NOVEMBER 15, 1930

NO. 1

THE WORD OF THE LORD WAS FULFILLED.

"And it came to pass when the captains of the chariots perceived that it was not the king of Israel, that they turned back from pursuing him.

And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host: for I am wounded.

And the battle increased that day: and the king stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot.

And there went a proclamation throughout the host about the going down of the sun, saying, every man to his city, and every man to his own country.

So the king died, and was brought to Samaria; and they buried the king in Samaria.

And one washed the chariot in the pool of Samaria, and the dogs licked up his blood; and they washed his armor; according unto the word of the Lord which he spake.

Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, are they not written in the book of the Chronicles of the kings of Israel?

—1 Kings 22:23-39

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

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THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

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All 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

MEDITATION.

While thinking upon the wonderful mysteries and beauties of godliness, I am made to wonder if I am one of His, and if so why am I thus fettered with sin and satan. Satan, if he could, would never let me go to church or do anything in the way of righteousness, but in spite of the fact that I have him to contend with every day of my life, and knowing as I do my sinfulness and imperfection, I am one of those I hope that has been tried in the fiery trials of afflictions to the extent that I have been made to call upon a Saviour who can and will save me from the enemies' hands. He is an all-wise, all-merciful, ever-present help in every time of trouble. "He poureth contempt upon princes, and weakeneth the strength of the mighty." Job 12:21. No man is able to even comprehend the majesty and power of Almighty God. He can raise the fallen, cheer the faint, open the eyes of the blind, cause the deaf to hear, the lame to walk. He can open up to our understanding all His deep mysteries. No man by searching can find out God. For great is the mystery of godliness. And he is a rewarder of those that diligently seek him. "Blessed are they that hunger and thirst after righteousness for they shall be filled." There is such a contrast between God's goodness and mercy and poor weak human beings. There is no human on

earth that ever can even appreciate the greatest blessing that any person ever had without his hard and stony heart has been quickened into divine life. And then there are times in the life of God's humble poor that they are brought so low down in humility that they can see the beauty in even the smallest things. Then it is when he feels that the Lord has been mindful of me all the days of my life.

After a person has been called out of darkness into His marvelous light, he is the most wonderfully blessed person on earth. He may be as poor as any one so far as natural possessions are concerned, but he is perfectly rich. Therefore we should strive to live in such a way that the world should see our good works and honor our Father which is in heaven. "Therefore if any man be in Christ he is a new creature; old things have passed away; behold, all things are become new. 5th chapter and 17th verse Cor. 18th verse. And all things are of God. In the 12th chapter of Romans there are several duties to the child of God—"Present your bodies a living sacrifice, holy, acceptable unto God, be not conformed to this world: but be ye transformed by the renewing of your minds that ye may prove what is that good and acceptable and perfect will of God." "Knowing the terror of the Lord we persuade men." Cor. 5:11. In Galatians 5:1 we also find these

218993

exhortations, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

"And let us not be weary in well doing; for in due season we shall reap if we faint not." Gal. 6:9.

In Paul's letter to the Ephesians he tells us as people of the living God, "Be ye followers of God, as dear children." Ephes. 5:1. "For ye were sometimes darkness, but now are ye light in the Lord; walk as children of light." Ephes. 5:8. "Neither give place to the devil." Ephes. 5:27. Also in the 13th verse he said, "Wherefore take unto you that you may be able to withstand in the evil day, and having done all to stand." 14th and 15th verses: "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness." "And your feet shod with the preparations of the gospel of peace. Above all, taking the shield of faith, wherewith ye shall be able to quench the fiery darts of the wicked." "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."

How beautiful are the words of the poet where he said:

"Better than this life of mine,
Saviour is Thy love divine,
Better far than Ophir's gold,
Love that never can be told."

Love is a wonderful thing, and when we are made in love to bear afflictions needful rod, light, kind and sweet the strokes appear, through fellowship with God, Sometimes we feel that our sufferings

are too great, but they are not, for they are all for a purpose and a good one. They only refine us and bring us down at the Master's feet in humbleness and submission to His will. The Lord makes His people serve Him. If they don't they have a fearful looking forward to of fiery troubles that bring them back to their duty. They are killed every day of their life to the love of sin and made alive and awake in the knowledge of God's mysteries. Somewhere in Job we find where he said "When He has tried me I shall be brought forth as gold." "Therefore despise not the chastening of the Lord." But be reconciled to His will as much as lies in your power. We don't have the power to serve Him as we ought, but the child of God is a praying character and the Lord is a prayer giver and a prayer rendering God and He has said what ye ask in my name, that will I do, also, "He that hungers and thirsts after righteousness shall be filled." And "Blessed are they that mourn for they shall be comforted."

I have written a portion of the things that have, I hope, been shown to me in beauty and purity and have been deeply impressed on my mind. But I have of late, in spite of the fact that I feel as one of the poets did when he said "Poor, weak and worthless though I am, I have a rich almighty friend." This is a blessed thought when we can feel it, and too when we can feel as Job did when he said, "Though He slay me yet will I trust Him." And another place in the scripture it has been said, "If this our earthly tabernacle were dissolved, we have a building of God, and a house not made with

hands, eternal in the heavens." Another place it is said, "I know that my Redeemer liveth." How blessed are these things when they come with such beauty and force we can say then that my hope is a big hope. But there are so many times when we feel that His presence is clean gone forevermore. Will He be merciful no more forever. Well I must stop. For the half has never yet been told. I sometimes feel as Brother Denny's father did when he said if he had a thousand tongues he could have them all employed in telling the joys of his salvation. While there are others that I am the opposite—a miserable and undone creature.

Brother Denny, you may if you see fit publish this and look over all mistakes with love. For it is said, "Look over one another for good and not for evil."

A little sister I hope,

ANNIE HOOKS.

SAYINGS OF ELDER GOLD.

Dear Mr. Gold:

I would be glad to see these extracts in the Landmark, written by your venerable father, who was safe, sound and conservative.

Lee Hanks.

"Slackness," by Elder P. D. Gold
(Joshua, 1889)

"All the doctrine, the experience, and the good works, all the reproofs, and rebukes, all the sufferings, all the joys and peace, the life and blessedness of salvation belong to the church of the true and living God; whether Paul, or Apollos, or Cephas, or life, or death, or things present or things to come, every one and all are yours, and ye are Christ's and Christ is God's."

We desire to see brethren show their moderation by giving good heed to all that God commands, not attaching more importance to any one thing, to the neglect of another, than the word of God warrants; but rightly dividing the word of truth, and giving to each his portion in due season. . . Be diligent therefore to occupy and enjoy the land, and do not act as the world slurs you by saying, If I believed as you do I would sit down on the stool of doing nothing, and take my fill of sin, for if I am going to be saved I will be saved, it matters not what I do, or how I live. If you are saved it does matter very much how you live, and what you do. If you call on the Father of Spirits who without respect of persons judgeth according to every man's work, what manner of men ought ye to be in all holy conversation. For it is true in the gospel as under the law, that the obedient eat the good of the land. Under the law those that obeyed the law ate the natural good fruits of the land of Canaan, while those in the gospel who are obedient to the faith enter into the joys of their Land: if ye know these things happy are ye if ye do them; if any man keep my sayings, I will love him, and my Father will love him, and we will make our abode with him. Blessed are they that keep His commandments that they may have right to enter through the gates into the city. Be not deceived, God is not mocked, whatsoever a man soweth that shall he reap.

These things written under the law are examples to us upon whom the ends of the world is come. . . . He that is faithful in preaching repentance toward God and faith to-

218993

ward our Lord Jesus Christ, yields not a whit of the doctrine of election, but is entering more fully into the land. He that preaches that believers should be careful to keep their bodies under, and denying ungodliness and world lusts, should live soberly and godly in this present world surrender no part of truth, but only more fully defends it. He that teaches that all that are taught in preaching should give to those that teach, deny not one word of the doctrine of truth, but only more fully demonstrates and illustrates its glorious unity and perfection.

The land belongs to us, the truth is held by the Primitive or Old Baptists; but we are slack to go up to possess the land. We do not hold the land as we should. For many are unwilling to contribute anything, saying, It is not right to give anything to preachers. Too many are satisfied with what is called preaching that is not a faithful exposition of the word of God, only a mere talk about truth, but not digging on all hills with the mattock.

Churches are too slack about ordaining preachers that have not the blessed gift of preaching Jesus. They talk but it stirs not up Israel to fight. They repeat some scriptures, but do not bring out things new and old, nor stir men's minds to their obligations to God, nor show the people of God their transgressions. . . .

Deacons are chosen merely to officiate at the Lord's supper in handing around the bread and wine, not considering that they are appointed to serve tables, to see how the poor are living at home every day, and

to see how their pastor is faring at home every day. Some people think that if they feed the preacher while he is at their home that is enough, and that he does not need anything to eat except when he is in the act of preaching. . . .

How many of you pray in your families at home? How many of you encourage your children to read the Bible? How many of your require your children to go to your own preaching places? How many of you allow your children to ramble off not caring where they go or what false preaching they hear? How few there be that diligently search the scriptures and devote their lives to the service of God, seeking to know the Lord; forgetting those things which are behind? . . . Some preachers harp on some one point of doctrine making it a hobby to the neglect of other matters the God of heaven has also taught. We meet some preachers that cannot speak without all the time dwelling specially on predestination, but cry out against preaching that they that believe should be careful to maintain good.

Baptists generally hold to predestination, and I am glad they do. If they did not, I should want to go somewhere else and to a people that do live it; for it is the doctrine of God our Saviour; but Baptists are often slack about entering into the goodly land by neglecting to perform good works and bring forth fruits meet for repentance which the same God that teaches election teaches to be observed. . . .

Predestination directly and expressly concerns the salvation of the elect of God. (Joshua p. 142)

It should be observed that it was

Israel that sinned and they had no excuse for it, nor did a true Israelite ever plead any excuse for his transgression nor charge God foolishly. . . .

No theory of truth can exonerate the transgressor from his guilt, nor charge God as the author of sin."

—Eld. P. D. Gold, from Joshua.

ASSOCIATIONS.

My mind seems to be exercised along the line of authority of associations. Associations are a creature of the churches, and composed of churches, who for their mutual comfort, and understanding of one another, join themselves together in associations.

Associations do not have authority to dictate to churches. Drawing doctrinal lines in associations is wrong. If there is a difference of opinion regarding doctrinal expressions, would it not be better to seek the mind of the churches, composing the association, before passing resolutions regarding it, ask the churches to voice their opinion of it in their next letters.

For instance a resolution was passed in an association recently, in substance as follows, "Advising the churches of said body to condemn the course of those who preached the "absolute predestination of all things."

The Committee of Arrangements drew and recommended the resolution. The moderator of the association being a part of said committee, recommended it and advised the brethren to mark those who cause division among you.

The vote on this resolution was divided, members of the same church voting against one another.

Even deacon and pastor of same church, voting against one another. Who is causing division? Ten churches of one section not being represented by a single messenger, when the resolution was passed. A matter of this kind should be referred to the churches before action is taken.

The people of God should strive to be a unit, in their voting on things of importance, seeking the mind of Christ in their deliberations. How beautiful it is to see brethren seeking the guidance of God in their deliberations, trying to come together on all things as one people.

How sad we are made to feel when we see a portion of an association trying and passing resolutions over the protest of others without getting the mind of the churches.

The only place to settle all troubles is where the trouble starts. Jesus said "Tell it unto the church Matt. 18-17. Just a word to those who would draw a line in regard to Absolute Predestination of all thing. Do not do it.

This doctrine has been believed by able servants of God for centuries, being handed down to us in the "London Confession of Faith, set forth by representatives of over 100 baptised congregations in London, in 1689, and recognized generally as the Primitive Baptist Confession of Faith among our people. Chapter 3—article one reads as follows: "God hath decreed in Himself from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things whatsoever come to pass. Yet so as thereby is God neither the author of sin nor hath fellowship with any

therein; nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established. In which appears His wisdom in disposing all things, and power and faithfulness in accomplishing his decree, Hassell's Church History, P. 670, also Chap. 5 article please read. I feel we would all do well at this time to read our confessions of faith on page 837, of Hassell's History. Elder C. B. Hassels has this to say of our articles of faith: "Primitive Baptists stand by these articles; they read them, they believe them to be true, and they preach the doctrine contained in them and hope that themselves and their predecessors will continue to do so, even to the end of the world. And this they do with great pleasure, though well aware that such a course is disapproved by nearly all other professed Christians in America." Elder Sylvester Hassell further says: "Father believe, and I believe, that the Old London Confession of Faith taught the Apostle's doctrine more accurately, and thoroughly than any other uninspired production; and therefore it is that I deeply regret the increasing tendency in our midst to ignore, and deny its teachings. The London Confession of Faith is, to be sure, not inspired nor infallible; but no other document that I have ever read, so fully and impartially summarizes, in my judgment, "the truth, the whole truth, and nothing but the truth." This last from the late Eld. S. H. Hassell. There have been faithful servants of God all along who have preached the unlimited predestination of all things as set forth in London Confession of

Faith, Chapter 3, Article 1. There have been other faithful servants who have been more limited in their views of same. These brethren have lived together in peace, without raising bars. And the one who makes a test of fellowship of it now is doing wrong. The sooner leaders in associations are given to know that drawing doctrinal lines at this time if persisted in will lead to faithful churches withdrawing from the body, the better. Better leave off having associations if they cannot be held in peace and love.

May God give us to contend for the order of His house, recognizing no higher court than the church of God, keeping the matter of doctrine and order of our people above personalities, abiding in our calling, forgiving one another, as God for Christ's sake has forgiven us. I realize I am very imperfect, but if not deceived I have the Primitive Baptist cause at heart and can repeat:

"My soul shall pray for Zion still
While life or breath remains,
Here my best friends, my kindred
dwell,
Where God my Saviour reigns."

After reading this to Bro. E. R. Harris, for many years efficient moderator of Upper Country Line Association, together with other able brethren and meeting with their approval, I am submitting this I hope with an eye single to the glory of God and good of His people.

D. V. SPANGLER,
Cascade, Va.

P. S.—If any feel to write me their approval or disapproval of this do so.

A GOOD MEETING.

We were honored by having two of the Editors of Zion's Landmark, as well as a number of other friends under our roof during the session of the Black Creek Primitive Baptist Association, which met this year in Wilson. They were Elders O. J. Denny and J. T. Rowe and the latter's wife and children. We tried to have Elder Gilbert, but he was unable to attend the Black Creek Association but was with us the following week, speaking in the church here, and attending the Mill Branch Association.

The weather was fine and preaching edifying and instructive, and altogether it was a very enjoyable occasion. The sessions of the Association were held in the church on Friday and in the High School auditorium on Saturday and Sunday.

The city authorities assigned a number of police officers who saw that all had a parking place, and order was maintained while the Boy Scouts under their Executive Secretary Mr. Herbert Stuckey looked after the people and were at their beck and call and rendered much valuable service.

The local ministers as well as the deacons and members of the church were very attentive and gave their guests an enjoyable meeting.

The following Elders attended the Association, O. J. Denny, J. W. Wyatt, J. A. Herndon, Ben Martin, Tilghman Sawyer, N. H. Harrison, E. L. Cobb, S. B. Denny, John T. Williams, George Boswell, R. H. Boswell, B. F. McKinney, W. B. Kearney, F. W. Keene, Joshua T. Rowe, A. L. Holloway, A. B. Denson, T. E. Stanfield, Xure Lee, W. R. Hines, L. E. Bryan, H. F. Hutchins,

Leonard Raper, J. T. Collier, J. C. Moore, Joseph Fly, J. C. Smith, Elder Westbrook, E. L. Pearce, A. B. Denson, T. H. B. Pridgen, and James S. Corbett.

Those who spoke during the Association were Elders S. B. Denny, A. L. Holloway, J. A. Herndon, W. B. Kearney, Xure Lee, M. B. Martin, F. W. Keene, J. S. Corbett, Tilghman Sawyer, B. F. McKinney, J. T. Rowe, O. J. Denny, T. A. Stanfield, L. E. Bryan, and Cyrus Adams.

Elder George W. Boswell, Moderator of the Association closed the meeting with a fervent expression of praise to God for His blessings. He also stated that the Association had enjoyed a very good meeting, and thanks were given the Educational authorities of the county for the use of the auditorium, the police department, the Boy Scouts, and the people of Wilson for their many attentions, and fine hospitality.

"THEY KNOW NOT WHAT THEY DO."

The Saviour thus prayed for those who put Him to death, and of course His Father heard and answered this prayer, for He said, the Father always hears me. "It pleased the Lord to bruise Him," still it was with wicked hands He was crucified and slain. That which they did not know, was unknowable, they nor any mortal has the capacity to learn. He was still Saul of Tarsus, though he was brought up at the feet of Gamaliel and taught according to the perfect manner of the law. Gamaliel could not know nor teach this great truth; for to know certain things, we must be born again. That which is born of the

flesh is flesh, and that which is born of the spirit is spirit.

"The natural man receiveth not the things of the Spirit of God: for they are foolishness to him, neither can he know them; because they are spiritually discerned." The above quotation from the holy scriptures shows precisely what we see in the expression at the head of this short letter—"They know not what they do." In nature's darkness none of the princes of this world knew Him, for had they known Him, never would they have crucified the Lord of glory. Without being born of an incorruptible seed we just don't know. Paul did certain things before he was enlightened by the spirit; from the fact he was in a state of ignorance which neither he, nor all the people of the earth could change.

Before this he was a blasphemer, and a persecutor, but he says, "I obtained mercy, because I did it ignorantly in unbelief." He was excusable, from the fact he "verily thought within himself that he ought to do many things contrary to the name of Jesus." It had not been revealed, for unrevealed things can't be known only by revelation. "God has made foolish the wisdom of this world."

So, where is the wise? If he has a form of Godliness, he denies the power thereof, and is ever learning, and never able to come to a knowledge of the truth. "We ourselves were sometime darkness," "but God who commanded light to shine out of darkness, has shined in our heart."

When the Lord first spoke to Saul He said, "Who is it Lord," And Jesus plainly revealed the unknowable part to him, "I am Jesus, whom

thou persecutest," is the introduction by the Saviour Himself. They who journeyed with him, saw indeed a light, but they heard not the voice of Him who spoke to him. This voice came from heaven. "There came a voice out of the cloud saying, This is My beloved Son, hear Him." "Eyes we have and see not, ears and hear not, hearts, and do not understand." "No man can say that Jesus is Lord, but by the Holy Ghost."

J. T. SATTERWHITE

WE ENTER ANOTHER YEAR.

With this number of the Landmark we enter another year, and in passing we desire to say that the Lord has been most merciful and kind, and has blessed us far above what we deserve. We also desire to express our appreciation to the brethren and sisters and friends of this paper, for the kindness and consideration they have shown us, not only in their patronage but in their patience with the shortcomings of the publisher of this paper.

We trust that each and every reader of the Landmark may have a happy Christmas, and a prosperous New Year, and that the Lord will be with them all and keep them through the coming year, and that His face will continue to shine upon them.

J. D. GOLD.

CHANGE OF ADDRESS.

Mr. J. D. Gold

Please publish in the Landmark. My former address was West St. James St. 220.

Is now 221 West St. James St.
H. C. BROWN,
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Zion's Landmark

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

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1ST. COR. 5:7-13.

Mr. Z. R. Balance, Rosebore, N. C., asks for views on the above scripture. The 8th. verse reads: "Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."

In olden times, a lump of dough was mixed with the flour or meal, and soon the whole lump was leavened, soured or fermented, and thus a small portion of leaven soon leavened the whole lump. So it is with false doctrines or unclean and unchaste living; both soon bring trouble into any Church where it abounds.

Paul teaches us a two-fold lesson in this epistle. First a spiritual lesson, showing the difference between the unleavened bread of Sin-

cerity and Truth, the pure unadulterated Gospel of Christ, and the false doctrines of the Pharisees and Sadducees.

Second, a lesson in orderly Church Government, in withdrawing from those who persist in walking in the unclean, unchaste, life of the idolatrous, adulterous, drunken and otherwise ungodly.

He said to the Church at Corinth. "Know ye not that ye are the temple of God, defile not the temple." He taught them, that the Spirit of God dwelt in them, and that natural wisdom, or the wisdom of the world, was foolishness with God. Therefore he said, "Let no man glory in men."

This Church evidently had two evils in their midst. First, those who had begun in the Spirit, and now were teaching that they must be made perfect by the deed of the law or by the keeping of a law covenant, and second, they must have had some who were fornicators, incestuous and otherwise unclean in their life.

To those who were doubtless glorying in their own strength, He said, "Your glorying is not good." Know ye not that a little leaven (a little false doctrine and unclean living) leaveneth the whole lump, or bringeth a stigma upon the body or church.

He said, "Purge out therefore the old leaven (the doctrines of the Pharisees and Sadducees) that ye may be a new lump. (One in Christ) as ye are unleavened (new creatures in Christ Jesus, set apart, sanctified, worshipping God in Spirit and in Truth, having no confidence in the flesh.) "For even Christ, our Passover, is sacrificed

for us; therefore let us keep the feast not with the old leaven or law worship."

The Pharisees and Sadducees came and tempted Him asking a sign. They had no faith in Christ, therefore Jesus said a wicked and adulterous generation seeketh after a sign. He said unto His disciples, therefore ye heed and beware of the leaven of the Pharisees and Sadducees."

His disciples said or reasoned among themselves, saying it is because we have taken no bread. They had not brought any bread with them. Do ye not remember the five loaves of the five thousand, neither the seven loaves of the four thousand and how many baskets ye took up?" "How is it that ye do not understand that I spake not it concerning bread (literal bread) that ye should beware of the leaven of the Pharisees and Sadducees."

"Then they understood how He had bid them beware of the doctrines of the Pharisees and Sadducees. Matthew 16th. Chapter, Who among us have not heard a little of the false doctrine of the leaven of the Pharisees and Sadducees spoil what otherwise seemed to be a good sermon?

We will not take space to enlarge on the doctrines of Pharisees and Sadducees, except to say that neither was in harmony with the unleavened bread or doctrines of the Lord Jesus Christ.

Referring again to the first scriptures named in the heading. Paul says, "I wrote to you, in an epistle, not to keep company with fornicators; yet not altogether with forni-

cators of this world, or with covetous or extortioners, or with idolaters, for then (ye) must needs go out of the world; but now I have written you not to keep company, if any man is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one no not to eat. Put away from yourselves such wicked person."

Paul thus explains, what we all know, that: if we walk not nor in any way associate with such wicked people as he describes, we would have to go out of the world; but in the letter which he now writes, he makes it very clear that there is a very marked distinction between having to live amidst the wickedness of the world and in the propriety of tolerating and eating with one who is called a brother and who is leading such an ungodly life.

Yours in hope,

O. J. DENNY.

THE LORD GOD AND THE LAMB.

And I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it.—Rev. 21:22.

This scripture is a part of John's description of the Bride, the Lamb's wife, as shown him by the angel in the 9th verse he says, one of the angels which had the seven vials full of the seven last plagues, talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. 10th verse. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God. We notice here that John was carried away in the spirit, otherwise he

could not have seen the kingdom of God, the church or bride of Christ. And it is from a great and high mountain that he was able to see this beautiful city, built of such costly material, typical of the precious life blood of the Lamb of God, which He so freely shed of Calvary for the salvation of His people. Also of the perfect righteousness with which He clothes them as His bride. John from his high perch beside the angel has a clear view of the holy city, and tells us not only of her beauty, but also of her strength. It had a wall great and high, and this wall is of Jasper, which is clear as crystal, so that the inside as well as the outside can be seen. "The King's daughter is all glorious within; her clothing is of wrought gold." This is the Lamb's wife, the holy Jerusalem, the church of the living God, and Jesus is the builder of it and John was permitted to see it, and outside and inside it is beautiful and perfect, and he says, "And I saw no temple therein. No, the church of our Lord needs none of the institutions of men. They could add nothing to it. The Lord's work is perfect. Jesus said, "Upon this rock I will build my church, and the gates of hell shall not prevail against it. The rock is himself, the tried stone, the chief cornerstone, spoken of by Isaiah the prophet. The works of Jesus being perfect and the works of man imperfect, it would mar the perfect work to add imperfection to it. Let men and the world have their works but let the Zion of our God bear the marks of the handiwork of Jesus alone.

"Except the Lord build the house, they labor in vain that build it.

Psalms. Sometimes I become discouraged because so few come into the churches. Then I think that if I could build a church, what would it amount to. It would be a vain labor. It could not glorify Jesus, whom I trust I love as my Saviour. I want him glorified and no hand save his own can do it in the building of His habitation. Ye are the temple of the living God. John says, He shall be with you and He shall be in you.

We learn in our daily experience that to have life, to enjoy life, to have an appetite for the bread of life, to be enabled to do things in the kingdom of God, which consist in ministrations one to another, all is the fruit of His holy spirit, for He said, Without me ye can do nothing. Then we do not want to build any temple in the beautiful city, (the church) as it would mar her beauty and dishonor her King, who is her builder, and shall bear all the glory. "The Lord God Almighty and the Lamb are the temple of it." "Lord thou hast been our dwelling place in all generations." It is in Him we live, and move and have our being. Jesus said, I in you, and you in me, and I in the Father. Why should those who dwell in such a magnificent temple as this which a heart of love has built with the hands of wisdom, desire to dwell in a shack of their own construction? Cease ye from man whose breath is in his nostrils, his works are vain. The Lord God who appointed us to obtain salvation through our Lord Jesus Christ, and the suffering of the Lamb of God to the end that those appointed to salvation should without fail be saved, are the temple of this city,

the new Jerusalem, which comes down from God out of heaven, and the inhabitants of the city are blessed to feel secure in the promises of God the Father, fulfilled by his Son, Jesus Christ. Word verse, And the city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof, the brightest light of the world, the ablest of men all sink into insignificance unless the light of the Lamb shines upon them. Paul may plant and Apollus water but God giveth the increase. How and when do you enjoy the preached gospel? When the Lord is pleased to shine upon His servant and give you enlightened eyes, and unstopped ears. And at such times the preacher says and you say, Glory to God in the highest, and let him that glorieth glory in the Lord. It is when the Lord spreads His glory over His church and over his word, and over His worshippers, that their mouth is filled with laughter, and their tongue with singing, and they say to Him be glory now and forever.

JOSHUA T. ROWE.

MISS JANE JOHNSON.

By request of her niece, I will in my weak way try to write a few lines in loving memory of one of our dear sisters, Miss Jane Johnson, my aunt by marriage.

The deceased was born June 1, 1849, and departed this life April 20, 1930, making her stay on earth 81 years, 10 months and 20 days.

Aunt Jane was a member of the Primitive Baptist Church at Lower Town Creek. I do not know the date of her baptism. She was a member long before I knew her and was known and loved by many. She was a faithful member and filled her seat just as long as she was able to go to church.

She was a great sufferer for many years, but was up most of the time. She loved her home and garden so much that it was hard for her to give it up and go to live with someone else, which she did about two years ago, when her health became so

bad that she could not keep house any longer. She went to live with her niece, Mrs. Earl Harper, and made her home there for most of the remainder of her days. She came to stay with us some last summer and was very feeble most of the time. She would talk about Jesus, her Saviour, and said at times that he was gone and she was in darkness, but if she could have His presence in the last hour, death would not be so hard.

One night while she was staying with us she told me some of her experience which I didn't remember ever hearing her tell before, and it was so good and bright it made me feel as if I didn't have anything at all. I enjoyed her company very much and she spoke many words of comfort and encouragement to me when I was cast down, and almost ready to give up in despair.

She was an industrious and intelligent woman and could give good advice to those around her and was ever ready to lend a helping hand to those in need.

Now that she is gone and leaves us all behind, we miss her very much, but we mourn not as those without hope for we feel that she is sweetly resting in heaven with Jesus whom she loved and trusted and whom I believe must have been with her in the hour of death for those around her bedside said she passed away so quietly and knew everything and realized she was dying and told them so.

Her funeral was conducted by her pastor, Elder A. M. Crisp and Elder Joe Smith. They spoke many words of comfort to those left behind. Her body was laid to rest in the Johnson burying ground to await the resurrection morn when all the saints shall meet in heaven.

Written by one who loved her.

LULA J. CUMMINGS

RESOLUTIONS OF RESPECT.

Mrs. John Anna Harris, the daughter of Mr. Berry Norville and Mrs. Vina Norville, was born in Edgecombe County, in the year of our Lord, 1866, and departed this life April 5th, 1929.

She was married at the age of 21 years, to Mr. Peyton Harris, who preceded her to the grave by a few years. There were born to this union eight children, two boys and six girls. To them were born thirteen giving her thirteen grand children.

Sister Harris was a good woman, and received a blessed hope in her Saviour in early life, and in the year of 1923 she went to the church at Old Sparta on the fourth Sunday in July and related what the Lord had done for her, and was received into the full fellowship of the church, and on the fourth Sunday in August was baptised by her pastor, Elder E. L. Cobb. A large crowd gathered at the water to witness the performance.

She remained a very satisfactory member of the church until death, and was always found rendering favor to the sick,

and as much as she could to the needs of others, and was beloved by all that knew her. Her funeral was conducted in the church house at Old Sparta by Elder J. L. Ross, as Elder E. L. Cobb was sick in bed and could not attend.

This is done by order of conference the fourth Saturday in Sept. 27, 1930.

Leonard Raper, Moderator,
E. P. Williamson, Clerk,
E. W. Gladson, Writer.

RESOLUTION OF RESPECT.

Whereas, it has pleased our heavenly Father, to take out of this world our highly esteemed Brother and Elder T. C. West. We don't mourn as those without hope. For we feel that our loss is his eternal gain in heaven.

He was loyal to his Church, serving as Deacon and Clerk, both with humbleness, kindness and love, until the Lord pleased to call him to the ministry of which he served so short a while, but so precious and dear was his sermons proclaiming the Gospel of Christ that we feel it will be everlasting in our memory. He was born Sept. 20th, 1877, and died February 19th, 1930, making his stay on this earth 52 years, 4 months, and 29 days. He was ordained to the ministry Aug. 4, 1929, which he served until death. Always lending a helping hand to the poor and needy. Weep not dear wife and children. On earth we'll see him no more, but soon we hope to meet him on the happy Canaan Shore.

Written by request of Tarboro Church.

Elder J. B. Roberts, Moderator
H. C. Brown, Clerk.

SARAH J. WILLIAMS.

Whereas it was the will of our Heavenly Father to remove from our midst our sister Sarah J. Williams, Oct. 2nd 1930 at the age of 69 years, 10 months, 15 days, having been a member of this church for many years in good faith and good standing. Therefore be it resolved by this church: 1st. That the Primitive Baptist Church at Smithwick's Creek desires to express our sorrow and sadness at the loss of our sister and our sympathy to the bereaved family; but we hope and trust that we are ever willing to submit to the divine will of God. Her body has been consigned to the tomb and her spirit to the God who gave it. The Lord gave and the Lord hath taken away, blessed be the name of the Lord. Job 1:20. 2nd. That the clerk be required to record a copy of this resolution on our minute book and also send a copy to the family and a copy to Zion's Landmark for publication. This resolution unanimously adopted in conference Saturday before the 2nd Sunday in October, 1930.

Elder Jno. N. Rogerson, Mod.
A. D. Griffin, Sr., Clerk.

ELDER C. A. DAVIS

By the request of his dear companion, I will try to write a sketch of the life and death of our beloved brother, Cornelius Addison Davis. He was born June the 30th, 1852, and died September 29th, 1929, age 77 years, 2 months and 29 days. He was married to Estella A. Welch, Feb. 4th, 1883. To this union were born 6 children, as follows, 4 sons and 2 daughters, W. J., and C. A. Davis, of Houston, Texas; John R., of Kernersville, Route 1, and C. Lester of High Point, R. 4, Mrs. M. B. Hedgecock of Kernersville, R. 1 and Mrs. J. H. Hicks of High Point. Also 32 grandchildren and 1 great grandchild survive. He joined the Abbott's Creek Primitive Baptist Church in August 1905, and was ordained to the full work of the ministry, June 1907. He was the son of William and Kizzie Wheeler Davis. At his request Elders O. J. Denny, J. A. Fagg, H. S. Williams, and M. L. Williard were to have conducted funeral service. He passed away just as the sun was sinking 'neath the western horizon. I have known Brother Davis for more than 40 years. He was a wonderful man in his community and in his county. He was magistrate for several years in his younger days, and served as county commissioner for 2 or 3 terms, and his friends at one time talked of running him for sheriff, but in that, for certain reasons, he did not give them much encouragement. He was a hard working man, until he was ordained to preach the gospel, after that he began serving churches, in that, and attending funerals, he spent a lot of his time, contending earnestly for the truth, he knew no theme, but Jesus Christ, the way, the truth and the life. He never advocated anything that caused any confusion among the brethren. He made friends wherever he went. The Apostle John tells us he heard a voice from heaven saying, "Write blessed are the dead that die in the Lord." Now we believe without a doubt that this dear brother was in the Lord, in hope and in confidence. So I will say to his bereaved family, and all of his friends, when we think of him, think of the blessed death that he died, and that he is now resting from all his labors. He fought the good fight of faith, and we believe that he has gone to wear the crown of glory which was laid up for him.

M. L. WILLIARD,
High Point, N. C., R. 2.

RESOLUTIONS OF RESPECT

Whereas it has been the will of Almighty God to remove from our midst by death our dear Brother Geo. M. Smith, who died suddenly on the morning of July 31st. He was in usual health and at his work when he was gently dismissed from time and entered into eternity where he is now resting from his labors. Brother Smith was a meek, humble, and willing brother, loved by his church and around unless provi-

entially hindered. Therefore he 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 who makes no mistakes.

2nd. We extend to his family our deepest sympathy, hoping they will be given grace sufficient for this and all other trials.

3rd. That a copy of the Resolutions be placed on our church Book and a copy be sent to Zion's Landmark for publication.

Done by order of Conference at Great Swamp Church, Aug. 23rd, 1930.

S. B. DENNY, Moderator,
LENA HARRINGTON, Clerk.

RESOLUTIONS OF RESPECT.

Whereas God in his infinite wisdom has seen fit to remove from us our beloved pastor, Elder J. J. Hall, one who has faithfully served the church at Helena, N. C. since its organization 22 years ago, last June and died July 24, 1930:

We desire to bow in humble submission to our Heavenly Father who works all things after the counsel of His own will, feeling that our loss is his eternal gain.

Therefore he it resolved:

1st. That in the passing of our beloved pastor, we feel that the church has lost a faithful leader, one who loved the church and worked for the peace of Zion.

2nd. That his companions and children have lost a kind and affectionate husband and father and his community a good citizen.

May the God of all grace comfort his bereaved family and his many brethren, sisters and friends.

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

Read and approved in Conference Sept. 6th., 1930.

Elder L. J. Chandler, Mod.
J. M. Rogers, Clerk.

MARY E. WARREN

It is with a sad heart that we attempt to write the obituary of our dear mother, sister and friend, Mary Etta Warren, widow of the late Stanley Warren, who preceded her to the grave four months ago.

To this union seven children were born, five of whom survive, two girls and three boys. She leaves to mourn her loss besides her children, many grandchildren, and friends. But we feel that our loss is her eternal gain.

She departed this life, August 28, 1930, making her stay on earth seventy four years, eight months and fifteen days.

This dear sister and mother united with the church at Briery Swamp about twenty three years ago. She was a loving sister and always filled her seat, each and every meeting as health permitted. This dear

mother and sister was confined to her bed about three weeks. All was done for her loving friends and doctors could do, but none could stay the mighty hand of death.

The funeral was held at the home by Elder R. S. Cowan and interment was made in the family burying ground. May the dear Lord who alone is able to comfort and bless the dear children. May her life be an example that they may walk in her footsteps ever looking unto Jesus, who is the author and finisher of every faith.

Written by

Huldah E. Warren,
Ada M. Leggett

This done by the order of Conference.

J. L. Ross, Moderator
Charlie James Clerk,
Briery Swamp Church.

MRS. J. R. COKER

The subject of this sketch Sarah Frances Coker, was born March 7, 1862, died May 3rd, 1930.

Stricken with pneumonia she was confined to her bed five days, but bore her last sickness as she did her former afflictions with Christian fortitude; and expressed a desire to depart and be with Christ; but manifested that faith which works by love, purifies the heart and overcomes the world. She confessed a hope in Christ and united with the Primitive Baptist Church at Hopeland Church in Whitakers, and was baptized by her pastor, Elder A. J. Moore, May 1903, where she remained a faithful member and always filled her seat unless providentially hindered until death. Her companion Brother, J. R. Coker, with whom she lived happily about 50 years, preceded her to the grave 15 years ago. She leaves seven children, as follows: Walter Coker and Mrs. Bunyon Walston of Richmond, Va., Jessie and Julius Coker and Mrs. Baker Sexton of Enfield, N. C., Mrs. W. H. Fowikes of Rocky Mount, N. C., and Mrs. J. J. Harrell of Burlington, N. C. Also leaves three sisters, and one brother, besides relatives and friends; all of whom will miss her gentle spirit, which has taken its everlasting flight to God who gave it; to that inheritance that is incorruptible and undecayed and that fadeth not away.

After kind hands and loving friends had done what they could and a short service at her home by her pastor, her body was gently lowered and buried in the grave in Enfield cemetery, there to await the morning of the resurrection.

May those left behind follow her example and realize that she has entered into that rest which remaineth to the people of God.

J. C. MOORE.

RESOLUTIONS OF RESPECT

Whereas our Heavenly Father in his infinite wisdom has called our beloved brother, Elder C. A. Davis, to his eternal

home, he it therefore resolved.

First, that the church at Abbott's Creek has sustained the loss of a much devoted and a most faithful member, yet, we desire to be submissive to the will of God, who has called him to his eternal home.

Second, That we extend our sympathy to the bereaved family. May God's richest blessing be with them. And that they might be kept and preserved by that same power that kept him. That the church might be ever mindful of that council and walk in it.

Third, That these resolutions be placed on our minutes, a copy sent to Zion's Landmark, and a copy sent to the family.

Done by order of the church on Saturday before the first Sunday in November, 1929.

Elder H. S. Williams, Moderator
John R. Davis, Clerk.

GEORGE C. WILKINS

George C. Wilkins was born May the 7th 1848. He was married Feb. 10th., 1870 to Zilpha A. Quinn. To this union were born nine children, six dead and three living.

Whereas the good Lord saw fit to remove him on November the 7th., 1929, from this sinful world and call him "Child come home." Our dear brother leaves three children to mourn after him, two boys and one girl, Mr. James H. and Walter M. Wilkins and Mrs. Suddie Brown.

Brother Wilkins lived a peaceful life. He united with the Primitive Baptist church at Sand Hill, Duplin County, N. C., and later on moved his membership to Buddy Creek where it remained until his death. We feel the church has lost a faithful and able member. He was staunch in the doctrine and kept the faith, always filling his seat. I never knew him to fail as long as he lived. Brother Wilkins loved the cause of Christ and I never was with him long before he would commence talking about the condition of the churches and telling of the wonderful trials that he had seen and been through and I don't think I ever saw a man with more patience. It looked like rejoicing with him all the time, only when trouble would arise in the church he would grieve and lament. He was a beloved brother and had a host of friends. If he had one enemy white or black it was unknown. Brother Wilkins in his former days worked up a good living, and was a wonderful neighbor and a true citizen to his country and he enjoyed reading The Landmark and was a regular subscriber as long as he lived. He suffered very little before the summons came which was very easy.

So we can say the church has lost a faithful and highly esteemed soldier of the cross, so we say with sad hearts, weep not children for our loss is his eternal gain. His dear companion was called to her long and peaceful home in 1920. They always had a good home for the Baptists, and

friends very often talked about his wonderful hope; often talked about the great blessings the good Lord had bestowed upon him and his family. He raised a good family, all peaceable and kind. I never met kinder people in my life.

Sleep on, dear one, sleep on,
And take your eternal rest
Upon your Saviour's bosom,
Where His saints are ever blest.

Written by,

L. A. BRINSON,
Beulaville, N. C.

LOWER COUNTRY UNION

The Lower Country Union will be held the Lord willing, with the church at Rosses, Durham Co., on the 5th Sunday and Saturday before in November, 1930. Brethren, sisters and friends are cordially invited to come and be with us, especially ministers.

This church building is located about two miles east of Durham, N. C.

A. P. Clayton, Union Clerk

LINVILLE UNION

The next session of the Linville Union is appointed to be held with the Primitive Baptist Church in Burlington, North Carolina, on Saturday and the 6th Sunday in November, 1930.

We extend an invitation to Brethren, Sisters and Friends to meet with us. A special invitation is extended to our Ministers to meet with us on this occasion.

W. L. TEAGUE.

BLACK RIVER UNION

The next session of the Black River Union is appointed to be held with the church at Black River meeting house in town of Dunn, N. C., on the 5th Sunday and Saturday before in November, 1930. Good roads from all sections lead into the town. A general invitation extended to all lovers of truth.

W. V. BLACKMAN, Clerk,
Benson, N. C., R. 2.

THE EASTERN UNION.

The Eastern Union is appointed to meet with the Church at North Creek to commence Saturday before the 5th Sunday in November. The church is on the road leading from Belhaven to Bath about eight miles from Belhaven. Invitation is extended to all who have a mind to come, especially ministers in gospel order.

A. W. AMBROSE, Clerk.

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 November, 1930. Elder T. F. Adams is chosen to preach the introductory sermon and Elder E. C. Jones 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.

APPOINTMENTS

Elder Tilman Sawyer will preach, the Lord willing at the following time and places.

Wilmington, Nov. 24, at night.
Stump Sound Nov. 25.

Yopps, Nov. 26.
Bay, Nov. 27.
Southwest, Nov. 28.
Cypress Creek, Nov. 29.
Muddy Creek, Nov. 30.
Sandhill, Dec. 1.

R. W. Gurganus,
Jacksonville, N. C.

THE CONTENTNEA UNION.

The 227th session of the Contentnea Union was appointed to be held with the church at Nahunta, Wayne Co., N. C. the fifth Saturday and Sunday in November, 1929.

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

Nahunta Church is situated in Wayne County, about 10 miles east of Goldsboro $\frac{1}{2}$ mile west of 102 highway.

A special invitation is extended our ministering brethren.

J. E. Mewborn, Union Clerk.
Snow Hill, N. C.

FISHER'S RIVER UNION

The Fisher's River Union meeting will be held with Union church which is located twelve miles west of Pilot Mountain, on the fifth Saturday and Sunday in November, 1930. A cordial invitation is extended.

C. W. STONE,
Rockford, 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 New Hope, Rockingham Co., N. C., on the 5th Sunday and Saturday before in Nov. 1930.

The public is cordially invited to attend especially ministers.

W. C. King, Union Clerk.

**STATEMENT OF THE OWNERSHIP,
MANAGEMENT, CIRCULATION,
ETC., REQUESTED BY THE
ACT OF CONGRESS OF
AUGUST 24, 1912.**

Of the Zion's Landmark, published twice a month at Wilson, N. C., Oct. 1, 1930,
**STATE OF NORTH CAROLINA,
COUNTY OF WILSON,**

ss.

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

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

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

Editors, Elder O. J. Denny, Winston-Salem, N. C. Elder J. T. Rowe, Baltimore, Md., Elder M. L. Gilbert, Dade City, Fla., and Elder S. B. Denny, Wilson, N. C.

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

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

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

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

JOHN D. GOLD,

Sworn to and subscribed to before me this 20th day of Oct. 1930.

ELIABETH S. CLARKE, Notary Public.
My Comm. expires April 15, 1931.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT
WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXIV.

DECEMBER 1, 1930

No. 2

ELIJAH TAKEN UP INTO HEAVEN.

"And it came to pass, when the Lord would take up Elijah into Heaven by a whirlwind, that Elijah went with Elisha from Gilgal.

And Elijah said unto Elisha tarry here I pray thee, for the Lord hath sent me to Bethel. And Elisha said unto him, as the Lord liveth, I will not leave thee. So they went down to Bethel.

And Elijah said unto him Elisha, tarry here I pray thee; for the Lord hath sent me to Jericho. And he said as the Lord liveth, and as thy soul liveth I will not leave thee so they came to Jericho.

And fifty men of the sons of the prophets went and stood to view afar off: and they too stood by Jordan.

And Elijah took his mantle and wrapped it together, and smote the waters, and they were divided hither, and thither so that the two went over on dry ground.

And it came to pass when they were gone over that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee let a double portion of thy spirit be upon me.

And it came to pass, as they still went on and talked, that behold there appeared a chariot of fire, and horses of fire, and parted them asunder and Elijah went up by a whirlwind into heaven."—2 Kings, 2:1-11.

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

ASSOCIATE EDITORS

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

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

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

\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

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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

GRAFTED INTO CHRIST.

"Thou wert cut out of the Olive tree which is wild by nature, and wert grafted contrary to nature into a Good Olive Tree."—Rom. 11:24.

The apostle Paul speaking to the Gentile believers concerning their salvation in, and union to Jesus Christ, and partaking of His fullness, describes their blessedness by a figure in earthly husbandry. Here is the story of God's goodness toward these chosen Gentiles whom God took out of the nations a people for His name, Acts 15:14. "Thou wert cut out of the Olive tree which is wild by nature, and wert grafted contrary to nature into a good Olive Tree." As I contemplated this picture I thought I could see in it the dealings of the Holy Ghost in bringing chosen Gentiles unto the knowledge of Jesus Christ, and the blessedness of our union to him.

The whole subject embraced in this chapter I will not now touch upon, but rather tell you some things that I see in this one verse. "A wild Olive tree," Rom. 11:17. The Gentiles were likened to this. There it grows, uncared for, bearing its wild fruit, undesired, despised, wild. What are we by nature? Sinners of the Gentiles, without God, without Christ, without hope in the world; Ephes. 2:12. We were alienated from the life of God through the ignorance that is in us because of the blindness of our hearts. Vile, base, transgressors,

enemies of God by wicked works, by nature the children of wrath, even as others, under the curse of the law, such is the Bible description of us; wild by nature, and bearing only wild fruit.

Can any branch of this wild Olive tree so cultivate itself as to bring forth desirable fruit unto God? If it could what self-boasting there would be. "For if Abraham were justified by works, he hath whereof to glory; but not before God," Rom. 4:2.

The branches of the wild Olive tree can only bring forth wild fruit. "Do men gather grapes of thorns, or figs of thistles?" Matt. 7:16. "A wild Olive tree." Sinners. We were servants of sin, free from righteousness, we were all unrighteousness. "A wild Olive tree." Prune it, dress it, dung it, make it flourish and it is still nothing but a Wild Olive Tree.

O, it is in gratitude of heart and glorying in the Lord when believers join with the apostle, saying, "By the grace of God I am what I am," and the abounding riches of God's grace are more and more felt as we look unto the rock whence we are hewn, and to the hole of the pit whence we were digged, Isaiah 51:1. Look into the abyss of sin, of condemnation, of the curse of the law. But the Lord quarried us out, hewed us from the rock, and brought us up out of the hole of the pit. "You hath he quickened, who

were dead in trespasses and sins." The "lively stones." 1 Peter 2:5. God hews them, by the prophets, by the words of His mouth, cutting them, putting them into shape, bringing them by His divine teachings, by faith, of the operation of God unto Christ, the living Foundation. Yes, child of God, he useth His iron tools upon thee, and all thy soul's afflictions, all thy bitter, humbling knowledge of thyself as a sinner, all thy sighs, contriteness of heart, thy weeping and supplications are in the pathway unto him who is the Rock of our Salvation.

The vessels of mercy are afore prepared unto glory, and when in the last day the Lord shall descend from heaven, and raise us up from the dead, immortal, incorruptible, and we shall be in spirit and soul and body blameless in all things conformed to the image of God's dear Son, it will still be in adoring gratitude of our hearts our glorying to say, "By the grace of God I am what I am."

"Thou wert cut out of the Olive tree which is wild by nature." God knows where all His elect are in all nations and kindreds, tongues and peoples, and in the fulness of time He takes them unto Himself, He calls them by His grace, to bring them into living intimacy with Jesus Christ, the Son of his love. God who cannot lie, promised them in Christ, their covenant Head, and ordained them unto eternal life in Him before the foundation of the world. Titus 1:2, Acts 13:48. So in the set time in His counsel, the Lord, the heavenly husbandman, comes in everlasting love, and His almighty gracious hand takes hold of a branch of the wild Olive tree,

and with His sharp knife cuts out that branch He has taken hold of. Men may talk of laying hold of Christ, but what can they tell of being apprehended of Christ Jesus? Phil 3:12. No one ever was found to lay hold of the hope set before us, unless the Lord first laid hold of them. "I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus."

God takes hold of the branch and cuts it out of the wild Olive tree. While thus held in the hand of God, and his sharp knife is cutting us out, we cannot then realize that we are in the gracious hands of the Lord, and that all the sharp cuttings are in all graciousness, according to his purpose and grace given us in Christ Jesus before the world began. "Thou wert cut out." Other branches were left. O my soul, what distinguishing mercy! How sovereign is the grace of God! Had not God's electing love taken hold of the poor sinner, and cut thee out, thou hadst still been without God, without Christ, and without hope in the world. In contemplation of this my spirit is humbled before the Lord; self-esteem and self-pity, and fleshly vaunting are suppressed, and my heart in its fervent gratitude is saying, "Even so, Father, for so it seemed good in thy sight." "Thou wert cut out." That sharp knife is the word of God, which is quick and powerful, sharper than any two-edged sword.

Heb. 4:12. It is the word that God speaks in the soul that cuts us out, takes us out of the Gentiles a people for His name. His word, his truth takes hold of and cuts its way into the heart and conscience of the wild olive sinner. The doc-

trine of the Lord cut, sharp convictions of sin are felt, and all the sharp cuttings of God's truth are to put the quickened sinner into shape to be grafted into Christ. Watch the husbandman cutting and shaping the wild Olive branch that he holds in his hand. I will say, He eyes it tenderly, his thoughts are gracious, for the Lord, the heavenly, allwise, almighty husbandman, saith, "I will plant them in this land assuredly, with my whole heart, and with my whole soul." Jer. 32:41. I have known trees to be grafted, but though the scions were well selected, and the wisdom and skill of the husbandman were brought into requisition, yet sometimes some of the grafted scions did not live, the work of man was a failure. But when God, the Holy Ghost, takes hold and cuts out of the wild Olive tree a branch, and engrafts it into Christ, the good Olive Tree, there is no failure. Every one so engrafted into Christ lives to the everlasting praise of the Lord, and not all the powers of earth and hell shall be able to undo this word of our Covenant God.

When the wild Olive branch has been so shaped to fit into the place prepared for it, the gracious wise husbandman puts it into its place, and the cleft in the Good Olive Tree takes a firm hold of it. The Good Olive Tree was cleft for those who were cut out of the wild Olive tree. This Cleft Olive Tree is our precious, wounded, bleeding, crucified Savior. Moses was put into the cleft of the Rock, Exodus 33:32, and the dove has her sanctuary there, Song of Solomon 2:14.

Rock of Ages, cleft for me,
Let me hide myself in Thee."

Look at that cleft in the Good Olive Tree held open to receive the branch of the wild Olive tree, or rather Christ Crucified, the cleft, smitten, wounded, bleeding, crucified for thee. Crucified for me? Can it be? Many give their assent unto and profess to have knowledge of points of doctrine, but what heart intimacy have they with Christ and Him crucified. O, I have felt for many years that it is all essential to me, a poor, vile sinner, to have experimental intimacy with the crucified Jesus Christ.

The called of God are made alive to their sinnership, and to their perishing condition as transgressors of the law. In the hand of the Lord their hearts become wounded, smitten and contrite over their woes, and under the sharp cuttings of the word of God they sigh and cry unto God, and are brought with weeping and supplications for mercy unto Christ the Redeemer. O, when a broken hearted sinner and the crucified Saviour come together there is such a uniting as must be experienced to be understood. It is only poor and perishing, sick and wounded sinners who have need of or are ever joined in faith and love to Christ Crucified.

O, the Cleft Olive Tree, the sufferings and wounds of Emmanuel speak to us the love, and mercy, the grace of our God, our hearts are taken hold of by the transactions of the cross of Christ, there only we feel there can be forgiveness, healing, life, salvation for a poor perishing sinner. How precious the truth, "For the transgression of my people was he stricken." O, it is in covenant graciousness that the Holy Ghost moves our hearts to faith in

the Crucified One.

He teaches us, takes of the things of Jesus and shows them unto us, and we are so wrought of the Comforter that we look to, flee for refuge to Jesus the dear Lamb of God. O, He poured out His soul unto death, He was numbered with the transgressors, and He bore the sins of many, and made intercession for transgressors. O, thy heart, O Christ, was rent, and cleft with sufferings for the atonement of our sins, thou wast wounded, bruised, smitten and afflicted for our iniquities. Here, at thy cross are "Mercy streams in streams of blood."

The wild Olive branch does not graft itself into the good Olive Tree, neither does the sinner, of a humble and contrite heart engraft himself into Christ Crucified. For those motions of his exercised heart toward the Saviour, his sighs and desires for forgiveness, his faith, his believing by which he enters into the things of Christ are all the fruits of the operations of the Spirit of Truth in his heart. The Good Olive Tree takes hold of the Wild Olive Branch, O, the smitten, bleeding Savior takes hold unto Himself those He suffered and died for upon Calvary's Tree.

"Rock of Ages cleft for me;
Let me hide myself in Thee."

We are put into the cleft Good Olive Tree, and there held in love and to our comfort, health, salvation, life and growth. "Rooted and grounded in Him." Ephes. 3:17. This is no fiction I am declaring. Though it be but an idle tale to some, it is not so to perishing, humble, contrite sinners who have been

brought and joined to Christ Crucified. Life is springing up from the Cleft Good Olive Tree into the Wild Olive Branch, so forgiveness, healing and salvation flow up into everlasting life from our precious Saviour. Thus we experience that Christ Crucified is the power of God and the wisdom of God. O sacred, refreshing, saving power. Thou art the Fountain of the Water of Life precious Jesus. After the tiny Wild Olive Branch is put into the cleft of the Good Olive Tree, what then? The wise, gracious husbandman seals it with a mantle of wax, or some other suitable substance. This kind covering, protecting the graft from the storms, from the scorching heat of the sun, is all to ensure, is all saying that the engrafted branch shall live by the upflowing sap, the life of the Good Olive Tree. Here is something of the signification of this in Christ's gospel. Saith the apostle, "In whom also after that ye believed ye were sealed with the Holy Spirit of Promise, which is the earnest of our inheritance, until the redemption of the purchased possession, until the praise of his glory Ephes. 1:13-14. The exceeding great and precious promises, which are yea and amen in Christ Jesus, are the assurances of life to the believer, they are the words of eternal life, which only the lips of Jesus can speak. John 6:68. This mantle of wax, so kindly wrapping up the little branch and the big good tree, is also significant of the imputed righteousness of Christ, which is unto and upon all that believe. The Hebrew word "Kaphar" translated atonement has the simple, gracious meaning "to cover." So the little, in itself, worthless Wild Olive Branch

grafted into the Good Olive Tree is covered with the atonement. "It is the blood that maketh an atonement for the soul." Lev. 17:11. So the thus wrapped up covered Wild Olive Branch can sing,

"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."

This mantle is taking the Wild Olive into wedlock with the Good Olive Tree. O how wonderful to be in eternal wedlock with the Lamb of God, Christ Crucified! "Now 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 God, and thou becamest mine." Ezek. 16:8. "He hath covered me with the robe of righteousness." Isaiah 61:10. Ruth said to Boaz, "Spread therefore thy skirt over thine handmaid; for thou art a near kinsman." Ruth 3:9. This is love's sealing, loves espousal, the time of love. The Holy Ghost, by such wonderful, comforting teachings, wraps up the believer joined to Jesus Christ in the promises of the gospel, by the oath and covenant of God, by the robe of Emmanuel's obedience, by the atonement covering, by the love of his espousal, by Christ's words of eternal life. How assuring and comforting this is to the poor sinner. It is all teaching, convincing, sealing home to our bleeding sin wounded contrite hearts that we are one with Christ,

joined, wedded to the Saviour. Is Jesus Christ our hope? Are you "bound in the bundle of life with the Lord thy God?" I Sam. 25:29. The called of God are sealed unto Christ until the day of redemption, and thus joined unto him. Our wedded name is, "The Lord our Righteousness." Jer. 23:6; 33:16. O, it is wonderful, so blessed! Our life is hid with Christ in God. Col. 3:2. When the sinner is brought unto, and grafted into the Crucified Saviour the winter is past, the gentle spring is come, the warm genial sun, and the dews of the night, and the upspringing life of Christ, the Good Olive Tree all say, "Live." Ezek. 16:6, unto the engrafted Wild Olive Branch, and it grows, bearing fruit unto the glory of God. The apostle Paul in using this figure has been careful to tell us that all this spiritual, heavenly husbandry and the fruits thereof are beyond, yea, "contrary to nature." O ye Gentile sinners, one with Christ Jesus, ye are miracles of Jehovah's grace! Thou wert cut out of the wild olive tree, yet viewed in Christ, grafted into Him, "The Lord called thy name, a green olive tree, fair, and of goodly fruit." Jer. 11:16. Though grafting the Wild Olive Branch into the Good Olive Tree is contrary to the practice of earthly husbandry, yet as a figure of the union of Gentile sinners with Christ it sets forth one of the sacred mysterious miracles of the gospel of the Son of God. Nothing is more dreadfully true in the life of a believer in Christ than that he is still a poor sinful creature. "Thou wert cut out of the Wild Olive Tree." Yes, and the believer in Jesus will say, I feel in my flesh, that I am a Wild

Olive Branch yet, a wretched, vile sinner, who often sighs, mourns unto the Lord over my wild olive baseness, my Adamic nature. But how can a Wild Olive Branch, even though grafted into the Good Olive Tree, bear goodly fruit? This is so "contrary to nature." Yes, but it is a miracle of grace, wrought of God, verily declared in the life of faith of that sinner, born of God who is joined to Christ. "Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me." Luke 8:46. So also in all the life and growth of the believer in the Saviour it is the virtue of the Spirit of Christ in the soul that animates and is the fountain of our life unto our God. Jesus Christ is our Root that beareth us; from Him is derived our sap, our food; He nourishes and cherishes the church." Saith the apostle 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." Gal. 2:20. We thrive upon Him, for the Holy Spirit takes of the things of Christ and shows them unto us. We are favored thus to live upon Christ's fullness, Christ is glorified in our hearts. O, the innumerable sweet thoughts, glimpses, refreshings, encouragements that are ours in Jesus Christ by the ministrations of the Comforter, the Holy Ghost. "He shall glorify me: for he shall receive of me, and show it unto you." "Your life is hid with Christ in God." This is more than a theory, it is a vital reality with true believers in the Lamb of God, and the grace of the life of Christ in the soul, is love to

God and to Christ our dear Redeemer; it is sweet gratitude, trust and prayer and praise; it is righteousness and peace and joy in the Holy Ghost; it is meekness, gentleness, goodness and hope, that maketh not ashamed. Thus we are exercised toward God our Saviour, and we are moved in love and graciousness toward the saints in our thoughts and words and deeds. Did not our Saviour say, "By their fruits ye shall know them? And, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples?"

If then by a miracle of sovereign grace we have been cut out of the olive tree that is wild by nature, and contrary to nature grafted into the Good Olive Tree, so the working of this same miracle will be the life, growth, beauty and goodly fruit put forth in us. That person who is destitute of longings after righteousness and God, that one who has no thirsting after Jesus Christ, no prayers for forgiveness, no trembling at God's word, no adoring gratitude for God's salvation, surely such a professor of Christ's name has no vital union with Christ. Look also at the outward life, and enquire, Who are our bosom friends, our sought for associates? Do we love the world, the things of the world? Have there ever been any moments in our lives when our hearts in truth were saying, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gal. 6:14. Again the scriptures speak, "They that are Christ's have crucified the flesh with the affections and lusts." Gal. 5:24. And,

"Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" 2 Cor. 13:15. How solemn and searching is the word of God! I hope I can say I live with the dear Saviour; O, I cannot live apart from Him. Some give their assent to a few points of doctrine, and are contented, but they have no heartfelt knowledge of Jesus. But, I confess I am a poor tried sinner; so often I am so sick, so plagued with my sinfulness, and temptations of the devil that I feel I must have some moments of heartfelt communion with Jesus. I must seek Him, I must find Him, I must cast myself at His feet, I will tell Him how wearied, how grieved I am, that I implore his forgiveness, cleansing, healing, yes, victory and comfort through His precious atoning blood and justifying righteousness. Without Christ I feel I am undone, as a very cast-away. The day to day and year to year union of sinners, called by grace, to the Saviour is all fruitful in this that we learn that the root beareth us, that if there is anything in us of Christ, any true worship of God, and God glorifying fruits in our conversation, the source of it all is in our union with Christ Crucified. "Christ liveth in me." Gal. 2:20. Severed from him we can bear no fruit; he is our sap, our life, our All. Col. 3:11. Truly our hearts are all acquiescence to that voice that saith, "From one is thy fruit found." Hosea 14:8. Let me continue to tell the mystery which no figures or types can ever fully tell. While love and adoration are springing up, while prayer and

praise exercise my heart unto the Lord, what is this that intrudes, that mars my blessedness in Jesus, that grieves my spirit, that makes me sigh and moan and blush and cry? O, it is the dreadful consciousness that I am a sinful being. The most sacred moments are not exempt from vain thoughts, vile emotions. Ah, I loathe myself, I am base, a sinner!

"My wild olive nature discloses to
view

More vileness than I can declare,
And were not the promises true,
I'm sure I should sink in despair.
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."

Over our wild olive nature we have to bemoan ourselves. Israel knows the plague of the heart, 1 Kings 8:38, and after the inward man they cry, "O wretched man that I am! Who shall deliver me from the body of this death? Rom 7:24. This bitter heartfelt cry is only known by believers in Jesus Christ. If we are to see the beauty of the church of God we must behold them joined to and one in Christ Jesus, the Head of the church

"Would you the church of God survey—

Its beauty, strength and harmony?
Then Christ Emmanuel see.
Where all perfections in Him meet,
There is the church of God complete;
The sum of all is He."

It is not in the first man Adam,

that we are fair and comely, but in Christ Jesus, the second man, the Lord from heaven. Here the Lord commands the blessing, even life forevermore, and joined to Christ, the Lord our God, saith: "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon." Hosea 14:5-7.

Frederick W. Keene,
Raleigh, N. C.

WISE MEN.

"I speak as to wise men; judge ye what I say."—1 Cor. 10:15.

A learned man once said to me, "true wisdom is to know that you know what you know; and to know that you don't know what you don't know."

Paul, as in our text, did not mean that he stood to be judged by wise men of this world, for he said, "God has made foolish the wisdom of this world." He said again, "It is a small matter for me to be judged by man's judgment. Yea I judge not my own self, but He that judgeth me is the Lord." Above he did not mean the wisdom of this world that comes to naught; but he did mean not the wisdom of this world but the wisdom which none of the princes of this world knew, for if they had known by revelation that Jesus was the Christ, never would they have crucified the Lord of glory.

I believe I understand and appreciate the great difference of the

wisdom of this world and the revealed wisdom, but I can't write of it as I so much desire. The Bible abounds with both, and both are useful to a degree, but the revealed knowledge, or wisdom, is so much greater that if one had the former he would have to become a fool to learn the other.

The first time I had the pleasure of entertaining the wise Sylvester Hassell in my humble home, it appeared to me that I just must speak to him of how ignorant I felt in the presence of him, who was so learned as we all know him to be. He said to me, "If any man thinketh he knoweth anything, he knoweth nothing yet as he ought to know." Moses was learned in all the wisdom of the Egyptians; but by faith he esteemed the reproaches of Christ greater, and forsook all for he had respect for the recompense of reward. Solomon was a wise man, but he desired of God wisdom that he could rule over such a people as Israel, and preferred it to all the honour and riches which could be bestowed upon him.

Herod no doubt was wise so far as this world was concerned; but shepherds keeping their flock by night, seem wiser than he.

To be brief I must refer the reader to Psalm 119, and to some extent we can see here that God, as pertaining to wisdom, is all in all. And now to conclude—for we must do this—though the subject be so scripturally vast, by one more quotation to be found in Exodus 36:25 verse, "And all the women that were wise hearted did spin with their hands, and brought that which was spun both of blue, and of purple, and of scarlet, and of fine linen,

and all the women whose hearts stirred them up in wisdom spun gnats hair." O the depth, both of the wisdom and knowledge of God. How unsearchable are His judgments and His ways past finding out.

J. T. SATTERWHITE.

LOVES THE PRIMITIVE BAPTISTS.

Mr. John D. Gold,
Dear Sir:

Inclosed you will find a post office money order for two dollars to pay for the Landmark from May 15, 1930 to 1931. I hope you will pardon me for not sending it any sooner. I have been receiving it for over a year. It has been such a comfort to me that I look forward to its coming.

I wish to say how greatly I did enjoy the writing of sister Annie Hooks on "How We Learn Obedience." I am a member of the F. W. B. and have been since 1909. There is no comfort for me. I do love the Primitive Baptists and their doctrine. I have learned that I am a poor helpless sinner, so low that all is my prayer, Lord have mercy on poor me.

If I am saved it will be by the grace of God.

Mrs. Clem Gray,
LaGrange, N. C.
Route 1, Box 135.

INCOMPLETE WITHOUT LANDMARK.

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

Inclosed you will find a check for two dollars (\$2.00) for which please renew by subscription for

the Landmark another year.

I feel that my household would be incomplete without my Landmark. It cheers me when I am downcast. In the winter when the days look dark and dreary and when I begin to look on the dark side of everything the Landmark helps me to solve the question by picturing everything on the plan of salvation. I am willing to sacrifice much to have the Landmark in my home because God's glory is magnified by His works and by His love to man.

I sincerely hope I will not miss a single copy the rest of my life.

Very sincerely,
Mrs. Edwin Winfon,
Fremont, N. C.

BEEN TAKING LANDMARK OVER 50 YEARS.

Mr. John D. Gold,
Dear Sir:

Inclosed you will find one dollar to pay on my subscription to Zion's Landmark. I am almost 74 years old and have been taking the Landmark for over 50 years. Ten years ago my husband died and I have been getting the Landmark since for one dollar a year. I feel that I cannot do without it for it is indeed a great comfort to me and has been for many years. I enjoyed reading the dear pieces your father wrote for the Landmark and the memory of them will always be precious to me.

My subscription has been out since the first of this month. I should have sent the money in sooner but I was sick and neglected it.

Yours truly,
Mrs. D. S. QUINN,
Newport, N. C.

A GOOD LETTER.

Dear Brother Jones:

Maybe you are receiving several good letters telling about the sweet meetings round about us, still I had a few thoughts I wanted to write you.

We, Mr. Williams, and Sister Lewellyn Nathington, and myself, attended meeting at Hillsdale church yesterday. Bro. Trent was the only preacher present. The others were attending the White Oak Association, but there seemed to be preaching enough. It was sweet to me. Bro. Trent read some verses from the 10th chapter of Acts of Apostles and surely was blessed to preach. As pretty as the singing was, the sermon surpassed that. It was food to the soul. The measure seemed to be filled up and running over. A lady joined by experience. She is to be baptized next Sunday. I did not learn her name. She lives at White Oak, I think.

This world (pretty as it is) we know will pass away, but the Lord's kingdom is everlasting. If I have that sweet abiding faith, that I sometimes lay claim to, when I go to that long sleep it will be glorious for there will be no sorrow there.

We are our same little band here at church, all lovely and sweet to me like when you were able to attend.

Would love to know how you are getting along. Hope you can be present for the meeting before long.

I am expecting mama to visit me soon. She is attending the associations near her home this fall. Mr. Williamson and I send regards to you and Bro. Key's family.

In sweet fellowship,

Bertie Harris Williamson
706 Walker Ave.,
Greensboro, N. C.

**READING LANDMARK FOR
OVER 50 YEARS.**

Mr. J. D. Gold,

Inclosed you will find check for one dollar to pay for the Landmark up to February 15, 1931, if I am not mistaken. If I am living then I will send you another check. I have been taking the Landmark for over fifty years. I am now nearing my eighty-fifth year and feel that I can't be here much longer. I enjoy reading the Landmark as much now as I ever did.

Since losing my dear companion the Landmark has been my only companion.

I wish you much success. I remain your friend, though I have never seen you. I have often been comforted by the preaching of your dear father.

F. L. Brumfield,

**LIKED ELDER GILBERT'S
EDITORIAL**

Dear Mr. Gold:

I would like to say that Eld. M. L. Gilbert's editorial in the last Landmark was so good and sweet to me that I read and reread it many times and each time I read it, it grew sweeter.

Do any of us feel that we are any better than Judas? I know I am not, only as I am sustained by God Almighty. This is written in love to the household of faith.

I hope I am your true friend,
Bettie Z. Whitley,
Washington, N. C.

Zion's Landmark

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

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SAVED BY GRACE.

Salvation through the free and unmerited Grace of God, through Christ Jesus, our Lord, is so fully taught in the scriptures, that it makes us wonder that any one should question the truth of it; or that one could contend for any other means, or way, unto life immortal, and to a spiritual knowledge of salvation, save by, and through Christ, the one and only name given under Heaven whereby one can or must be saved.

Jesus had power given Him of the Father, to lay His life down, as the only sinless life the world has ever known, as an atonement for the sins of His people, and power to take His life again, or to arise, victoriously over death, hell and the grave, not for himself, alone; but for all the redeemed of

the Lord, from every land, nation, kindred, tongue and people, an innumerable host.

Jesus had power to save from temporal dangers as well as to save from sin, from death, and from the grave.

He saved Peter when he began to sink, after having walked on the waters. Saved Daniel from the fierce den of lions, so that they could do him no harm. Saved the Hebrew children who were cast into the fiery furnace, and many, many other recorded instances of His being a very present help in the time of need; bids us believe that He saves to the uttermost all that call upon His name, in sincerity, and that while we often feel to be alone, still He the Good Shepherd, spake the truth of God when he said "I know my sheep, I call them by name, they hear my voice, they do follow me, My Father which gave them me is greater than all, and none is able to pluck them out of my hand." We believe this truth with all our hearts; but feel to say with one of old "I believe, Lord help thou my unbelief," for at times we fear we may be mistaken in what we have at other times felt to be a living faith in the reality of our being encompassed in His Love, and of our having truly known Him, in Spirit and in Truth, as our personal Saviour.

In the first Book of Kings, we read, "As for God, His way is perfect; the Word of the Lord is tried; He is a buckler to all them that trust Him. For who is God, save the Lord; and who is a rock save our God? 2nd Sam. 22:31-32.

We are prone to forget these assurances; forget the source from

whence cometh all our blessings, and righteousness. And, too; we forget that afflictions, though they may seem severe, are oft in mercy sent.

There is no salvation, in time or eternity, outside of Christ, the head of all things to the Church of God.

"Salvation will God appoint for Walls and for Bulwarks." Isa. 26:1.

"Salvation through our dying Lord, Is finished and complete, He paid whate'er his people owed, And cancelled all their debt."

God the Father, the Son and Holy Ghost, the Trinity, are as one, in agreement, and will conform the church of God to a oneness.

He (Christ) came to seek and to save the lost, to save from sin, and the power of sin to forever condemn. He became the end of the law, or put an end to the power of the law to forever condemn, by fulfilling the law, in the shedding of His own sinless blood; and imputes his righteousness unto his people, therefore; "All their righteousness is of me saith the Lord."

The goodliness of the flesh, as the flower of the field, will perish; but the righteousness of the Lord endureth forever.

"Let no man say when tempted he is tempted of God: for God cannot be tempted with evil, neither tempteth He any man; but every man is tempted when he is drawn away of his lust, and enticed. When lust is conceived it bringeth forth sin; and sin, when it is finished, bringeth forth death." —James 1:13-15.

All have sinned, and fallen short, therefore there can be no justifica-

tion before the Lord save through the imputation of His righteousness. There is not an exception.

"Wherefore, as by man (Adam) sin entered into the world (and death by sin) And so death passed upon all men, for that all have sinned: (For until the law came) sin was in the world;) but sin is not imputed when there is no law, For if by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness, shall reign in life by one—JESUS CHRIST. For as by one man's (Adam's) disobedience many were made sinners, so by the obedience of one (Jesus Christ) many shall be made righteous. Moreover the law entered that the offense might abound; but where sin abounded, GRACE did much more abound. Excerpts from Romans 5th Chapter.

No one questions the fact that sin hath abounded to the extent that every nation, kindred, people, and tongue are afflicted with sin, the worst of all diseases, nor should fail to agree that there is but one remedy for sin. The sinless blood of Jesus being the only sinless sacrifice that could meet the demands of the broken law of God, therefore He cried out, when His blood was shed for our sins, and said "It is finished." The atonement was thus made, once for all His people, and once for all time.

This grace, the free and unmerited favor of God, not only redeemed His people from their fallen state back to their former state: but HIS GRACE MUCH MORE ABOUNDED to their full SALVATION, and, it abounded, to their PRESERVATION, RESURRECTION, and

FINAL and ETERNAL GLORIFICATION.

To whom is this SALVATION given as a free and unmerited favor? It is given to all the redeemed of earth of every nation, kindred, tongue and people, and we believe, it fully embraces all His people severally and individually, who have felt, now feel or will ever feel the need of the cleansing power of Jesus' blood, and imputed righteousness, and that, in the great beyond, all of the redeemed of the Lord will sing, in unison, the song of redemption, saying THOU art worthy, THOU hast redeemed us to God, and made us reign as Kings and Princes forever and forever.

O. J. DENNY,

"THANKSGIVING DAY"

The decree by our nation and state to give thanks to God and to worship at this particular time is rarely observed by any of the Primitive or Old School Baptist Churches. The tendency of the times is more and more toward uniting church and state, which our fathers in the Constitution wisely protested against. The ordinance of "Thanksgiving Day" was first promulgated by the New England colonists in 1621. During the Revolutionary War the Continental Congress recommended the same; and such a day was set apart by President Washington in 1789 and 1795. Then by President Madison in 1812; and by President Lincoln in 1864. Since then such has been proclaimed by every president and by most all Governors of the states of our union.

When the church fails to meet with the Catholic or Protestants re-

ligious orders they are ready to ask, Are you opposed to giving thanks to God for His continued mercies and blessings? saying did not Paul inculcate, "giving thanks always for all things unto God"? Yea; but did not the man after God's own heart say: "I will bless the Lord at all times: His praise shall continually be in my mouth." Ps. 34:1. What right has any human being, though he be clothed with the title of King, President, Governor, Bishop or Pope, to set apart one day in the year for the thanksgiving of the nation at one common shrine? What kind of a "god" is he anyway that all people should meet to serve and worship one day of the three-hundred and sixty-five in the year?

Surely the saints of God do not think giving thanks to God every day for His mercies and blessings, both temporal and spiritual, are too many. The people of God should never have to ask leave, in any age or place, from "the powers that be" to worship their God, but may pray and exhort that heads of governments may so rule that true believers "may lead a quiet and peaceable life in all godliness and honesty." The church of God is not of this world, though in it; so her faith and practice must be of the Lord, for in matters of conscience to Him, she should look, and not to rulers of nations. Let the church say with Peter, whether it be right in the sight of God to hearken unto you more than unto God, judge ye." It is true all people are amenable to the laws and need the protection of the executors, but want no man to tell them when and how they shall worship God. Rulers have no more right to command our worship than

they have to demand our sacrifice. When some state or national ruler makes such a proclamation for all the people to assemble on a certain day to worship in the thanksgiving service, it sounds like Pharaoh, who was the first ruler that proclaimed to national Israel, "Go ye, sacrifice to your God in the land."

God has required a separation from the world of both national and spiritual Israel as an indispensable act to the true service and worship of Himself. The answer of Moses to Pharaoh's proclamation should be the answer of the church today to Heads of Government: "It is not meet so to do; for we shall sacrifice the abomination of Egyptians to the Lord our God; so shall we sacrifice the abomination of the Egyptians before their eyes, and will they stone us? We will go three days' journey into the wilderness, and sacrifice to the Lord our God, as He shall command us." The church must be separate from the world in her service, else the world will say, "I can see no difference between us; it is all alike, an edict by the same Chief." The desire of Pharaoh to get Israel to worship God in the land in accordance with his proclamation portends a more serious issue than a superficial observer might think.

David said, "What time I am afraid, I will trust in God." The fanatic protestant says, "Be not afraid there can be no danger of a union of state and church from the President, or Governor's merely proclaiming that his subjects should worship and serve God at a certain time, for no such motive could be entertained as long as the addressed is permitted to assemble for service

under his own vine and fig tree." The siren voice of no danger and no harm has been to the hurt and sorrow of the oppressed of Zion of our God at many times and places. May the true believers ever oppose such nation-wide worship, if they would bear loyal testimony for Christ, which they never can do joined with all religionists, as thus decreed. The safety of the church is to continue separate from the religious world; for she can never expect the approval of her God to rest upon her when she acts in matters of worship from the authority of men. To Caesar belong the things which are Caesar's, and unto God belong the things which are God's. Faith is a gift of God, and separation is an act of faith.

Yours in the fear of God,
M. L. GILBERT.

ORDINATION.

Lone Pilgrim Church of Largo, Florida, being persuaded of the Lord that Brother T. B. Crawford had been called of God, and believing he was fitly qualified to be set apart for the full functions of a gospel minister, some sister churches were requested to send certain elders for that purpose.

Elders E. J. DeVane, Joe Hudson, T. J. Davis and M. L. Gilbert met with the church on Saturday and third Sunday in November, 1930. Organized by electing E. J. DeVane moderator and M. L. Gilbert, clerk. At the request of the moderator, Deacon J. J. O'Berry brought Bro. T. B. Crawford before the Presbytery. Joe Hudson requested the brother to relate his call to the ministry, which was satisfactory. Then the spokesman of the church, Dea-

con Martin McMullen, said he felt sure that the brother possessed those qualifications as required of a minister in the third chapter of 1st Timothy. The Elders knelt with hands placed upon the brother, and prayer was made by T. J. Davis. The charge was delivered by M. L. Gilbert. This service closed by singing, during which the Presbytery and church greeted with glad hands the young elder and his beloved wife.

Elder E. J. DeVane, Mod.
Elder M. L. Gilbert, Clerk

Remarks.

Unquestionable, Eld. T. B. Crawford is a man of God, and of very bright parts, whose gift has made room for him among Primitive Baptists wherever known. He is meek, humble, temperate in all things; of good report, possessing a character above reproach.

No man should be ordained to such a high calling whose word cannot be relied on, who is immoral and filled with lusts and slanderous motives; and if such sins should follow after ordination he should be disposed of by the church.

M. L. GILBERT.

W. P. WARREN

In memory of brother W. P. Warren, who was more than seventy years of age when he died suddenly in the town of Mebane, N. C., on August 22nd, 1930. Brother Warren joined the Primitive Baptist Church at Prospect Hill in Caswell County at the March meeting in 1903, and was baptized by Elder L. H. Hardy. Brother Warren was ordained a Deacon of the church at the May meeting in 1912. He was so faithful that we never had any doubts as to whether we would find him at church on his church days. He was very sincere in filling the office of Deacon.

Brother Warren was greatly loved and will be missed by his church and also by many brethren in his and other Associations. He provided well for his home and was faithful in his neighborhood and was

always ready to help any one in getting to their church, when he could be of any convenience to them.

We can say a faithful man is gone, but we trust to him a place is given to dwell among the saints in heaven.

1st. Be it resolved that we bow in humble submission to a perfect and all wise God who never makes any mistakes.

2nd. That we send a copy of this notice to Zion's Landmark and also one to the Lone Pilgrim for publication, and also a copy to Sister Warren.

Done by order of the church at Prospect Hill in Conference at September meeting, 1930.

ELD. B. F. MCKINNEY, Mod.
W. D. BLALOCK, Church Clerk.

JOHN R. NELSON

In memory of our dear father, John R. Nelson, whom the Lord called from the shores of time to eternity on the 28th day of August, 1930. He was born December 18, 1844, making his stay on this earth, 85 years, 8 months and 8 days.

Papa enjoyed very good health and was always bright and cheerful as long as he lived. Even while confined to his bed he was still cheerful, never complaining or wanting anything. He seemed to take everything so well and bore his afflictions with the most patience I ever saw. He didn't seem to suffer any pain. A weak heart was his trouble and he just slowly weakened away until he finally fell asleep to await the resurrection morn.

Papa was married November 24, 1870 to Agnes Andrews who preceded him to the grave by seventeen years. She died March 14, 1913. To their union were born eleven children, seven boys and four girls. All are surviving with the exception of one son, Walter, who died May 17, 1916 at the age of 32.

Papa joined the Primitive Baptist Church at Flat Swamp at the August meeting in the year of 1874 and was baptized by Elder J. L. Ross. He remained a faithful member until the end.

The last two months he lived, which was July and August, he wasn't able to attend church but he never forgot the time. I have never known him to miss a meeting but once before, then on account of illness. He was a faithful member for 56 years. His church was his greatest pleasure. He loved the church and loved the members who were so kind and faithful to him while he was sick. Every one seemed to love him for which I am glad. It makes me love them more.

Papa volunteered and went to the war at the age of 18 years. During the second year of the war he was slightly wounded, but he served his time out. After the war he returned home and went to work. Later on he married and in a hard struggle managed to live on a small farm, worked hard and raised his family.

He was always cheerful and in the worst

of his confinement he wore a smile. He knew that his time here was almost out and that he would soon receive his last call, but he seemed reconciled and glad the end was near. He had pretty dreams and visions of the presence of the Lord with him which revived his hope so much that he was not afraid to die. This is a comfort and a consolation to us all. Why want him to stay where storms and temptation beclouds the way? I feel satisfied with the good evidence he gave of a hope of heaven.

Papa believed in the doctrine of Salvation by Grace, ever proclaiming that redemption was the gift of God. He lived and died in the faith of the Lord Jesus Christ. He was a soldier of war and a Soldier of the Cross. I truly hope there is a crown of righteousness for him in heaven. The Lord giveth and the Lord taketh away. Blessed be the name of the Lord.

Funeral services were held in the Primitive Baptist Church in Roberson, the 29 day of August, by Elder J. N. Rogerson and B. S. Cowan. They both spoke very consoling to the family.

Therefore, be it resolved—

1st. That we bow in humble submission to the will of our heavenly Father who does all things well, being too just to err.

2nd. That a copy be sent to Zion's Landmark, and a copy be written on our church books.

Done by order of Conference, Friday before Saturday and the first Sunday in September, 1930.

J. N. ROGERSON, Mod.

E. C. HOUSE, Clerk.

MRS. JERRY H. CARTER

It is with a sad heart that I will attempt to write a few lines in the way of expressing my feelings in regards to the death of my dear companion who departed this life October the 18th., 1930. She was born August 3rd., 1893, making her stay here on earth, 37 years, 2 months and 15 days. She united with the Primitive Baptist Church at Simpson's Creek, Horry County, S. C., June 12th., 1927, was baptized July 10th., 1927, and lived a faithful member till her death.

She was a daughter of the late Elder G. W. Gore, who preceded her to the grave on April 3rd, 1923, and was a very good wife and mother, always going ahead to have everything prepared for the comfort of her family and friends that she could to make them happy.

She left to mourn their loss, her husband and three children, one son, Earl, 15, one daughter Mary Pearl, 12, and a small son, James Hill, 5 months. Her death was such a shock to us all after her short illness of only six days, when death came instantly, she being conscious to the last minute. But we believe she is gone home to her blessed Jesus who can give her peace and happiness where there will be

no more meeting or parting or trouble or sorrow, where I hope that I can be taken after I pass from this world of sorrow and sin.

Killingham, S. C., R. 2. Jerry H. Carter,

SARAH J. WILLIAMS

The subject of this notice was the daughter of Stanley and Pollna Stallings, and was born November the 17th., 1860, died October 2nd., 1930, making her stay on earth 69 years, 11 months and 15 days. She was married twice, the first time to the late Elvin T. Lilley. To this union was born one daughter dying in infancy and two sons, Eber Lilley of Norfolk and Labon Lilley of Martin County, N. C. Her second marriage was to the late Samuel Williams of Beaufort County. Both husbands preceded her to the grave. She united with the Primitive Baptist Church at Smithwick's Creek about thirty seven years ago and has been a consistent member ever, since till death, always filling her seat at church when not providentially hindered and enjoyed singing hymns of praise.

She had a paralytic stroke about 16 months ago and has been almost helpless till death. She seemed to bear her afflictions with much patience. She was one of a family of sixteen, only four left to survive her, Mrs. S. D. Griffin, Mrs. Jos. A. Lilley, Mrs. Sylvester Peel and Mrs. D. R. Stallings, all living in Martin County, near where they were reared. The funeral was preached by Elder B. S. Cowin of Bear Grass to many of her friends and relatives at the home of her son Labon. Interment was made in the Tice burial ground, near the home of Brother Wm. E. Tice. We hope and believe that our loss was her eternal gain. A. D. GRIFFIN, Sr.

RESOLUTIONS OF RESPECT

The following resolutions of respect in memory of Sister Huldah Staton were passed by the church at Great Swamp. Sister Staton died suddenly on the 19th day of September 1930. We feel it our duty to manifest our love and appreciation for her faithfulness to the church.

Therefore be it resolved:

1st. That we bow in humble submission to the will of God who makes no mistakes. Although taken from the evils of this world we grieve not as for those that have no hope, but believe she has gone to a better world.

2nd. That we extend our Christian sympathy to the bereaved family and hope they may be enabled by Jesus to put their whole trust in God who is the author and finisher of our faith.

3rd. That a copy of these resolutions be sent to Zion's Landmark for publication.

Done by order of the church at Great Swamp Saturday before the fourth Sunday in September, 1930.

LENA HARRINGTON, Clerk.
S. B. DENNY, Moderator.

ZION'S LANDMARK

W. H. HARRIS

PUBLISHED SEMI-MONTHLY

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MANTLE OF ELIJAH FALLS ON ELISHA.

"And Elisha saw, and he cried, my father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: And he took hold of his own clothes, and rent them in two pieces.

He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan:

And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? And when he had also smitten the waters, they parted hither and thither; and Elisha went over.

And when the sons of the prophets which were to view at Jericho, saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

And they said unto him, Behold now, there be with thy servants 50 strong men; let them go, we pray thee, to seek thy master: lest peradventure, the spirit of the Lord hath taken him, and cast him upon some mountain, or into some valley. And he said, Ye shall not send.

And when they urged him, 'til he was ashamed, he said, Send. They sent therefore, fifty men; and they sought three days, but found him not.

And when they came again unto him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?

And the men of the city said unto Elisha, Behold I pray thee, the situation of this city is pleasant, as my Lord seeth: but the water is naught, and the ground barren.

And he said, Bring me a new cruse, and put salt therein. And they brought it to him.

And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land.

So the waters were healed unto this day according to the saying of Elisha which he spake.—2 Kings 2:12-22.

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

ASSOCIATE EDITORS

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

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

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

THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

NOTICE!

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO.,

Wilson, N. C.

Zion's Landmark

Devoted to the Cause of Jesus Christ

LOVES THE PRIMITIVE BAPTISTS.

To the household of faith,
Greetings:

For relief of mind I shall in my crude way try to write the reason of my love for the Primitive Baptists. As far back as memory permits me to recall, I respected this peculiar people. My parents were members and very attentive to church. Why they wanted to go on Saturday seemed strange to me. Then I became a bit worried with Sunday service. I held them in sacred nearness though and was so delighted when they visited our home, only was shy for the fact that if they talked with me any they would learn I was a vile sinner. I fully thought it would make my case worse if they, especially the preachers, knew many of the bad things I did. I especially feared Elders Gold and Isaac Jones. Would try so hard to wait on them when ever they visited us. I did not want to live a sinner all my life and truly thought I would some day live above sin.

My first serious thoughts were after seeing a well beloved aunt of mine joined the church at Old Banister, when she began to talk to the church she said, "I've nothing much to tell only my great love for them. I have searched the scripture and read there, 'We know we have passed from death unto life because we love the brethren'."

This scene has gone with me many years and today it seems I can see that lovely sight. I was quite young and from this I seemed to desire baptism. Some years after this beside the main road leading to my parental home was made a beautiful pond which afforded water for a home and was always used by the Missionary Baptists for baptism. I often shed tears over this for I believed the Primitive Baptists were right and I really wanted to be one. My father often talked on the subject, and I desired above all things to please him. He seemed fond of me and often expressed a desire for me to wait on him when he was sick. My desire to be baptized in this particular place was a source of worry. It had never been used by Primitive Baptists. We children, (six of us) attended revivals at different churches, most regularly at a church near home, as 'twas near enough that we walked. My oldest sister (Mrs. Lynsky) made a profession during one of their meetings. This increased my meditations to the extent that it seemed I could not rest day nor night. I loved her devotedly and had utmost confidence in her then and also now though she is not a member of any church. We are near the same age and were bosom friends all of our girlhood days. Neither wished to go unless the other did. Shortly after this she married and went a good distance from home. This increased

my worries and serious meditations. No real pleasure in life it seemed.

I can't recall dates but near the year of 1900 there was an Association held at Old Banister and my trouble was so great, I resolved I'd not go, but some way was there on Sunday and not a sermon did I hear until becoming tired I found myself enjoying a song, then a strange preacher arose and I decided I would listen to him. His text was from Ruth 1st Chapter, 21st verse. My feelings can't be described, but you dear saints who have felt the quickening power know what it meant to poor me.

To my amazement a preacher was going home with us and 'twas Elder W. M. Monsees who had preached. I was miserable, so afraid he would discern my thought. I was both glad and sorry when he was gone. Some time passed and no relief. Oh! if some one would address me or speak a word of comfort. The next July three years from this time, the annual revival was held. Some way I was almost case hardened. No one cared, not even papa. I attended each night and the members also the minister seemed greatly interested. I was pleased to some extent and took a seat each night among the choir, but the thought of displeasing papa was before me constantly. On Friday night the preacher came to talk with me, and very soon among his remarks he said, "I am so sorry to see all of you cling so tenaciously to that doctrine taught you by your father."

This remark went over me as a flash. I rudely replied, "My father has never tried to teach us religion as there is too much to his for him

to think man can teach it to another."

This spread over the community rapidly, caused lots of criticism and me lots of thought. Saturday following I was stricken with acute appendicitis. In those days we had no automobile service, so by the time a doctor reached me I was almost wild from pain and pronounced critically ill. Those friends who had seemed so interested in my soul's welfare came and stood by my bed during the night and next day while the two physicians made plans for taking me to the hospital, which was done Sunday night. During this time I can never tell what I suffered, doomed to die without friends on earth, and no hope of heaven, had insulted all who even felt an interest in me, I yet believed human help was necessary. Oh! if only I could tell papa and ask him to pray for me. I could see him as he passed my window so many times. Methinks I can see that sweet troubled face now so anxious about me. I thought if he only knew I wanted him to pray for me, so after dark when all was ready and they were taking me from my bed to the one made ready on the wagon, he was near enough for me to speak to him. I grasped him by the hand and said, "Papa, pray for me." He remarked "I've tried daughter. Can't you pray for yourself?"

This remark it seemed brought about a realization that it was an individual matter; how my heart yearned to utter a word of prayer, leaving home in the night, facing death, unable to pray, justly condemned before God. Monday I was told my operation was set for Thursday. How I passed this time

I am not able to tell, but I was enabled to utter the sweetest prayer that sinful lips can, "Lord save, I perish." I was perfectly willing for the operation when the time came. Friday morning as the sun arose I was viewing the beautiful sight, so happy, filled with praise and thanksgiving, lying there, longing to see my oldest sister of whom I've spoken before, when my oldest brother stepped in the room and he told Floyd (my other brother) right after that Ella has a hope. He has never openly manifested one but I have felt hopeful of him, for I only talked of the mercy and goodness of God and how strange it was that one could fear death and after the danger was over they would not. I only craved to tell papa and my oldest sister for I thought they only would understand. After going home, I decided 'twas only imaginary. I'd not tell any one. I would get on pretty well, everyone was nice to me now. I was at this time engaged to a Missionary Baptist. He and many of the members were so very nice to me. I declined the idea of telling papa, but told my intended husband of such a desire to be baptized in this beautiful pond. He spoke nice and encouraged me to be baptized though the church was not mentioned.

Sometime after this Elder Mon-ees visited our home. I had often resolved that if papa, mama, or any Primitive Baptist ever spoke to me on the subject of religion 'twas all mere fancy and I would banish it from my mind. When this dear brother was ready to leave it fell my lot to take him to the station. On our way he in speaking of visiting our home referred to each one and why he admired them. Then

said, "I admire you most for I believe you have a hope." This put an indescribable feeling to my very heart. What could I say or think. What I had desired so long was now realized, I wept and rejoiced over this. Finally resolved if ever he was at Malmaison (my home church) and could baptize me, I'd at least offer to the church. Not long after this he spent the night at my father's. Oh! the awfulness of those hours, afraid to do what I desired above all things, yet how could I refuse. My resolve then was I'd never fear if arrangements were made for me to be baptized where I had always wanted to be and by him. I do not recall how, but to my utter amazement plans were made for us to go direct to the pond from the church and he baptized me that afternoon as he was leaving for his home right after the service.

Beloved saints, I shall never be able to tell my feelings during that day. I did not think one who felt as I did could ever doubt again. The man to whom I was engaged was present at the church, but not the water, so I must then write and release him from the engagement if he so desired. He answered the letter personally and to my great surprise seemed to think I had done my duty. It's useless to say I was still happier. Time drifted on and he proved to reverence my belief. In August 1911 we were married.

God saw fit to bless us with five children, two girls. We were as devoted as people could well be I suppose, yet were only permitted to be with each other 14 years.

My inability to question divine providence causes me much trouble, just can't refrain from that rebellious nature, to wish him back that

my life would not be so dreary and full of cares. To you who have not passed this trying ordeal you are blessed and little know the awfulness of such grief.

God in His infinite mercy so blessed me I do desire above all things not to even ask why? He, the Great Jehovah God strengthened me and caused me to realize the Lord is my shepherd I shall not want. All you who read this, remember me and mine when you can. To fully realize that God is mindful of orphans and widows is such a sweet thought. The world at large is much against children being reared in the nurture and admonition of the Lord, though I hope to know nothing is impossible with God.

I thoroughly enjoyed Elder Rowe's experience. The children would ask each time the Landmark came if "Mr. Rowe's piece was in there." I thought of writing this then. Last fall being asked to tell my experience reminded me, you once said you would, so in Nov. I was somewhat indisposed and finally wrote a portion of this. I read and re-read it till I just could not understand why I had ever thought of it.

Since then I have been so depressed, and blue much of the time groping in darkness, not even able to grasp a few crumbs, after spending most of the nights wide awake, meditating, I promised if ever I heard one more sermon with understanding I'd again think as did John, surely I'd been shown these things again and I was blessed to thoroughly enjoy Elder Herndon's sermon on last fourth Sunday at Cane Creek.

Now dear editor, I wish to say if

you see fit I would like to see this in print in the Landmark. Also that before your father passed to his reward, I hope I loved him for Christ's sake. I feel to say as did my dear aunt, it's comforting to realize that brotherly love, that she felt when she knew she had passed from death unto life because she loved the brethren. Hoping you a long useful life and that the Landmark may continue.

With love,
Mrs. Ella Richardson,
Keeling, Va.

A GOOD LETTER.

Miss Virgie Newton,
Nelson, Va.,

Dear Sister in Christ:

I feel impressed somewhat to write to you tonight. I do hope that you have improved very much since I saw you last.

I appreciate your card very much but would have enjoyed a good letter like you once wrote. We want you to remember that our Association starts next Friday. Do hope you can come. Will meet you in Raleigh any day at any hour. The family and I are all well.

As I was impressed to write you this scripture came to my mind, "God said let there be light and there was light." Gen. 1:3. I may try to give you some of my views in regard to this scripture. This was spoken by God, in the morning of creation. God had an everlasting year for this light, though it has been years untold since God spoke these words, and as He spoke He was obeyed. He used no tools nor timber to make this light, but because He ordered the light to shine it was obedient unto Him and this light has continued to shine from that

covered the face of the deep. Now this is why God said, let there be light. When we are blessed to see the beauty in this Scripture, we see ourselves just an earthen vessel, void and full of darkness, can't see how to travel at all, and we are powerless, can't move, can't speak. Like the earth at this time it had never produced any living substance because of darkness, but the light must shine to bring forth heat and moisture that the things that God (different seeds) had placed in its body could germinate and come forth, each one after its own kind.

Now the human family, being dead in sin, by transgression, are full of darkness and this darkness prevails until it pleases God to so direct that Scriptural light to shine in us and as this ever abounding light, Christ Jesus, shines in their moment until the present, and will continue to shine as long as time lasts. There was a purpose in God speaking these words because darkness prevailed upon every side. Now where darkness prevails you can't see, so it pleased God to separate darkness. Now let's notice that by the coming of light that darkness does yet prevail. Only where this light doesn't shine now; while this light (the sun) has continued to shine, darkness has continued to prevail also. But, where the light shines darkness flees away. And by the shining of this light we are permitted to see how to travel with more ease than we can when we are in darkness. Now these are facts that we can see and teach from natural observation. The world can see and understand these truths. But this is only proof that better things exist. We note that the earth was void and darkness

poor, dark, benighted souls then that spirit of darkness which is sin has to vanish away, for the excellency of this wonderful light so overcomes the powers of darkness that it doesn't even exist; O, you will say that I just said that by the shining of this light that darkness has continued. Truly I did, and so it is with the poor sinner, remember that when God ordered this light to shine in your poor soul, that you were so full of love that at that moment you were not aware that you were a sinner still but we soon come to ourselves and then, oh how deceitful I am. I just thought I was rejoicing in the presence of a light that would ever exist, but I find I am again in sin; but let's see, I don't seem to be burdened with sin. But yet I realize I am yet a sinner. You see you have come back to yourself. God has caused His light to revolve, it is still in you. Because Jesus is that light and it is He who is in you the hope of Glory and anchor of the soul, both sure and steadfast. Now in the revolving of this light, God sees himself and for the first time in all his life has he known what it meant to dwell in darkness and also the pleasure of walking in the light. The flesh is that which must fade away for it is full of sin, it can't ever exist because of the sentence of death for transgression, but this ever living light has power over this fading flesh, even in death and after this body of ours has decayed and in the dust; this same light that has made us to rejoice in time with this fleshly sinful body, will shine more triumphantly over our decayed dust and bring it back again, not as it once was, for when we first existed we possessed the frailty of Adam, which was of the

earth, earthy, sinful and vile, but now that we have been quickened by the second Adam the Lord God from heaven, the Quickening Spirit and brought forth to shine forever with Him in eternity, then we will have a body like His, because we will shine with the same light that Jesus shines with a continued light, for in Him is found no guile and there will be none in His heritage because they have left in the grave where they have been fully prepared to meet him face to face and be with Him in all time. But now while we are in this body of sin we have our doubts and fears, tempted upon every hand. But be of good cheer, my Father's little child. It has been the Father's good pleasure to overcome all the fears and snares of Satan and he has boldly exclaimed, I am He that was dead and I am alive forevermore, no more to die, no more to mourn, but to live forever, conqueror over death, hell and the grave and he says he has the keys of death and hell. Sometimes dear sister, I hope I have had a distant view of this wonderful light and that I am permitted to trust that I am living in rays of its glory, then again I doubt if I have ever been blessed to see anything but darkness or not, sometimes I believe I know that I know what the truth is and that I know the doctrine of electing grace, and then again I am made to feel that I have never sung one song to His praise, I have never been able to speak one word to his praise, oh! miserable man that I am. Who shall deliver me from so great a death. Jesus, that spotless lamb of God who was obedient unto death for poor sinners, it is him that hath delivered

and we trust He will yet deliver us from these cast away feelings.

Sister Virgie please pardon me for taking the privilege of writing you as I have, and taking your time to read my scribble when you would be reading something better. I will tell you a dream I had once, and you will see why I write you as I do. I dreamed I had a large pile of bundles to give you. They were every one for you. Some were larger than others but everyone was wrapped up just alike and all tied with the same kind of string and every one had the same kind of wrapping paper. I meditated very much over this dream and what it meant and it was revealed to me in this way that it was my letters that were the bundles and the wrapping and string represents one doctrine, one faith, one hope, and that is the Lord Jesus. Sister Virgie please pardon my mistakes and if my writing is any comfort to you, give God the praise and please pardon me for writing you for I can't help it, for I hope I love you for Christ's sake and I want you to just write the wife and me a long letter full of good news, that is just your thoughts as God blesses you to write and I am sure they will be comforting to us. My wife joins me in love to you. Remember us to your afflicted brother. Surely hope he is better by now. Give him our best regards and may God bless both of you with many more pleasant days.

Your little brother in hope,

E. C. JONES.

ENJOYED HER VISIT.

To my many relatives and friends whom I visited on my recent trip to North Carolina.

I wish to say I had a marvelous

time. I visited as far east as Atlantic, was at the church once, but did not have any service as the minister was ill. This was Elder L. H. Hardy's home church. I missed him very much. I have known and loved Elder Hardy all of my life. He baptized me thirty-six years ago. I spent quite a while in Beaufort, with a very dear friend of mine. While there I met one of my childhood school teachers whom I had not seen since I was eleven years old. Needless to say we did not recognize each other at first sight. We had a very pleasant visit. I did not spend much time in Morehead City. I think the bridge between Beaufort and Morehead a great improvement to both towns. I spent some time in Wildwood where I visited my only brother. He is an invalid. I found him quite cheerful and I believe trusting in our Lord for his salvation, both here and in eternity. I spent quite a while in Newport my old home town, where I have quite a number of friends and relatives. On the third Sunday in August at Newport Church, I had the pleasure of hearing Elder Hutchins preach. This I enjoyed very much. The fifth Sunday in August I attended a union meeting, at a church called Mewborns, I would say about ten miles west of Snow Hill. This was a great feast to me. I looked to see if there was any one I knew, and was very much pleased to see Elder John Gardner. At this church they had very good singing which I enjoyed, also good preaching, and served a lovely dinner out of doors. Everybody was invited to partake.

First Sunday in September I was at Hadnot's Creek Church. Was very glad to meet Elder Brown, and

many of my old friends. At this church I had the pleasure of communion, which was a very great privilege to me as I seldom have that pleasure these days.

On the third Sunday and Saturday before in September. I was at my home Church, Newport, for quarterly meeting. I was very glad to be there. Elder Brown and Elder Roberts were with us. I missed our dear pastor, Elder Isaac Jones. We all loved Brother Jones very much. Let us pray the Lord will send some one to take the care of our Church.

In October I was blessed to attend the White Oak Association held at Cypress Creek Church. This was a lovely meeting. Had quite a number of ministers, and lots of good, sound preaching. I was blessed to enjoy it. Here I missed Elder Jones again very much. Saw Sister Jones at this meeting. She is a dear little woman. I love her very much. The next week I went to Wilson, where I attended the Black Creek Association. Here we had more good sound preaching and very good singing, met lots of my old friends here. Surely was glad to see Elder J. T. Rowe, whom I had not seen in years, yet I recognized him. Was glad to meet his wife and children. It was a great privilege to meet and hear Elder O. J. Denny. He reached the closing sermon and I thought it was timely and wonderful. I spent a few days in Rocky Mt. From there I went to Greensboro. Met Elder Gilbert on the train from Wilson to Selma. I went out to Church in Greensboro, met a lovely little band of Baptists, they were very nice to me. Heard Elder King preach. I liked him very much.

The western part of the "Good Old North State" was very beautiful in all the glory of autumn. On the fourth day of Nov. I said good-bye to my sister and left for my home and loved ones in Chicago, Ill., where I was given a lovely welcome home by my children and little grandson. Will be glad to hear from any of my friends who choose to write to me.

With love,

Sincerely,

Maye Nelson,

4432 N. Central Park Ave.

Chicago, Ill.

CLEANLINESS AND FILTHINESS.

This, Monday morning, I find my mind running on the great and important subject of "Cleanliness and Filthiness," and I do not propose to write upon it as I now see and feel about it. Only a hint to the wise may suffice. I think I fully understand the necessity of that cleansing which is brought about only by a divine miracle, like healing of the leper. One said, "Lord if thou wilt, Thou canst make me clean," and He said, "I will, be thou clean," and his leprosy departed.

I say, I believe I fully understand, and highly appreciate the miraculous cleansing by the word of God, and God can command and it stands fast, or speak and it is done. But this is not what has kept rolling in my mind all this morning. I knew—

"Tis Thine to cleanse the heart,
And sanctify the soul,
To pour fresh life in every part,
And new create the whole."

But I became concerned about the great subject of "cleanliness and filthiness" in the following manner. A certain man and his good wife were expected to come before the church for membership, and a lady who knew them well, said, "They are perhaps good folks, but they are the filthiest folks I ever saw, when it comes to their daily manner. "There is a generation clean in their own eyes, and have never been washed from their filthiness."—Prov.

Such might make clean the outside of the cup and platter, and appear to our sight as whited sepulchers, but to Him who seeth not as man seeth, they could then be as a cage of unclean birds, or full of dead men's bones. I feel it a duty upon me to speak here of "Cleanliness and filthiness," as was mentioned by the honest lady above referred to. We believe she knew what she was talking about when she said, "They are the filthiest folks I ever saw when it comes to their daily manner." There is no excuse for such filthiness. And we feel justifiable by Bible teaching to say, we doubt the Christianity of any one willingly filthy.

In the days of Nehemiah, when the walls of Jerusalem were dilapidated, one thing is very noticeable, and that is he and all of his workmen put off their clothes for washing only. Nehemiah 4:23.

A full investigation justifies our position, that cleanness; (and not filthiness) is obligatory upon us in every way. Let us practice cleanness for such is commendable throughout the written word of God.

J. T. SATTERWHITE,

DEDICATES NEW CHURCH.

Elder E. L. Cobb of Wilson and Elder J. B. Roberts of Greenville dedicated the new Primitive Baptist church at Farmville which was donated by Mr. R. L. Davis of that place.

This building of brick veneer takes the place of the old wooden structure which was also built a number of years ago by Mr. Davis, and this generous act is greatly appreciated by the membership far and wide.

Elder Roberts has been pastor of the church since the death of Elder C. F. Denny, and is an able minister. Both Elders Cobb and Roberts referred to the generous gift and thanked Mr. Davis in behalf of the congregation and both delivered excellent sermons.

ELECTION.

While our preachers were so beautifully portraying the Gospel Kingdom, at our Association on Monday, my mind became fixed on election, so I will mention just a few thoughts.

This election was held long ago, by our Lord Jesus and there was no opposition or counting of votes, for all His preachers were elected on one platform and all at one time, hence they preach the same thing today, thereby making this association one of love and fellowship.

Not only the preachers of today, but those of past ages and those yet unborn, all elected at the same time. What a wonderful election and it seems that preachers were not all that were elected, as the whole church of God, were not always called sheep or lambs, so they were elected too, for these preachers were told to feed my sheep and that

my sheep hear my voice and follow me. They didn't appear to have been sheep always, but their election is sure and every one serves his calling. They may get out of the way and suffer the perilous times that He say shall surely come, but this election being sure, the "hope" implanted in our souls, remains alive to the end.

A complete record of this election is already made and their names written in the Lamb's Book of Life, even before any of us were born.

How precious these thoughts to me.

Written in love,

H. L. BRAKE,
Rocky Mount, N. C.

A CORRECTION.

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

Dear Sir:

Please correct a very important mistake in Nov. 15th issue, of Landmark, in article of mine.

In reference to London Confession of Faith, Eld. S. H. Hassell's comments on page 6, line 20, the word "predecessors should be successors."

D. V. SPANGLER.

CORRECTION.

LaFayette, Ala.
Dec. 13, 1930.

Dear Sir:

In the last Landmark it makes me say "gnats hair" when it should read "Goats" hair—as in Exodus 35:25. See it and correct in the next number of Landmark.

I am yours in hope,

J. T. Satterwhite.

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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WILSON, N. C., DEC. 15, 1930

GREETINGS

We extend Christmas Greetings to all our associates in the editorial work and publication of the Landmark.

We also wish for each of our correspondents and readers a pleasant Christmas Season, and a New Year filled with the blessings of the Lord.

We know we are imperfect, and may not have used careful oversight over the matter that has been published, during the year; but we only ask, what we are willing to accord to others, comparative freedom of the pulpit and press, to the end that each of us may present our theme in our own way, with due regard for others, that they may also express themselves frankly.

We have not felt that we were superior in wisdom or tact, and feel that we need the loving forbearance of our kindred in Christ.

Some matters have come to us from time to time, which dealt with local troubles, which we have felt should not be published abroad. Local matters and personal differences which concern a very limited number of our people should not be published in the Landmark or in any other paper.

The past year has brought many, many thousands of our members and friends together in our Associations and Union Meetings. The audiences, as far as I have observed, have been unusually attentive, hospitable, and many of the hearers have been deeply moved.

Many of those who are not numbered with us as members are deeply concerned about the apparent differences among some of the ministers, and the thought seems to be quite prevalent, that there is not that unity, and loving oversight and gentleness in evidence among our ministry that was in evidence during former years.

May the Lord bring peace to Zion.
"Let brotherly love continue."

We have in North Carolina seventeen associations, about three hundred churches, and many ministers of quiet, godly bearing. Our total membership (not taking time to see just how many of them are in correspondence with each other) is approximately twelve thousand in this State; but I am fully convinced from my rather wide acquaintance with Primitive Baptists and their followers, that: we may safely say that there are at least nine Primitive Baptists, at heart and in faith, not enrolled as members to each one enumerated as a member of our Churches.

May the Lord so bless our churches that they be as a City set upon a

hill, and we would to God that peace and love might be abroad in the land.

O. J. DENNY.

EGYPTIANS SOLD THEIR LAND.

And Joseph bought all the land of Egypt for Pharaoh: for the Egyptians sold every man his field, because the famine prevailed over them. So the land became Pharaoh's. Gen 47:20. The story of Joseph's going into Egypt and his career as Governor over the land is a very interesting one. The Lord had told Abraham about it long before and Joseph said to his brethren, the Lord did send me before you to preserve life. But the immediate cause of his going was the jealousy of his brethren. Joseph had dreamed a couple of dreams that indicated that he would some day rule over them, and they were determined if possible to prevent it. And I suppose that when they sold him to those strangers who took him into Egypt they thought they had accomplished their purpose, little thinking that this was the first step in bringing it about. While Joseph suffered great injustice and many hardships in Egypt, it was plainly manifest to those who came in contact with him that the Lord was with him and this is the secret of his wonderful success all the way through. He interpreted the dreams of two of the king's servants while in the prison and they turned out as he said they would, and Joseph said to the one who was taken back into the king's service, When it goes well with you remember me, and for two years things seemed to go well, and we have no account that in all that time he ever thought of Joseph. How like human na-

ture unto this day, the better it goes with us in worldly things the less we seem to think of the poor and needy. But the Lord was going to bring a terrible famine on the land and he caused the king to dream a couple of dreams that troubled him, and none of his wise men were able to interpret them to him. Now when trouble came Joseph's fellow prisoner remembered him and spake to the king about him, and Joseph is brought before Pharaoh, and he tells the king that the two dreams are one. The seven fat kine and the seven good ears are seven years of great plenty throughout all the land of Egypt and that the seven lean kine and the seven blasted ears are seven years of famine that are to follow the years of plenty. And he advises the King that a man discreet and wise be sought out and placed over the affairs of Egypt to take care of the surplus, against the years of famine, and the king thought there was none so discreet and wise as Joseph and so he is placed at the head of the government of Egypt and without being further tedious, will say that Joseph brought about the greatest monopoly that I ever read about in the affairs of men. When the people had spent all their money he took their cattle and herds and then themselves and their land, and then the condition is brought about as stated in the text. And Joseph bought all the land of Egypt for Pharaoh. Notice he did not buy anything for himself, but all money, cattle, land and men were Pharaoh's. So that he is not only King of Egypt, but the owner also. In this wonderful salvation of the lives of the people in Egypt and the glory and wealth of the King, Joseph is a type of

Christ in the gospel kingdom. As the Lord was going to bring seven years of famine in Egypt, how good of him to send seven years of great plenty first, wherein he whom he had sent into Egypt could prepare against the time of need. So the scriptures abundantly teach us that God the Father who foresaw the poverty he would bring upon his people because of sin, did graciously and abundantly provide in Jesus, our Spiritual Joseph, for all the needs of those who have no grace and no means by which they can secure it, but they are supplied in their time of need for he has given them grace in Christ Jesus before the world began. And there is no scarcity since it pleased the Father that in him (Jesus) should all fullness dwell. Joseph's brethren had greatly sinned against him yet he was kind to them and saved their lives, and the Lord's people are great sinners and put him to open shame. Yet he suffered and died for them, and rose again for their justification. In all Joseph's career in Egypt there is no account of any friction between him and the King, but Pharaoh sent the people to Joseph. So Jesus and his Father who are the King of all the earth, are one. The Father has committed all judgment to the Son, but he ever honors the Father, saying, My Father is greater than I, and I came not to do mine own will but the will of him that sent me. And he subdues all things unto the father, and in the end comes to his Father asking to be glorified with his own self with the glory which He had with Him before the world was. As Pharaoh was king and owner of Egypt, so the Father, who is the creator of all things is the king and

owner of Zion. "Thy maker is thine husband," and he is all in all to the citizens of his kingdom. Therefore the apostle says, glorify God in your bodies and in your spirits, which are God's, all being his and he not willing that any should perish, but all should come to repentance. Jesus, speaking by the Prophet says, I the Lord both know my sheep and will seek them out from all the countries whithersoever I have driven them in the cloudy and dark day, and while in the flesh Jesus said, the Son of man is come to seek and to save that which was lost. The kingdom and its inhabitants are the Lord's. To him be praise now and forever.

JOSHUA T. ROWE.

A GOOD WIFE.

In reading the thirty-first chapter of Proverbs, especially from the 10th to 31st verse, I thought perhaps there would not be one divorce to every fifty marriages if every man's wife was like the one therein described; whereas, statistics show nearly one-fourth of the people who marry in these United States are divorced; and two-thirds of the applications are filed by the wives. I read a statement some weeks ago that 80 divorces were granted in one of South Florida counties during the month of August. Such a condition is an alarming view of marital life, which is the most sacred natural institution of this world. It is the only divine institution to propagate the race of mankind. For this cause God joined man and woman in the Garden of Eden as one flesh which meant they should not be separated only by death, or its equivalent, fornication. The Pharisees who es-

teemed the laws of Moses above God's law, when they told Jesus that Moses allowed them to put away their wives for other causes. "He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so. And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery."

The language of Christ is clear enough for any pure mind, who loves virtue, righteousness and God. And, as denominational records show that twice as many women profess Christianity as men, which may indicate that they are more vile than women. Then, when the opinion of the great and spiritual minded of this age, that at least two-thirds of those who are professors of religion have not the love and grace of God in their hearts. Thus in the course of things and events God's word will ever prove true, "evil men and seducers shall wax worse and worse, deceiving, and being deceived." How is the world growing better?

Now this marvelous description of the ideal wife may not have existed and may never be discovered among the wives of men: for the price of such a companion would exceed any other earthly treasure. Toward such an ideal wife, may I speak in comparative sense, of one with whom I have lived for nearly a half century. To live with one so long would be to learn her worth, virtue and graces. I have often felt that she was fitly qualified for a preacher's wife, and have as often

felt that her husband was lacking in many things one should possess to be a companion of such a wife and a servant of such a Lord. This woman has four sons and four daughters, whose love and devotion, together with their father for her, make them believe there are none that exceed her as mother and wife.

Evidently, times have changed in many ways since the days of Lemuel, or King Solomon. Principles never change. An ideal wife then as now was not an idler—never was and never will be. No woman who fools away her time reading dime novels, dispensing scandal, strutting the streets, fluttering around card tables, constantly going to moving-picture shows, sleeping late in the morning, has ever made a good wife for any man. It may not be necessary for every wife to make a garment or cook a meal, but she should know how to do them, and to see that they are promptly done. The extravagance of this age does not consist so much in fast living as in foolish spending, and wasteful buying. As women do four-fifths of the domestic buying their wisdom or folly are manifest to a great extent as to prosperity or adversity of the home. The good wife knows how to capitalize her disadvantages. She as the queen of tidiness and industry is a benediction to the home, while slovenness and laziness in a wife would be the bane thereof.

Now some one may be ready to say it is all according to temperament whether the wife has, in a measure, the redeeming qualities of the ideal wife. She may not be able to help how she was born, but she can improve her natural inclinations and how she lives. The ideal

woman is not born, she is made. After all Lemuel testifies that the ideal woman was one that feared the Lord, which shows she was "born again," a blessing of the Lord that no woman is able to attain of herself. But should she be blessed of God with the dual nature she has much advantage in every way to become nearly like the ideal woman than the good woman who has not the fear of God. Let me run without referring to the ideal man, if such there be.

M. L. GILBERT.

FOLLOWS HER MOTHER TO THE
SPIRIT LAND.

Dear Mr. Gold:

I herewith hand you a letter that was written by our friend and brother E. A. Stanfield's daughter soon after her mother's death during the first part of this year 1936. Her name was Finettie Stanfield, a very promising young woman just arrived at the age of about 21 years, and she was taken sick suddenly a few weeks ago and died on the 24th of November of which I was called to officiate at her funeral, which was a very sad affair.

Brother Stanfield did not know of this letter until after her death. He found it in some of her papers, and as it is so good and very striking for a young lady to have such a mind it is his wish that you have it printed in the Landmark, for the dear readers to read, for there are many that were acquainted with "Finettie" and know of her good qualities, and will be glad to see this in print. May our dear Lord bless our dear brother in his sadness at the loss of his wife and daughter, and be with him and hold him up in that blessed faith that was once delivered to the saints.

In hope,

E. L. COBB.

Saturday P. M.

March 8, 1936

Mama, darling:

Somehow, it seems to me, you'll see what I'm writing—can't you? There are so many things I want to tell you—won't you listen to me?

When you left me, darling, I hadn't a chance to say "good-bye"—I didn't know when I left you last Sunday night, that I would go home the next day, and find my precious mother sleeping. I wouldn't call you back, if I could, dear—sleep on—peacefully and happily. God in His own

good time will reconcile me to our separation. It won't be long, dear; so help me to live a pure, Christian life, that I may meet you "over there." Then, I may tell you the thousand little things I fain would tell you, now. No one understands me as you did; no one can realize my every thought and act, as you always did. No one understands how I miss and long for you! It's so very hard to keep on, without you! Still, your prayers will always follow me, and keep my footsteps in the right. I guess God knew that my love for you was too near idolatry. I made a shrine at your feet, and offered my whole life up to you. You represented all in Life that was good and pure. No wonder I loved and worshipped you so!

I try not to cry, mama darling—but tears will come. When my heart gets so full I can bear no more. When I think of never hearing you laugh again, never hearing you say one little word to me, I wonder how I can ever keep on without all those little things from you that make life worth living. Daddy has always been my pal, but you have been my guide, my stay and my comfort. You were mother and sister to me. Now, to whom shall I go when the little things of life assume an enormous place in my heart? Who will understand and sympathize with me as you always did? No one can, darling—I am alone—oh, so alone! Every night, I'll tell you my little worries and happinesses—for—tho' I'll not have an answer from you—I will know that you heard and understood!

There's a vacant chair, at home, tonight—
The one our mother occupied—
She made our home, a home of light
And love and hope, and faith and pride.

Her chair is vacant—oh how true!
Yet she is with us; will always be,
Her love will live, all through
The ages of sweet eternity.

She is sleeping, sweetly sleeping
Her earthly cares are now at rest,
Although her family and friends are weeping—
They know she's in that "Land of The
Blest."

Dear mother—your dear hands are still—
Those hands that made a house, our home.
Your cares are o'er—and we must wait
until,
Our Saviour gently bids us "Come!"

Life is hard to face, without you here—
It's so hard to face reality,
We miss you so, Mother dear,
That nothing seems to be right, or real.

May God help us to understand these
lines—

"God moves in a mysterious way, His
wonders to perform—"
May we realize the truth of the poet's
rhymes,
And meet you, dear mother, 'round our
Saviour's throne."

Your devoted daughter.

**SEND A COPY OF EVERY MINUTE TO
ELDER O. J. DENNY,
WINSTON-SALEM.**

Information regarding the number of Associations, members, names of ministers of the Primitive Baptist Church in this state are desired from time to time for the purpose of furnishing data regarding the church to those who desire it, and for that reason we are requesting the clerks to send to Elder O. J. Denny, Winston-Salem, a copy of each minute of the different Associations as they are published each year in North Carolina, that he may be able to gather this information, and furnish it to those who request it.

PENNIE DAVENPORT

Mrs. Pennie Davenport was born November 1, 1868, died October 5, 1930, making her stay on earth 72 years.

Sister Davenport joined the Primitive Baptist Church at Concord at the age of 13. Here she remained in full fellowship for 59 years. Her greatest desires were to be always present, and she was when she was able to attend her church.

Sister Davenport will be missed very much in her home, church and community. When anybody was sick, she was always ready to lend a helping hand, doing whatever she could. The weather was never too cold or hot for her to go. She went through heat and cold. Truly it can be said, "She has done what she could."

On Saturday before she died Sunday, she had a chill, but she revived and got up going around doing her work. Later in the evening (about 11:00 o'clock), she had a stroke and was never conscious any more.

Funeral services were held at her home by Rev. T. F. Davenport, ably assisted by C. E. Barnes and R. C. Ambrose. Interment was made in the family burying ground at home, beneath a beautiful mound of flowers.

She leaves to mourn their loss a husband, three children, two boys and one girl; eleven grandchildren and three great grandchildren.

Keep pressing onward loved ones, always walking in the paths of righteousness, following in mother's footsteps and when the time shall come when we have to cross over the dark river of death, we can see mother on the other shore, waiting to welcome her loved ones home.

Now the world seems bleak and dreary,
Sad our lives and weak and weary,

Dispossessed of friends and guide.
Oh, our lot a void seems only
And our home is lonely, lonely,
Since our dear old mother died.

Not until the loom is silent,
And the shuttles cease to fly,
Shall God unroll the canvas,
And explain the reason why.
The dark threads are as needful,
In the skillful weaver's hand,
As the threads of gold and silver,
In the pattern he has planned.

Written by a sister,
MRS. BETTIE FURLOUGH.

HARRIET CAROLINE TRASK.

By request of the oldest daughter I will attempt to write a few lines in memory of Sister Harriet Caroline Trask, who departed this life April 8th, 1930.

Sister Trask had been in poor health for several years but had not been confined to her bed but about three weeks before her death. She was born in Duplin County, November 5th, 1848, making her stay on earth eighty-one years, five months and three days.

She was married to D. W. Trask January 5th, 1868. To this union were born six children, two boys and four girls. Two died while young and the others still living are Mrs. J. W. Scott, Currie, N. C., Mrs. D. D. Cameron, Wilmington, N. C., Mr. G. W. Trask, Wilmington, N. C., and B. B. Trask of Florida.

Sister Trask united with the Primitive Baptist Church about forty years ago, and was baptized by Elder P. D. Gold, and lived a faithful and consistent member to the end. She was always a very industrious woman, toiling willingly for her household. Well might it be said of her "She looks well to the ways of her household and eateth not the bread of idleness."

All was done for her that kind hearts and loving hands could do, but none could stay the icy hand of death.

The funeral services were conducted at the residence of her daughter Mrs. D. D. Cameron by Elder S. B. Denny, of Wilson, and the body was laid tenderly to rest in Oakdale Cemetery beside her husband who preceded her to the grave several years ago. The beautiful floral designs attested the love we all held for her.

Besides her children she is survived by nineteen grandchildren, ten great grandchildren, and a host of other relatives and friends.

How we miss you no tongue can tell,
But since we believe you've gone to
dwell,
In a land that knows no toils or strife,
We hope some day to join you in that
life.

Written by one that loved her,
Mrs. Hannah Rawls,
Wilmington, N. C.

RESOLUTIONS OF RESPECT

Whereas it has pleased our Heavenly Father to call from our midst our Brother, Elder J. J. Hall, who departed this life on July 24th, 1930. Brother Hall was one of our able Ministers. He possessed a wonderful gift in preaching and also very plain and faithful in admonishing his church in discipline, and a man in whom we all felt safe when we were guided by his wonderful counsel.

Therefore be it resolved,

First, that in the loss of Elder Hall the Lower Country Line Union has sustained a great loss.

Second, that we hope to bow in humble submission to the will of our Heavenly Father who doeth all things well, being too just to err and too good to be unkind. May we be able to say not my will but Thine be done.

Third, that these resolutions be recorded on our Union record and a copy sent to Zion's Landmark for publication, and a copy sent to the family.

Done by the conference at Rosses church, November 29th, 1930.

A. P. CLAYTON,

J. M. O'BRIANT

F. D. LONG, Committee.

VANDON M. MILES

Our beloved friend departed this life on the 13th day of June 1930. Mr. Miles never united with the church but was a man of sterling qualities, was noted for his integrity and loyalty to his friends. For many years he had a precious hope in

The Lord Jesus Christ and was a firm believer in the doctrine of salvation alone by the grace of God. His chief joy was to meet with God's people, to hear the gospel of the Son of God proclaimed, and to join in the singing of the songs of Zion. His favorite hymn was "Amazing Grace," the words of this dear old song being given to him in his deliverance from the burden of sin. Several years ago he became deeply impressed that we should have a house and organized church. Mr. White of this town kindly donated the lot, and Mr. Miles was untrifling in his efforts, giving freely his time, means and influence, until this was accomplished, saying that the little he had done was a labor of love and all that he asked in return was the privilege of a seat where he might hear the gospel preached, which place he filled whenever an opportunity was afforded. We shall miss him, but we believe our loss is his gain, that he has entered into that rest that remaineth to the people of God.

Therefore be it resolved.

That we the members of Mebane church in conference assembled, as a loving tribute to the memory of our departed friend send a copy of this Memoir to Zion's Landmark and place a copy upon our church record.

Eld. T. F. Adams, Mod.

W. F. Clayton, Clerk.

ELDER D. Y. STAPLES WILL PREACH.

First Sunday in January, 1931, Sandy Grove.

Monday, Healthy Plains.

Tuesday, Scott's.

Wednesday, Lower Black Creek.

Wednesday night, Wilson.

Thursday, White Oak.

Friday, Farmville.

Saturday, Greenville.

Sunday, Jan. 11th, Flat Swamp.

Monday, Robersonville.

Tuesday, Spring Green.

Wednesday, Jamesville.

Thursday, Briery Swamp.

Friday, Smyth Creek.

Saturday, Concord.

Sunday, Bethlehem.

Monday, Pongo.

Tuesday, North Creek.

Wednesday, Beulah.

Thursday, Conoho.

Friday, Coneto.

Saturday, Flatty Creek.

Sunday, Norfolk.

Monday, Deep Creek.

Tuesday, Lawrence.

Wednesday, Tarboro.

Thursday, Falls Tar River.

Friday, Mill Branch.

Saturday, Sappony.

I will need conveyance.

"MEMORIES OF LONG AGO."

Or the Early Life, Experience, and Call to the Ministry of Eld. R. H. Pittman in which are interwoven many Scripture Lessons, emphasizing points of doctrine, practical questions and church matters that are of interest to all seekers after truth. In writing this book the author especially desired to encourage the young, comfort the old, and to lead every reader closer in thought and service to the Perfect One. If you buy this book and are not satisfied, you may return it and your money will be refunded. Prices—Leather-old binding, 1 copy 75c; 3 copies \$1.85; 6 copies \$2.40. In handsome silk board binding, 1 copy \$1.00; 3 copies \$2.40. Order from R. H. Pittman, Luray, Virginia, It.

ZION'S LANDMARK

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AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLDSCHOOL BAPTIST

VOL. LXIV.

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NO. 4

JEHORAM'S CAMPAIGN AGAINST MESHAA

Now Jehoram the son of Ahab, began to reign over Israel in Samaria, the 18th year of Jehoshaphat King of Judah, and reigned twelve years.

And he wrought evil in the sight of the Lord; but not like his father, and like his mother: for he put away the image of Baal, that his father had made.

Nevertheless he cleaved unto the sins of Jeroboam, the son of Nebat, which made Israel to sin; he departed not therefrom. And Mesha king of Moab, was a sheep master and rendered unto the king of Israel an hundred thousand lambs and a hundred thousand rams, with the wool.

But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel.

And king Jehoram went out of Samaria, the same time, and numbered all Israel.

And he went and sent to Jehoshaphat, the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up: I am as thou art, my people, as thy people, and my horses as thy horses.

And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom.

So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven days journey: and there was no water for the host, and for the cattle that followed them.

And the king of Israel said, Alas! that the Lord hath called these three kings together, to deliver them into the hands of Moab!—2 Kings, 3:1-10.

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

ASSOCIATE EDITORS

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

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

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

THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

NOTICE!

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

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

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

Zion's Landmark

Devoted to the Cause of Jesus Christ

THE SAVIOUR OF MEN.

To a garden of old
Came the Saviour of men,
In sorrow and sadness bowed down,
To speak unto His God.

On His knees on that night,
He fought the great fight,
For sinners and aliens from God.
The pain was so great,
It made the earth quake,
While He suffered and winepress
trod.

We hear Him at last,
Saying, "Father let it pass
The draught of this bitter cup.
If not, dearest one,
Oh strengthen thy Son,
That He may with content drink it
up."

It is over at last
The dark hour has passed,
His passion, His blood and His
groans.
His soul crucified,
For poor sinners He died
To redeem them from all sorrow
and shame.

The depth of that love,
Which came from above
Was made manifest on Calvary's
tree;
When the dear Lamb of God
Spilt His own precious blood,
For His bride—His own to set free.

From death He arose
Conqueror over all foes
For the bride that to Him was given
From sin justified,
Freed and sanctified
And will be glorified with Him in
heaven.

Fear not, weary one,
For your Saviour hath gone,
To heaven, a place to prepare.
And will come again,
On the clouds with sin,
His ransomed to paradise bear.

Where they will be freed
From earth and its greed
Forever with Jesus to dwell,
And with hearts all ablaze
Attuned to His praise,
Their voices in anthems will swell.

May we be prepared (the composer
is)
By the true blessed God
To reach this sweet home of the
blest.
Where ought can disturb
In heaven's blest abode,
Be with Jesus, our friend, safe at
rest.

Where no storms can arise
To darken our skies
While over the field of glory we
roam.
With Jesus our friend,
An eternity we'll spend
With our kindred, our loved ones at
Home.

How grand the sentiment and how true. Surely this deep divine revelation is from God. It was filed and composed by my dearly beloved pastor, Elder W. B. Clifton, and what a gift he has. He is heavenly inspired. A solid, sound, orthodox servant of the Most High and he is making full proof of his ministry by preaching the gospel in all of its purity. He feels that he has no time for compromise, but he hews to the line regardless of the applause of man. I glory in him for the stand he has taken, preaching his convictions, feeling he has no friends to lose or foes to gain. He is bold and fearless; a watchman indeed, standing on the falls of Zion, firmly rooted and grounded in the doctrine of salvation and grace alone. He preaches with power and much assurance, knowing full well that God has called him to this great work. I try to speak words of encouragement to him, bid him God speed, for he is worthy. I highly esteem him, honor him, reverence him, for the work's sake. From one that loves him for the truth and Christ's sake, I am, I hope, his sister in Christ.

Effie H. Carrawan,
Swan Quarter, N. C.

A GLOWING TRIBUTE TO PRIMITIVE BAPTISTS.

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

Dear Sir:

Spending much of my time around a printing office, I frequently come into possession of reading matter, that others not so favorably situated, do not. In looking through the exchanges, I find the Christian Index, a Missionary Baptist periodi-

cal, published in Atlanta, Ga. I find the enclosed clipping in that magazine, and it is so interesting to me, and in the main, is such a glowing tribute to the Primitive Baptists, that I am sending it to you, for your inspection, and reproduction, if you see fit. Of course there are the usual criticisms, and inaccuracies, that are always thrown at our folks: but excusing that it is, I think a great tribute to the old Church. The wonder with me is how a man, like the writer: being reared by a devoted and loyal father and mother of the old church, and seeing so many good things practiced by those old people, in following the teachings of the scripture, can so far depart from his former teachings as to tie up completely with the world and the works of man, to the dishonoring of the King of Peace. But such are the conditions today everywhere, which fills our hearts with sorrow.

If you feel inclined to reproduce this piece, I will appreciate it, but if not consistent with your plans leave it off, and it will be all right with me.

I am enjoying reading the Landmark, and trust it may continue to be published, as it now is being done for many years to come, in order to comfort the saints.

With best wishes,
J. F. McGinty.

Recollections of the Primitive Baptists.

By J. B. Cranfill, Dallas, Texas.

When we lived at Hallmark's Prairie, Bastrop County, Texas, the leading church of the community was that of the Primitive Baptists, who held their services in a small rawhide, frame structure, down on

the south side of the prairie. Even at that the membership was not large, but inasmuch as my father and mother were members of that church, it was the one I attended in my childhood.

The Primitive Baptists do not believe in Sunday schools, missions, paid preachers or secret societies of any kind.

One of my cousins, Dr. A. G. Cranfill, was first a Primitive Baptist, then joined the Missionary Baptist and became a Mason, and later returned to the church of his first love and took his demit from the Masonic Lodge.

When he was down in Dallas attending a Primitive Baptist Association shortly before he died, he came to see me and I joked him about his change from the Missionaries to the Primitives, alleging that he did it to keep down the high cost of religion.

My father was a country doctor and a Primitive Baptist preacher and often I went with him to the various meetings of his denomination. On one occasion I went with him down to Smithville, where the association met that year and the introductory sermon was preached by Elder Smiley. He was tall, homely, angular and uneducated, as were most of their ministers, but was, withal, a very impressive personality.

The Primitive Baptists are iron-clad predestinarians and some of them carry this doctrine to the point of believing in the eternal and absolute predestination of all things. A story emerges from my boyhood concerning a Primitive Baptist preacher out in the Indian country who, on Sunday morning preparing for his ride across the prairie to his

preaching appointment, began to rub up his rifle and reload it. His son who had joined the Missionary Bpatists (most of the descendents of these dear Primitive Baptist people join the Missionary Baptists) said:

"Father, I thought you believed in the eternal and absolute predestination of all things. If you do, why are you carrying your rifle with you today?" To which the dear old preacher, with a twinkle in his eye, replied:

"My son, I have the feeling that God has foreordained that a Comanche Indian will die today!"

There are some outstanding qualities of these Primitive Baptists that identify them as a distinct and separate people. One of these qualities is that of personal integrity. No Primitive Baptist is ever asked for security for any debt. They are honest, debt-paying, reverent, law-abiding citizens.

While they have no organized missionary operations, and no salaries for their pastors, these good people do quite a little quiet charity. Often I hear them refer to that Scripture which says that we are not to let our left hand know what our right hand does. The main reason why these dear friends never let their left hand know what their right hand did was that the right hand didn't do anything, but now and again some generous-hearted member of the Primitive Baptists would give the pastor a new suit of clothes or a fresh horse or a new pair of saddlebags or other needed gifts, and now and again the whole neighborhood would turn out to help some unfortunate brother gather his corn or cotton crop, and thus set him on his feet.

There was another thing peculiar to the Primitive Baptists, and that was that, no matter how many preachers were present on any given Sunday, they all preached. Upon a time in my boyhood four of the beloved brethren preached. Services began at 11 A. M. and lasted until 3:3 P. M. My father was one of this group and closed the services. An hour's sermon for these blessed preachers was one of their brief messages. The average that day was an hour each, but my father—bless his soul!—took up only thirty minutes of that time. When church was dismissed I was the hungry Hallmark's Prairie lad that ever uncomplainingly took that much sermonie punishment.

The climax of the sacred Christian activities of these dear old-time friends of mine was reached when they had feet-washing. This came four times a year. Their thought was that to celebrate the Lord's Supper and follow with the feet-washing every month was to make it all too common in the public mind, but that to engage in these hallowed services every three months was to maintain their sanctity and dignity and, at the same time, follow the New Testament command.

If the reader has read the thirteenth chapter of John's Gospel he has found there the basis for this practice of the Primitive Baptists. It is plainly written there and I refer the reader to that scripture lesson for confirmation of what I set down here, quoting only the opening verses, as follows:

"And supper being ended, the devil now put it into the heart of Judas Iscariot, Simon's son, to betray Him, Jesus knowing that the Father had given all things into His

hands and that He was come from God and went to God, He riseth from supper and laid aside His garments and took a towel and girded Himself. After that He poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded."

In faithful similitude these dear people maintained, and yet maintain, this very impressive ceremony. Well do I recall the gleeful anticipation of the outsiders concerning this service. The wild-eyed cowboys and loquacious critics would gather in the little meeting house to look on, and, when opportunity offered, poke fun at these plain folk as they entered upon what to them was one of the most sacred ordinances of God's house.

Yes, I saw them when they came and many a time as a little lad, sitting in the corner of the church, I watched the critics, but in every case those who came to scoff remained to pray. Their lips which, when the service began, were curled in scorn, soon relaxed, and by the time the feet-washing ceremony found its end many of their eyes were moist with tears and the humility of brotherly love exhibited by these devoted Christians were so impressive that all hearts beat in unison with theirs.

Many and many a time old frontier feuds found their solution and their end upon these feet-washing occasions. Men who had been alienated could not with moist eyes kneel at each other's feet and fail to yield all thought of vengeance and submerge it in this glowing repetition of that deed the Master of men performed on the night He was betrayed.

And now as I conclude this story my heart overleaps the intervening years, and I find myself seated again in the old Hallmark's Prairie meetinghouse on the last Sunday I was ever to linger there. All of our cattle had been gathered, road-branded and bunched together for the drive up the Chisholm trail. For this one last time I, the wild, unsaved cowboy, occupied a seat on the rude bench as Abe Baker preached. One of the quaint customs among the Primitive Baptists was that anon the preacher would leave the pulpit and quietly move up and down the aisles, shaking hands with the members of the audience and leaving a personal message with every one. Slowly, Abe Baker, knowing that next day we were to go out upon the trail, moved toward his youthful friend of the long years. Finally making his way to where I sat, he held out his big, brawny, right hand to me, and with his left hand resting on my head, he said, calling me by my familiar boyhood name:

Britton, you are leaving us tomorrow and I shall perhaps never see you again. Remember your Creator!"

With that, he turned his noble face away, but when I looked up and my moist eyes said goodbye his own were wet with tears.

I never saw him more, but the words he said as that day he laid his loving hand upon the cowboy's head thrill in my grateful spirit as these words are penned.

REMEMBERS ELDER GOLD.

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

Dear Mr. Gold:

I well remember your sainted

fater, the late Elder P. D. Gold. He preached at my home church, Long Branch, a good many years ago and your mother, Sister Gold, together with two of your sisters, I have forgotten their names, all took dinner with me and Sister Hash, and I helped convey them across the Blue Ridge mountains to the home of Elder Asa D. Shortt, in Floyd County. From there they went to the New River Association. Elder Isaac Webb was then Moderator of this Association. After his demise, Elder P. G. Lester became his worthy successor as moderator of the New River Association and remained as moderator until his death last January. I had known Elder Lester for about 3 years, and to know him was to love him, as a man, and an able minister of the New Testament. We miss his wise counsel and able writings. The Lord alone can raise up another to fill the vacancy caused by his demise.

O! for grace to bear every burden and trust the Lord for every purpose of our salvation.

It would be a real comfort if all the religious papers would only print such things as are in harmony with the experience of the saints and the scriptures as well. The departure from the scriptures, discipline, and the old Landmarks which the fathers have set, and the introduction of men made phrases bordering on the doctrine of the Scribes and Pharisees on the one hand and such expressions as would make God the author of sin on the other hand is what causes such trouble among our people.

I feel like Elders O. J. Denny, M. L. Gilbert and J. T. Rowe are able, safe and sound men, who preach and write in harmony with the

scriptures, believing in admonition, exhortation, obedience, and good works after a Godly sort and the predestinated purpose of God in the salvation of poor sinners as sure, certain, fixed and arranged in the mind and purpose of God before the world began.

One great trouble is some certain preachers are not content to abide in their own calling but try to preach their own views and object to others preaching unless they just follow in their line of preaching. We read there is a diversity of gifts but all of the same spirit. Then why not let each abide in his own calling, preaching the preaching God bids him and not depart to fight the other fellow.

May it please the Holy One of Israel to restore unto us the joys of Salvation, that we be found at the feet of each other earnestly contending for salvation by grace and grace alone.

Enclosed please find \$2.00 check for 2 years.

Your friend and well wisher,

J. G. L. Hash,

Endicott, Va.

A GOOD LETTER.

My same precious Sister Higgins and family:

Your card to hand yesterday. Glad indeed to hear from you, and that you can go around as you do. The dear Lord's power is not limited like ours. He is ever near his little ones that trust him, and I believe that is why He is sparing a few of the poor and feeble. They are kept here for a purpose or pattern of good works and faith in the good Lord. They are serving by the mercy and power of God, and

we believe you are one of that number.

I regret I couldn't be with you at the White Oak Association. So glad you had a good meeting, and all in love and peace. Grandpa is up around the house but feeble. He was 84 the first day of this month. I fixed him a dinner and invited several people, but the weather was so cold and the ground covered with ice and snow, that only 9 got here. We spent the day very pleasantly. Do wish you could have been with us. Elder J. D. Vass and wife were among the guests present. We had real winter time last week. It was below zero one day. I hope I am thankful in the right way that I have everything in common, plenty of fuel, etc. We keep comfortable and how glad we all ought to be that all is as well with us as it is. We can't measure the goodness and mercy of the dear Lord to us poor sinners. Can we, Sister Higgins? I do wish you could come and stay a long time with us. I feel like we could talk better face to face, or at least I could. I would like so much to meet those dear people at Greenville again. The last time I was there, Mr. Lundy and I stayed with a Sister House. She and her maiden sister stayed alone. I think her husband was dead, and she may be gone ere this. There are so many at South West and White Oak I would like to see again in this life. But many have gone on to the great beyond, as our dear ones have. How are Sister Collins and Gladys? I often think of them, and Bro. and Sister Pollard. How are they? I can't mention them all, but I will hold everyone in fond remembrance and too I am looking forward to getting a photo of yourself. Tell

Susie she might put her head in too. I haven't seen her since she was married. I think her girl's picture is fine, and it gets my compliments.

Remember us in prayer and that the dear Lord keep us humble, and at His feet is the desire of my poor heart. God bless you all.

Hester Lundy and Grandpa, too.
Galax, Va.

THE GOODNESS OF GOD

To the dearly beloved of the Lord:

It is through and by the goodness of an all wise and all powerful God that we still embrace the stage of action and are permitted at times to enjoy many of the blessings, both temporal and spiritual, which He in His infinite wisdom and goodness has prepared for our benefit and comfort while we live here in the world. We should appreciate these blessings so graciously bestowed upon us for our special benefit and try to serve Him who doeth all things well. He rains on the just and the unjust, furnishes seed to the sower and bread to the eater. He has mercy on whom He will have mercy and whom He will He hardeneth and none dare to say, "Jehovah, why or how doest thou?" He is at liberty and has the right to do all things according to His own will regardless of what men or devils may think, say or do. The God head dwelt bodily in Him and all power in Heaven and Earth was given into His hands, yet He said, "I come not to do mine own will, but to do the will of my Father, which sent he and His will is of all of them He gave me, I should lose nothing, but raise them up the last day." He said, "I will save My heart's delight," and it is impossible for Him to lie. He said, "I have

loved thee with an everlasting love, therefore, with my loving kindness I will draw thee to my banqueting house where my banner over you is love." Have we not often been to Church and heard the preacher preach the gospel which is the power of God unto Salvation to every one that believes and while he was preaching the gospel the sweetness of it filled our poor souls with his love and to overflowing in praise to God and the Lamb. And oh, how we loved our dear brethren, sisters and friends in the Lord. All to the glory of God and the Lamb.

Yours in hope,

J. R. JONES,

Rockford, N. C.

R. 1, Box 74.

GOD CONVEYS HIS MESSAGE THROUGH LANGUAGE

Mr. John D. Gold,

Dear Sir:

I have been requested to send some views I have to you to publish in the Landmark if you see fit. God has provided a natural channel through which He conveys His doctrine or spiritual nature. It being the English language which bears His image, the scriptures teach that the body without the spirit is dead. God has provided Himself a dead body that He might manifest His invisible life by giving it life as shown in that of the principals of the English language. Life visible consists of two opposites working together. The alphabet consists of 26 letters; 5 vowels representing the five senses or the life of the English language. There are 19 consonants representing the dead body. When they are divided they cannot form a word; the consonants because they are dead, the vowels

because they need an opposite wherein they can manifest their life. God was manifest in the flesh; the life of the church is in Christ the head. The body only has the feeling sense, yet gets the benefit of the others. Now as to w and y—when I first became exercised this w and y was not opened up to me and seemed to hinder the harmony of my views, but when I was given to see it, it was the riches of all. Christ says "I am the way." W and y possess the nature of both consonants and vowels which bear the image of Jesus being both God and man. When a comes from the head of the list down to w and y it spells way, the consonants not adding on iota to it, so when God who is Alpha, Omega, the life, the all, comes down in the person of Jesus, He constitutes the way whereby poor dead sinners are saved. Adam's dead family has not contributed one iota to that of salvation. Jesus tread the wrath of the winepress alone and of the people there was none. Salvation is of the Lord. When salvation was accomplished Jesus was forsaken of His mother, His brethren and father and was seemingly in the hands of His enemies. When the application is made to the heirs of promise, they are and feel the same thing and one in the hands of their enemies which are their sins. I feebly hint at the fulness.

A. L. Holloway,
Durham, N. C.

SENDING HER THE LANDMARK.

Mr. John D. Gold,

Will write you a few lines asking you to excuse me for not writing sooner, but have had sickness in my family and neglected it, thinking I

would be able to renew my subscription but cannot, the times are so hard and it grieves me to think of it. The Landmark has been coming to my house 38 years, but the Lord knows best. I am old and a poor widow, and my husband was a preacher and we always enjoyed reading it so much. But you will have to stop it. The Lord knows what I need and He will do the best thing for me.

With best wishes,

Mrs. M. A. Stokes,
Greenville, N. C.

Remarks

We are sending the paper without charge from the fund created for that purpose, and by the way, there are only a few dollars remaining left in it. Remember we match every dollar sent by others with one from the Company. We want every person unable to pay for the Landmark who desires it to have it. In this way we are donating \$1.00 while others are also donating a dollar on each subscription. We wish we could stand all of the cost, but we are unable to do so.

J. D. GOLD.

ENJOYS READING LANDMARK.

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

Dear Sir:

Inclosed you will find a money order for (\$2.00) two dollars for the Zion's Landmark, from March, 1930 until March 1931.

I enjoy reading the Landmark and I have been reading it for a long time, and I don't feel like I can do without it.

Yours truly,

Nero Edwards,
Nashville, N. C., Route 2.

Zion's Landmark

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

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SAVED AND GLORIFIED.

Salvation, a derivative word from the word SAVE, implies that there is a lost people, sinners saved. Lost by reason of sin. Saved by grace.

Salvation, therefore, embraces the remission of sins by and through the righteousness of the Lord Jesus Christ, through His sacrificial death, life and intercession for His people, His name being the only name given under heaven whereby man can or must be saved.

Out of Christ there is no salvation for sin, no security in time or eternity.

In Christ. "I in you, you in me, I in the Father, and the Father in me." All the redeemed of the Lord are one in Him and one with Him in the Father, therefore their salvation is assured and secure.

Salvation embraces a God given faith in God, and in Christ, and all

true obedience, repentance, and all the graces of the Church of God being fruits of the Spirit of God, makes the way of salvation an highway of holiness over the which no ship with its galley of oars, no ravenous beast or sin-defiled thing passeth over it; but the redeemed of the Lord shall walk therein and shall return to ZION, with songs of everlasting joy and praise.

Isaiah said in regard to the security of the saved of the Lord. "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 saints, and their righteousness is of me saith the Lord." The righteousness of the saints is only the imputed righteousness of Christ, therefore they can sing in unison the song of redemption, saying "Not unto us, not unto us; but to Thy name be all the glory."

When left to commune with the flesh and the power of darkness, we grope in darkness, and in this condition we are cast down, yet not destroyed, "For He that hath delivered doth still deliver, and His power, wisdom, love and mercy cannot fail.

Jesus is spoken of as the REDEEMER the HOLY ONE OF ISRAEL. One who redeems the lost can truly say "I came not to save the righteous; but to call sinners to repentance."

Conviction for sin causes a Godly sorrow and "Godly sorrow worketh repentance unto salvation." 2d Cor. 7:10.

"If we glory in all we must glory in the Lord." God glorifies the people of God, adorning them with the gifts, callings and graces of the

Holy Spirit, and in the end bringeth them to a full and gracious possession of eternal life and its glory and blessedness in the world to come.

We read, "Marvel not at this; for the hour is coming in the which all that are in their graves shall hear His voice and shall come forth." St. John 5:28.

Jesus said "I am the resurrection and the life, he that believeth on me, though he die, yet shall he live."

The spirit of God has never been in bondage to sin. It is sinners that were bound, and set free by the salvation wrought by the Lord.

Job said, "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, (HIM) and not another."

With the abundance of scriptural teachings concerning the salvation of the whole redeemed family of God, we are justified in our belief, we think, that "SALVATION through our dying Lord, was finished and complete, That He paid all His people owed, and cancelled all their debt."

Therefore we conclude by saying the SALVATION of the LORD embraces and encompasses the conviction, conversion, travail, deliverance, preservation, resurrection, ascension, presentation and final and eternal glorification of the whole redeemed family of God of every nation, kindred, tongue and people.

In hope,
O. J. DENNY.

OBEDIENT SERVICE.

We read, "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit (do mind) the things of the Spirit, For to be carnally minded is death; but to be spiritually minded is life and peace." (Not life and confusion; but life and peace).

Jesus was the sinless servant of God. He came not to do His own will; but the will of His Father. He said, "It is enough for the disciple to be as his master, and the servant as his Lord." "And Jesus sat down and called the twelve, and said unto them, if any man desire to be first, the same shall be last of all, and the servant of all, and He took a child and set him in the midst of them; and when He had taken him in his arms, he said unto them, "Whosoever shall receive one of such children in my name, receiveth me, and whoso receiveth me, receiveth not me, but Him that sent me."

Therefore, Jesus was the sent one of God, and became the servant of all His people, and the true, and faithful servant of His Father.

The faithful servant reports the correct status of his stewardship. As such, Jesus said, "I have glorified THEE on the earth." He did not fail to ascribe all the glory to the Father, saying, "My Father worketh and I work hitherto." "I have finished the work Thou gavest me to do, I have manifested Thy Name unto the men which Thou gavest me."

Since Christ is head of the Church, as man is head of the wife, we conclude that Christ hath mani-

fested the Father's Name to the women and children of the Kingdom as well as to the men, which he says, "Thou gavest me."

He said to the Father, "All mine are thine, and all thine are mine, and I AM GLORIFIED IN THEM."

We ascribe unto God all the glory in our redemption, preservation, resurrection and eternal glorification. We dare not charge God with our folly, and can say from the heart, "My sins hath like a mountain risen and by them I am slain." Being taught the exceeding sinfulness of sin, we look not to man for relief, nor to earth for a safe place of refuge; but look, by faith, to God and to Christ for every help in time of need.

Sin is born of the flesh and the devil. "Whosoever is born of God doth not commit sin; for his seed remaineth in him and he cannot sin, because he is born of God." Scriptural sayings like the sayings of men, often must be interpreted in the light of other sayings. The same writer who said "He that is born of God doth not commit sin," also said, "If we say we have no sin, we deceive ourselves, and the truth is not in us." The fact is very clearly taught, that God is light, and in him no darkness at all, that God doth not sin, cannot sin; but let every man know, that; when he is tempted to sin and led astray that it is the result of his own lust, for when lust is conceived it bringeth forth sin, and when sin is finished it bringeth forth death.

All sin, therefore, brings us into a state of condemnation, from which state there is no escape save through the imputed righteousness of the Lord Jesus Christ.

O. J. DENNY.

CHARGE.

From request of some brethren, I will give, as memory serves, through Zion's Landmark, a brief synopsis of the charge to Elder T. R. Crawford, when he was ordained the third Sunday in November, 1930.

My dear young brother, the church and Presbytery are agreed that you have been called to ministry of the Word; for they have heard you preach the gospel, which is the best evidence that one is called of God to the work. The outward qualifications as given by Paul to Timothy, the church says you possess in a marked degree.

Now, let me in the first place thank God for putting you into the ministry; and may you with Paul say, "I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry." However great your gift, may you also say with Paul: "Unto me, who am the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." But whatever your gift is, you must be endowed with grace to enable you to use it humbly and faithfully. It will well become you to study the scriptures with earnest prayer that God may open and reveal to your understanding their meaning; and then study how to impart this knowledge to your hearers in the simplest and clearest language you can command. Make full proof of your ministry to the church—you need not expect to do so to the world, for you can never make it believe that salvation is of the Lord, and by grace.

While God's servants have different gifts, all are "for the perfecting of the saints, for the work of the

ministry, for the edifying of the body of Christ: till we all come into the unity of the faith"—into the same faith, and perfect in the order and doctrine of God our Saviour. But may you ever remember that no servant can employ his gift to the good of Zion and the glory of God unless grace and spiritual wisdom accompany it. While you should have power over your own spirit, do not forget that you are entirely dependent upon the Holy Spirit for spiritual guidance. As "Every man hath his proper gift of God, one after this manner, and another after that," be yourself in your gift, and do not try to imitate any man; for who is there among the Lord's servants that is esteemed by the whole church as a model preacher? As a rule each lives and dies without leaving his style for another preacher. Yea; you will disgust the church, and be a failure, if you try to preach like some one you would like to model after.

You will most likely have some brethren, and would be preachers, who may venture to tell you how and what you should preach. These will be worth about as much to you as Job's comforters were to him.

Now that you have been called to pastorate one church; and in course of time you will be called to serve other churches, your acceptance or rejection should be a matter of deep and prayerful concern to you. You will be anxious to know if the Lord gave you to the church, and the church to you. Should you be willing to serve, do so faithfully with your trust in God, and look not to the liberal or illiberal moods of the church. At the end of your obligation, should she call you again, and the church hath suffer-

ed you to bear the burden, or expense of the service, you may gossily refuse, being assured that the Lord had not given you to the church, else he would have led her to administer to your natural needs. Just as you serve the Lord, you will serve his people. Aside from your interest in your preaching matter, you will have much concern as to how you shall conduct the church affairs with a view to the welfare of each member. It will be most needful for you to take heed to yourself, "and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood." In feeding the sheep be careful that you do not get the feed troughs so high and feed with such strong meat as may starve the lambs.

Now, that your calling makes you an example and a standard bearer of the church, you should live a clean and upright life, shunning every appearance of evil. Your usefulness as a minister depends on such deportment. Your sermons may not occupy more than two or three hours each week, whereas your conduct is in evidence every day. So watch your steps, for you may rest assured that the church and the world will watch you; and may you watch against self-confidence, and pray for the faith that comes in the communication of the grace of God. Watch that Satan does not tempt you with a covetous spirit, and to sow to the flesh.

Be not disheartened if the world, or some designing, traitorous apostate should speak evil of you falsely, or fear his calumny, which emanates from an envious, jealous and wicked heart, for he will soon kill

himself with his own sword, like Saul and Judas. Finally, may you have grace to bear afflictions "as a good soldier of Jesus Christ;" and, remember "all that will live godly in Christ shall suffer persecution."

Take this Bible, and let its teaching be your guide in order, doctrine and discipline, and you will have safe footing in the church of God.

M. L. GILBERT.

P. S.—The charge given to the church will follow.

Remarks

At the close of the charge given to Eld. T. R. Crawford's ordination, I made some remarks somewhat as follows:

Dear household of faith, may you continue to love and pray for this faithful servant that God has given the church. He is surely worthy of your tender care. He is a servant whom the Lord has been very merciful, and has abundantly blessed his labors. And you should esteem him very highly for his work's sake.

You may never know the anxieties, griefs, and wrestlings that a true servant of God has from the state of the church at times, for her trials, sorrows, hurts, back-slidings and tribulations becomes his with deep sorrow, when he learns that any member is affected. His soul interest is for the peace, union and comfort of each member of Zion; yea the Church's welfare, or adversity is unto him as if it was personally his own. While you should greatly esteem him for his gift and work's sake, never worship or idolize him; and never think or hold him so high that you cannot see Christ above him. The church at

Corinth once thought so much of Paul that they could have plucked out their eyes; but when he began to tell them of their sins and transgressions, they were ready to say "his bodily presence is weak, and his speech contemptible."

Be ever willing to go to him about your church and spiritual matters, but do not trouble him with your worldly affairs. You may go to him with your spiritual concerns, but do not take up too much of his time with your complaints. You may be taking up some of the time he wants to devote to others or with his Lord. Pray for him that he may be kept sound in body and mind many years; and for his soul that may be kept clean and pure as a burning and shining light, a blessing to the church. Hold up his hands while he devotes his time to the church, by looking after and administering to his material necessities. Remember, that your servant may have as much or even more business talent than any of you, and do well in certain occupations or avocations in the business world; but he cannot serve churches and be about the Lord's work, and hold a job as you do. As he loves his family as you do yours, I am sure, when not engaged in the church and gospel work, he will be doing what he can for the sustenance and welfare of his loved ones. I trust your love for him and the cause of the church will cause you to assist him in material things as the Lord prospers you.

M. L. GILBERT.

THE SWORD OF THE LORD AND OF GIDEON.

And the three companions blew the trumpets, and broke the pitch-

ers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal, and they cried, the sword of the Lord, and of Gideon. Judges 7:20. This is no small portion of the wonderful narrative concerning the Lord's delivery of his chosen people, Israel from the hand of Midian by his chosen servant Gideon. The children of Israel had sinned and the Lord had delivered them into the hand of Midian, for to be punished, and they were greatly oppressed, and they cried unto the Lord, and the Lord sent his angel, who called to their minds the fact that he had brought them out of Egypt and delivered them from all their enemies, and said unto them, I am the Lord your God, fear not the gods of the Amorites in whose land ye dwell, but ye have not obeyed my voice. And the Lord sent his angel to Gideon, who said to him the Lord is with thee. So Gideon comes to the front, for the Lord has called him, but he like all men who are called of God, is full of questioning and wants additional evidence, and the Lord who is full of mercy indulged him and graciously gave him the signs he asked for, and when all seemed to be in readiness the Lord said to Gideon, the people are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, mine own hand hath saved me. So he told Gideon to tell all those who were afraid to return early from Mount Gilead, and there returned twenty and two thousand, and there remained ten thousand. As Israel all told were only thirty two thousand, and the enemy were one hundred and thirty five thousand, does it not look like

they all would have been afraid? They would have, but for faith in their God, whom they knew was not dependent on numbers and carnal weapons. The Lord always does things at such times, and in such ways as will show that it is his hand and not man's that gains the victory. So he said again to Gideon, the people are still too many, and armed, not with spears and swords, but with trumpets; and empty pitchers with lamps in them. Poor weapons of war, man would say, but they proved to be very effectual. We notice that Gideon divided the three hundred into three companies of one hundred each, and said to all of them, look on me, and as I do, so do ye. Gideon, in this war is a type of Jesus, in the gospel, and the three companions were to look on Gideon, and do as he did. So the Lord's people in all three dispensations, the patriotic, the prophetic, and Apostolic, are to look to Jesus, and do as he does, or in other words be followers of him. Abel saw him by faith, and offered a lamb typical of his sufferings and death. Moses esteemed the reproaches of Christ greater riches than the treasures of Egypt, and the apostles said, Lord to whom shall we go, thou hast the words of eternal life. O, how good the Lord is to poor sinners, often giving them more than they ask for. He gave Gideon all the signs he asked for and then when he finally told him to go down to the enemy with the three hundred, he said, but if thou fear to go down take thy servant Pharah, and go to the border of the host, and he should hear a thing that would strengthen him. And so he did not the three hundred were arranged in order and told to

go forward, and Gideon and those with him came to the border of the camp. They blew the trumpets and brake the pitchers (earthen vessels) typical of these earthen vessels, the bodies in which they have the treasure, even in the kingdom of God, these earthen vessels must be broken. Paul said we are the circumcision who worship God in the Spirit, rejoice in Christ Jesus and have no confidence in the flesh. When the earthen vessels are out of the way then the light (Jesus) shines. They blew the trumpets, typical of the preached gospel. It shall come to pass in that day that the great trumpet shall be blown, etc., Isaiah. And as they blew and the light shined they cried, the sword of the Lord, and of Gideon, there is no sword so mighty as the light of the knowledge of the glory of God in the face of Jesus Christ. John says, This is the message that we declare unto you, that God is light, and in him is no darkness at all, every enemy gives way before the light of God's eternal truth, whether that enemy be on the outside or on the inside of the child of God. We notice that this light of gospel truth is the sword of the Lord and of Gideon and in the hand of the Lord it is the power of God unto Salvation to every one that believeth. It is sufficient to quicken the dead. In the hand of the servant of God, it slays all opposition to truth, lights the path of the child of God and comforts their hearts in believing in Jesus, and does not require a multitude. One armed with this sword, the light of God's word, can chase a thousand and two put ten thousand to flight. Among the enemy every man's sword was turned against his fellow. So in Baby-

lon they are trying to break down one falsehood with another. Hence there is confusion and opposition. While in the house of the Lord, under the sweet influence of his holy spirit they see eye to eye, and speak the same things, each one seeking not their own, but the things of another. They have love one to another, and together they sing the song of Moses, the servant of God, and the song of the Lamb.

JOSHUA T. ROWE.

HELP US ALL YOU CAN

The depression has hit us hard for our overhead is heavy and we will appreciate it if all who owe anything on the Landmark would remit all they can spare. We would like for every subscriber to send in a new name and thus aid in extending its circulation.

J. D. GOLD.

CHARLES ANDREW WEEKS.

Charles Andrew Weeks was born April 23rd, 1853, died November 7th., 1929. The son of Silas and Celestia Weeks, he was married to Marthy Hugh Annie Pittman, (daughter of Wiley and Charlotte Pittman) on March 23rd., 1876, and unto them were born five children, three girls and two boys: Viva Earl, Estelle Pittman; David Arnold, Hugh Andrew, and Rejole Elizabeth; all of whom together with his faithful wife were left to mourn his departure. He was a kind husband and father, also a good neighbor and followed his calling as an industrious farmer, until the infirmities of age came upon him. It was during his last days while very feeble, that he came before the church at Williams, related his hope in Christ (which he had many years) was received and baptized.

His feeling of unworthiness, and desire for more evidence, caused him much trouble; though he was a regular attendant at the church he loved, and at last came with that same little hope received long before. God's children walk by Faith, not by light, and hope for that which they see not; and we know that man of them as did Bro. Weeks miss much enjoyment of this service; by not taking up the cross when first receive a hope, according to the command of our Lord and

Saviour, Jesus Christ.

We feel he has entered into that rest, which remaineth for the children of God, and we sorrow not as those who have no hope.

Done by order of conference.

J. C. MOORE, Mod.
C. H. SPIVEY, Clerk.

DEACON G. B. ROEBUCK

The subject of this sketch was our dearly beloved brother in Christ, our deacon and Oh! how we miss and grieve to give him up, yet, we bow in humble submission to God's will, believing He does all things well.

He was born March 10, 1896, died November 4, 1930, making his stay on earth 40 years, seven months, 25 days. He was married to Myrtle Gurganus November 3, 1914. To this union were born three children, Elmer Louis, 15; Virginia Ruth, 13, and George, Jr., 10 years of age. All of whom survive to mourn their loss, with a number of relatives and friends.

Brother Roebuck united with the church at Briery Swamp Saturday before the second Sunday in June, 1922, and was baptized the next day by Elder B. S. Cowin. Was ordained deacon second Sunday in March, 1925; this position he filled faithfully and lovingly until his death, and can truthfully say, He died in full fellowship with the church. He loved the church at Briery Swamp and never failed to fill his seat unless providentially hindered. He was well known in many churches, and was loved by all who knew him. They loved him for the love he manifested to the church, they could see the light of Jesus shining in his countenance. He sincerely believed that God was the author of good and not evil. He talked and walked in his belief ever looking to Jesus the way, the truth and the life.

His funeral was conducted at his home by his beloved pastor, Elder J. L. Ross, and his former pastor, Elder B. S. Cowin, they both spoke ably and very comforting to the bereaved family and friends, after which his body was laid to rest in the Roebuck family burying ground.

While death is the saddest word we know and will take all joy out of life for a while, yet it is such a comfort to have the evidence that such a loved one has fallen asleep in Jesus. Dear brother, it grieves us to give you up, your seat is vacant in our church, but there still remains a burning love in our hearts for you. We feel to have needed you so much. "God only knows on whom the armor will fall, still we believe that God is able and will raise up children unto Abraham.

To Sister Roebuck his dear wife, who doubtless misses his presence so much as he was her constant companion at all times, we would say he has gone on before

and we must soon follow. Grieve not, as for one whom you have no hope. For blessed are the dead who die in the Lord, for their works do follow them. To the bereaved children whose hearts seem crushed, you should have no regrets, only the separation we know is painful indeed. To his dear mother, Sister Jackle Ann Roebuck, we say, may God comfort you and bless you so your last days may be your best days on earth and be resigned to "Thy will be done on earth as it is in Heaven." Dear brother in our meeting we feel your presence still we realize you are dwelling in a house not made with hands but eternal in Heaven. 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.

Done by order of conference Saturday before second Sunday in November, 1930.

ELDER J. L. ROSS, Mod.

C. L. JAMES, C. C.
B. D. MOORE,
C. L. JAMES,

Committee.

CHARLES H. SHEPARD

Charles H. Shepard was born Jan. 29 1883 and departed this life Oct. 3, 1930 at the age of 47 years, 9 months and 5 days. He was the son of H. H. Shepard and Mary Shepard. In the year 1910 on October 19th, he was married to Miss Annie Rawls. To this union were born six children; one girl and five boys.

He was a devoted husband and father and highly esteemed by all who knew him. He was honest and industrious, showing himself a pattern of good works.

He united with the Primitive Baptist Church on the first Sunday in June 1930 at a meeting at his home. His wife also joined at the same time. They were baptized the following Monday by the writer.

Mr. Shepard was afflicted for some time with stomach trouble which proved to be a cancer. He was confined to his bed for about eight weeks and suffered greatly, but bore his affliction with much patience, trusting in hope of salvation by grace. He greatly enjoyed attending meeting for several years before he united with the church. All was done that loving hands and earthly physicians could do but God saw fit to take Him home to Himself where we hope to meet where no sorrow, pain or death can ever come.

He leaves to mourn their loss an aged father and mother, his companion, six children, two brothers, one sister and many relatives and friends, yet we mourn not as those without hope, trusting that he has heard that welcoming sound, "Child your Father calls, come home."

Written by one who loved him as a brother in Christ, I hope.

R. W. Gurganus.

I 76. Williams

ZION'S LANDMARK

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NOTHING IMPOSSIBLE WITH GOD.

But Jehoshaphat said, Is there not here a prophet of the Lord, that we may enquire of the Lord by him? And one of the kings of Israel's servants answered and said, here is Elisha, the son of Shaphat, which poured water on the hands of Elijah.

And Jehoshaphat said, the word of the Lord is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him.

And Elisha said unto the king of Israel, what have I to do with thee, Get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him. Nay; for the Lord hath called these three kings together, to deliver them into the hands of Moab.

And Elisha said, as the Lord of hosts liveth before whom I stand, surely, were it not that I regard the presence of Jehoshaphat, I would not look towards thee nor see thee.

But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the Lord came upon him. And he said, thus saith the Lord, make this valley full of ditches, for thus saith the Lord, ye shall not see wind, neither shall ye see rain, yet that valley shall be filled with water, and you may drink, both ye and your cattle, and your beasts:

And this is but a light thing in the sight of the Lord:

He will deliver the Moabites also into your hands.—2 Kings 3:11-18.

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

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TO ELDERS \$1.00 PER YEAR

THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

NOTICE!

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

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All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO.,

Wilson, N. C.

Zion's Landmark

Devoted to the Cause of Jesus Christ

WHEN STANDFIELD SINGS.

O pleasant 'tis to hear him sing,
Those sweet and pleasant songs,
I pause to catch the parting strain
With chorus loud and strong.

No more I think of sorrows past,
Nor troubling thoughts caress,
The sweetest always is the last
And everyone the best.

I think no more of daily care,
My mind's no more employed,
I grope no more in deep despair,
I feel no aching void.

Nothing then can trouble me,
All cares take to their wings,
And I ever feel to happy be,
Whenever Standfield sings.

I cherish still his pleasant songs,
Whose melody ever fills
The heart of him who is athirst,
And their echo lingers still.

I fancy now I hear him sing,
Those songs to me so dear,
Most pleasant thoughts to me they
bring,
My drooping heart they cheer.

The greatest of joys on earth I find
Are in the midst of song;
Like golden chords they seem to
bind,
Me to the joyful throng.

But none seem so sweet to me
Nor does their memory cling,
Nor do I feel so full and free,
As when our Standfield sings.

And may he sing if God be pleased,
The drooping hearts to cheer,
And when his useful life is ceased,
His memory will be here.

And when from us he takes his
leave,

And by others is supplied,
We'll remember still his favorite
song,

"Cast down but not destroyed."

—B. W. Cowen,
(By Agnes Brake)

TAKE HEED.

Therefore we ought to give the more earnest heed to the things which we have heard lest at any time we should let them slip.—Hebrews 2 chapter, 1st verse.

Elder O. J. Denny and associate editors of Zion's Landmark and to my well beloved brethren and sisters in the Lord Jesus.

Owing to an urgent request from the many lovers of truth for me to write again, for the Landmark, I have decided to do so.

The portion of scripture at the head of this article is in and on my mind.

I do hope that the God of all grace will guide my mind and pen that I may write something edifying. The apostle begins this epistle by saying, God who at sundry times and in divers manners spoke to the fathers once by the prophets has in these last days spoken to us by His Son. So we see that God

has and is speaking to us now. My brethren has the Lord spoken to you? And do you take heed? To my mind this means to observe and do His commandments, or what he tells us to do, and do it like he tells us. We are commended not to be forgetful hearers of the word, (the word of the Lord); but be doers,—observe and do His will.

We ought to give the more earnest heed to the things we have heard. Pay careful attention to what the Lord says. What have we, who fear God, heard him say? It is written in the scriptures that which we have seen and heard, declare we unto you that you may have fellowship with us. And truly our fellowship is with the Father and with His Son Jesus Christ.

Let us notice some of the things we have heard. It was His word that wakened us to a sense and knowledge of our duties; then, he tells us if we be willing and obedient we shall eat the good of the land. If we shall eat the good of the land, by being obedient what shall we eat by disobedience? We shall get the rod. He says if my children transgress my laws and set at naught my statutes and judgments, I will visit their transgressions with the rod, and their iniquities with stripes. Blessed is he that knows my will and doeth it. I will liken him unto a man that digs down and settles his house on a rock. The winds blow and beat upon that house, but it doesn't fall because it is founded on a rock. (The Spiritual rock is Christ.)

Some people are very forgetful about what they read in the Scriptures. They ought not to be for holy men of old wrote as they were moved by the Holy Ghost.

If we have forgotten what we have read let me tell you where he has put it so we can't forget it, and that is in the heart of all His children. It is written, I will put my law in their inward parts and in their hearts will I write it. So they that cannot read have no excuse, and they that can read have none. They all alike have the teachings of the spirit to guide us.

The apostle gives us the reason why we ought to give earnest heed to the things we have heard, for if the things spoken by angels was steadfast and every transgression and disobedience receives a just recompense of reward, "How shall we escape, if we neglect so great salvation," which at the first began to be spoken by the Lord and was confirmed unto us by them that heard him?

Now, my beloved, what have you heard Him say? He has said unto us, "Little children, love one another." "By this may all men know that ye are my disciples if ye have love one for the other."

Paul says, "We know we have passed from death unto life because we love the brethren." Love is a wonderful gift, and is stronger than death. Love thinketh no evil, love worketh no ill to his neighbor. We cannot love the brethren and hate them too. "Love hides a multitude of sins." If we love our brethren we will watch over them for good, and admonish them with the truth in love, and so fulfill the law of Christ.

The scripture says, "be not deceived, for God is not mocked, for whatsoever a man soweth, the same shall he reap, as ye measure unto men, it shall be measured unto you again."

The golden rule is "Do unto all men as ye would that all men should do unto you." If we reap good fruits, we must sow good seed.

Take heed brethren what you sow. Self-presumption and prejudices, are bad seed to sow, and it makes no difference how rotten these seed are they will come up, and the crop or harvest will be so great one man can't reap the harvest. You will have to get your neighbors to help you. Did you never see troubles arise in churches and in neighborhoods and they would have to get other churches and neighbors to settle it.

When ever a brother becomes self presumptuous and prejudiced, he is sure to sow evil seed, and it will be a case of Hamon and Mordecai. How evil was the work of this Hamon against Mordecai.

Brethren, I believe you are about to forget what you have heard, and have even let it slip. What have you heard? If thy brother trespass against thee "go and tell him his faults, between him and thee alone. If he hears thee thou hast gained him. If he does not hear, take with thee one or two more, if he hears them, you have gained him. If he wont hear, then tell it to the church."

"If he hears the church thou hast also gained him, and saved him from error's chain."

The selfish brother will say to the one that offended him, "You ought to come to me, and instead will go and tell some one that don't know anything about it, and has nothing to do with it.

Behold what a big fire a little matter kindles, and if you don't watch all the brethren and some of

the friends will have to go to fighting fire..

Paul said, if there be no resurrection of the dead, why are we in jeopardy every hour? Yes, dear ones, we are in jeopardy all the time there are foes without and fears within. We have to come to Jesus for aid.

Take heed, brethren. What makes it so bad it is not an enemy that troubles us but our own family friends that eat bread at our house that has lifted his heel against me.

What have you heard him say? As God for Christ sake has forgiven you your trespasses ye ought to forgive one another their trespasses.

One of the surest marks of a child of God is a forgiving heart.

What else does he say? "Blessed are the merciful for they shall obtain mercy."

Some of our presumptuous brethren make up church rings, to support themselves, and they will bring charges against a poor humble brother, and deal with him without mercy. Brethren this ought not to be, for "know ye not if ye bite and devour one another, you will be consumed one of another."

Jesus did not come into the world to destroy men's lives, but to save them, and if we have not the mind of Christ we are none of His.

We had better take more earnest heed. He says "blessed are the peace makers for they shall be called the children of God, and if children then heirs and joint heirs with Christ."

"The fruit of the spirit is love, peace, long suffering, gentleness, goodness, faith, meekness, temperance against such there is no law." Galatians 5 ch. 22-23 v.

"Now the works of the flesh are manifest which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, sedition, heresies, envying, murders, drunkenness, revilings, and such like of the which I tell you before as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.—Gal. 5 c 19, 20, 21 v.

With these scriptures in consideration, we ought to take heed and give the more earnest heed to the things we have heard.

"On this hang all the law, and prophets." "Thou shall love thy neighbor as thyself."

The scripture at the head of this article is a wonderful text and it seems the matter is left with us because it says we ought to give the more earnest heed. He doesn't say we shall or shall not; but says we ought to, and, brethren, don't you think we ought to heed all of God's divine instruction. When we consider our own joy and happiness? He says we ought to wash one another's feet, and I believe we ought to do it.

It seems to me, beloved brethren, that some of us treat the commands of our God with contempt, for some of us act as though we have never tasted the goodness of the Lord, nor received any of His mercies. Our place is at the feet of Jesus and clothed in our right minds. The noblest and greatest man on earth, to my mind, is the one that confesses his faults (sins) and asketh forgiveness. We all sin, we stagger out of the way, and the soul that sins shall die. Paul says, "we die daily." Said he was crucified to

the world, and the world was crucified to him.

The apostle said "I bear in my body the marks of the Lord, Jesus." Elder P. D. Gold was one of the noblest of his age. It seemed to me he walked with Jesus all the time. I, your poor unworthy servant, lost more in the death of Elder Gold than in any one that has ever died since I've been in the church, if I am in it. I believe Elder Gold loved me. I don't have to reckon about it, I know he did love me, and I know I loved him. And to my mind he is or was a wonderful example to me. The apostle says, mark the upright, for the end of that man is peace. He was my instructor for about 40 years. I remember the walks of that saint-like man, Sylvester Hassell. I knew him all of his ministerial life. He was also my Christian instructor. I mention these two men because we were associated together, and we all loved each other. You know, the man that is the most loved by the Christian is the man that is the most like Jesus. If my poor heart deceives me not, I love all the brethren. After the death of Elder Gold, I met that dear Christian hearted brother, Elder C. F. Denny and asked him if he would help me in the way and manner, like Elder Gold had done. He told me he would and he did so and about the time we were getting more and more united, the blessed Lord took him away, to his eternal heavenly home to live with Jesus forever, where they will rest from their labors and their works do follow them.

Brother Denny, I have written very much more in this article, than I expected to write, but this is such

a necessary subject to write on; after I got to writing my mind kept broadening until it has swelled it very largely, and, perhaps, too large.

Brother Denny look this all over and if you think it is worth a place in the Landmark, you will let it be published after you have corrected all mistakes. This was written by request of some lovers of truth.

I still remain your poor, weak and unworthy and imperfect brother, if one at all.

George Robbins, (Col.)
907 Elizabeth St.
Durham, N. C.

A READER SINCE CHILDHOOD.

Dear Mr. Gold, and to the Household of Faith:

I have felt impressed for some time to write something for the Landmark, whether of the spirit, I do not know. I have been a reader of it almost since childhood, but have only been a subscriber since the death of my companion.

I pray that the good Lord will so direct my thoughts, and give me something to write that will comfort the blessed children of God.

Although I feel my dependence upon God for every good and perfect thought that comes out of this corrupt heart of mine. How good it is that we are not left alone. I often think what a world this would be if man could rule, but what a blessing it is that no one can rule this boundless universe, but God the Father, who worketh in us both the will and to do of His own good pleasure.

How I love the courts of the Lord and her solemn assemble. In my view I see a grand, a glorious procession marching toward Jerusa-

lem, the heavenly city, with the banner of love over her such love no man has ever known, save through the precious blood of the cross of Christ. What a sure and solid foundation is the doctrine of revelation, Jesus Christ the rock upon which the Christian hope is founded? How dare weak man, claim any honor for the salvation of sinners?

Surely he who does has never felt himself to be "the chief of sinners." As the Great Apostle declared himself to be, when brought to a knowledge of his helplessness and dependence upon God.

The Lord's eyes are ever over His people, let their circumstances be what they may. He was with Daniel in the lion's den, the Hebrew children in the fiery furnace, Jeremiah in the pit, Joseph in the prison. Oh, the mighty hand of our God! who can stay his hand that His rich blessings shall not abound to those He loves! If He loves them He will so reveal that love in them that they will surely love Him and rejoice in His salvation. If I could be still and know that He is God. But I am brought to that place every time before there is any deliverance that comes to me. I am glad David said the Lord led him by his right hand, and that Isaiah said that He would lead the blind in paths they had not known. These things make me hope more in His love and continual Fatherly keeping.

Dear brethren and sisters, I have a little hope of Jesus Christ being my Saviour, but it seems at times that surely I am yet mistaken. How hard and rugged is the way to some poor pilgrims' feet. Sometimes I feel there has been no light shown me in the way of my travel. I am

afraid, that if there is any, it is hidden. But with all my downittings and uprisings, I hope I am thankful that I do believe that there is a God of all power, and that all honor and glory does belong to Him. The thought often comes into my mind, how can the Lord so abundantly bless me, and I so vile and disobedient; but bless His holy name. He has been a merciful God to me. The older I get, the more I am made to feel my weakness and sinfulness.

The thought occurred to me some few days ago, if the Lord had forgiven me, what was his motive for doing so? I know there is nothing good in me. Sometimes I feel so cast down, so weak, so sinful and discouraged, I feel like giving up and then again, I am made to rejoice with rejoicing which cannot be expressed. And then I can think of the many sweet promises that I hope has been given me. He surely must be a merciful God.

Father I am weak and sinful,
Ever prone to go astray.
Like a wayward child of error,
I so often lose my way.

Lord keep me from sin, show me thy ways, teach me thy paths, for thou art the God of salvation. Oh, yes, many times I have feasted on the gospel, Salvation by grace, and then again, there is not a crumb for poor me. And when I get so low, can remember all these sweet promises, but they will not reach my case. Oh, the depth of riches, both of the riches and knowledge of God. How unsearchable are his judgments and his ways past finding out. Often when I read, in the dear old Landmark some good piece that a dear saint of God has written, then it is I feel, though we

are many miles apart, we are taught by the same teacher, and that I am with them in the spirit.

But so often I fear I am deceived, but if I know my poor heart, I believe I do know I love the dear people of God. I have no mother living, but a dear good father to advise me. He is such a dear good father, never will I repay him for what he has done for me.

Christ is our salvation, whether in time or eternity and I trust he is my obedience as I find none in self only, as is worked in me by His good pleasure.

Lord bless Zion everywhere, for the Lord reigneth.

Your humble sister, I hope,
(Mrs.) Elgie Lee Williams,
Willow Springs, N. C.

A GOOD TRIP.

Dear Mr. Gold:

I have just returned home from where I have been visiting some churches on the coast and despite a deep bronchial cold, I have enjoyed the trip real well.

Several, whom I visited, requested that I let them hear from me when I reached home and I am taking the liberty to let them hear from me through the Landmark for most all among those churches read its pages.

I left home on Thursday night, Nov. 20, 1930, to attend my regular appointment at Kitty Hawk, N. C., a lovely church which I have been trying to serve nine years. After visiting among them, I left on the 27th, for Grantsboro, the place of my old home church and here on Saturday and 5th Sunday, we had a good meeting with Elder W. W. Styron of Roe, N. C., to preach for us. His preaching was good and

all seemed to enjoy him. Here I stopped over a few days at the home of my oldest daughter, Mrs. J. L. McCotter. After resting awhile, on Thursday, Dec. 4, I went down in Carteret County to Davis Shore and spent the night with brother Clifford Davis then next morning went on bus to Atlantic and took mailboat to Lola. Here I was met by Elder Styron. From here I went to his home and spent three nights with him. While here I attended the regular meeting of Cedar Island church, which was a pleasure to again meet with the members of this church. I spent two nights each with Brethren Bernice Goodwin and J. W. Daniels, visiting the homes of others during Sunday. After preaching, the church commemorated the death and sufferings of our risen Lord. I greatly enjoyed the hospitality of the brethren and their meeting. I have always felt strongly impressed with the noble qualifications of the two deacons of this church, and besides they both have the same name, "John Smith." I again tried to fill an appointment at this place on Monday night. From here I went to the home of brother D. W. Gillikin at Otway, enjoyed being with him, his son and family. On Wednesday, the weather was cold and rainy but I went over near North River church to the home of Deacon Bedford Lawrence whose wife was sick in bed and very feeble. She requested that if there were not too many present, to come over and have preaching in her home, and for her benefit we went across the road and services were held in her home. Bro. Gilliken then sent me to Beaufort to the home of Brother G. W. Ireland. While here I visited the home of

Sister Ida Goodwin and other friends in the city. Bro. Ireland is a Bible reader and other religious works with deep and well settled ideas on points of doctrine.

On Saturday, Dec. 20, Bro. Ireland and myself went over to Morehead City to attend the regular quarterly meeting at Ruhama church, where I once served a long time as pastor and is now served by Elder Styron. We had a good meeting with all in peace and loving fellowship. The church invited visitors to seats and agreed to commune. On Saturday night the pastor was called away to hold burial services of a departed sister. The services were conducted on the next day with fear and trembling, by the unworthy writer, and in the administration of the Lord's supper I was made glad to mingle and partake with them as lovely a band in true gospel order. The sovereign rights of this church have been assailed, but outside of this distress, her members have stood together in peace and are sound in the faith. All during my service and monthly visits among them, I was expected to see every member every time I went to the church and so punctual were they that if any failed to appear, then after service, some one volunteered to go at once and see them, fully believing such were sick or in some way seriously hindered. I would like to have visited more of the homes at Morehead City than I did but owing to my short stay there, I could not.

All these churches I have found strong in the faith and doctrine, with good order and loving fellowship prevailing among them and with their pastor.

I have visited several other places

which I have not mentioned, trusting no one will take any exceptions, for to mention every place and name would make this article rather lengthy. In all this trip I tried to speak 21 times with the sweetest liberty I ever enjoyed. My mind has since fallen dull and cold, wondering will the Lord be gracious to me any more. "The Lord giveth and the Lord taketh away, blessed be His name."

Yours in hope,

J. P. Tingle,

Raleigh, N. C.

GIVE UNTO THE LORD THE GLORY DUE UNTO HIS NAME.

"Give unto the Lord the glory due unto His name; worship the Lord in the beauty of holiness."

Thus we find David rendering unto God true allegiance and admonishing us who have been regenerated and born of the holy Spirit to worship God in deed and in truth, for David also says, "Sing unto the Lord, O ye Saints of his, and give thanks at the remembrance of His holiness." How wonderful and marvelous to have evidence of a hope so sublime. To feel that God for Christ's sake has pardoned all our sin, yes to have living and trusting hope, that Christ Jesus has ransomed us and saved us from the law of sin and death, becoming our Surety and Saviour, redeeming us from all sin. Indeed, we should give unto the Lord the glory due unto His name and worship Him in the beauty of holiness. I am hoping and trusting in God alone for Salvation and into his hand I commit my spirit, for thou hast redeemed me, and my greatest desire is to love thee more and serve thee better. Much past experience has

taught me, that vain is the help or works of man. I must confess and know that the word of the Lord is right; and that all his works are done in truth and righteousness and that his counsel shall stand forever, and that he will do all his pleasure. This is contrary to the mind of nature, but God's work is above and subdues the haughty spirit of the flesh and humbles us to the extent that all our former trust is destroyed and then we can and do confess all our transgressions unto the Lord and beg for his mercy to deliver our soul from death. Then when the Lord in such gracious and unmerited mercy has pardoned our sins and given us a hope, we are most certainly prepared and willing to "give unto the Lord the glory due unto his name," and also wish with all our heart, mind and soul to worship the Lord in the beauty of holiness. Dear reader can you, or will you for a moment, return with me to the time and place of deliverance and remember the calmness and sweetness of that blessed hour, when the praise of God filled every fibre of your being, at peace with God and man, when even the little birds flit from bough to bough in the then most beautiful forest, when every thing was praising God and your soul so full it could hold no more; but in anthems of praise, burst forth singing,

"Amazing grace, how sweet the sound,

That saved a wretch like me.

I once was lost but now I'm found,

Was blind, but now I see."

Also praise the Lord, O my soul, and all that is within me, praise His holy name. Then after all of this

rapture and peace of mind, to find the tempter ready to follow and tell us that we are deluded and through the weakness of the flesh, we are made to mourn, doubt and fear that we have caught the shadow and missed the substance, but the Lord is our refuge and strength and will never leave nor forsake us. He is our God and will be our shield and protector. Then let us give unto the Lord the glory due unto His name, and beg him to restore unto us the joy of his Salvation and keep us from evil. The carnal nature leads to sin, but David prayed to God for deliverance and the Lord assures us of divine protection, and tells us that, as far as the east is from the west, so far hath he removed our transgressions from us. And that like a father pitieth his children, so the Lord pitieth them that fear Him. O, how sweet and blessed is such assurance.

Then let us exclaim and say, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all Spiritual blessings in heavenly places in Christ, according as He hath chosen us in Him before the foundation of the world." Those so blessed are called out of darkness unto His marvelous light and should walk worthy of such heavenly calling and keep ourselves from idols, and not continue in sin, but in such way, that we show forth the praises of Him who has been so merciful to us. The more we behold the glory of God in the face of Jesus Christ, the more will we realize our own sinfulness and vileness as men and women in the flesh. Then, the more we grow in the knowledge of truth and righteousness the more sensible we are of our own corrup-

tions and imperfections here in our mortal bodies. Then let us pray often to our Heavenly Father for grace to enable us to serve Him with reverence and godly fear. Now, for quite awhile, yes for forty four years since I became a member of the church, I have regularly attended upon church services besides many other general and Associational Meetings and very painful to relate, but I have observed a number of men, as I understand, who could and did preach the letter of the word eloquently and firmly but yet seemed to know nothing of the gospel of peace, for confusion and strife has followed such men and for my very life, I cannot feel that they are sent of God, for a good Shepherd certainly does not scatter the flock. Before closing, I want to ask an interest in the prayers of the Lord's humble people. I trust no evil motive prompted this letter. So give unto the Lord the glory due unto His name and Him in the beauty of holiness.

Yours in hope,

J. W. JONES.

Peachland, N. C.

EXPERIENCE.

(A letter written by Mrs. Speight before she died.)

Dear Sister Melissa Tyson:

At your request I will try to give you some of my pathway. I feel embarrassed in the attempt but you know my weakness, both spiritually and physically and I know you will forgive.

At the age of nineteen I was married to Josiah Bennett Speight, during the year of 1877. In the course of three years my health began to fail from nervous affliction. I grew worse until I was bedfast. My

tribulations were many. I felt to be a stumbling block to all around me, but I was well cared for. I knew there was something going on within me but I knew not what. I had always loved the old Baptists but had no idea that I ever would unite with them. I felt that they would not even want my name among them. When I had been in bed eighteen months my husband took me to his father's for a change. I was soon asked if I did not want to hear preaching. I was surprised and knew not what to answer but said "yes." They sent for Elder D. A. Mewborn to come and preach for me. He came Monday afternoon. While he was opening up his sermon the Lord appeared to me in the form of a cloud about three feet above my head, sent His spirit into my heart, and forgave me my sins. I felt easy, happy, and light. It was a Heaven below, my Redeemer to know. I loved everybody. I felt I had been changed in the twinkling of an eye. Old things had passed away. Behold, all things had become new. I felt that I wouldn't see any more trouble and remained in that condition for nine days, wearing my golden slippers. I was then impressed with baptism. My trouble returned. I did not see how I could be baptised as I could sit up but little. On Wednesday night I was tempted to start praying to the Lord to deliver me from baptism as I felt so unworthy. But the rod grew heavier and heavier until I was made to promise the Lord, if He would spare me until day, to make an attempt. I found relief and went to sleep. My father-in-law got up before day to smoke his pipe. I asked him if he would go to see Elder Mewborn and tell him

I wanted to see him again. He came that night. I told him some of my feelings. He told me to send for Bennett to come and carry me to Meadow Church Saturday. He came and placed me in the foot of the buggy like a dog and I felt like a dog. Eld. Mewborn, and Eld. Jesse Baker preached my feelings. I felt that someone had told them my troubles. I was received and placed in a chair and baptised at once by Elder Mewborn. I returned home improved and visited the churches, but was soon confined again where I remained for twelve years with satan to tempt and molest me.

Dear sister, I feel that I have had some sweet visitations from on high.

"I will pass on until the first Sunday in September, 1922. While I was at the dinner table the Lord visited me. I felt his spirit hover over me. I was made happy with his presence. I felt like singing, "How happy are they who their Saviour obey." I am happy in the Lord and don't want to stay forever here. I remained in this condition for seventeen years and then He went away. I have since craved that sweet manifestation of His holy spirit to return and remain with me, that my prison would be a palace.

Some of these things were written in my mind, and printed in my heart thirty-eight years ago. You must excuse me as it is hard for me to dictate for someone else to write. I am still a great sufferer, but trusting to the Great, I am,

Your unworthy sister,

Mrs. Winnie Speight,

Winterville, N. C.

Sept. 10, 1925.

A GOOD LETTER.

Mr. John D. Gold,

Dear Friend:

Here is a good letter from a precious brother and sister, Elder D. S. Webb and wife. I hope you will give it space in the dear old Landmark.

I am old and afflicted in body and in mind. At times I cannot have a righteous thought, while at other times my soul is filled with praise and adoration to my God; the God of the whole earth who gave me nobler birth, free from sin, shame and degradation, born of God who is pure and holy without sin in any sense. He that is born of God doth not commit sin, for His seed remaineth within him, that is Christ formed in you the hope of Glory and He never has nor never will sin. He is love; born of God who is love everlasting and it is impossible for Him to sin. He is too wise to err. Guile was never found in His mouth. God said He was before the world. He was God then, is now, and ever will be. His is unchangeable in all His ways, or in His divine attributes and we should walk in them, blameless before Him in love, as much as possible.

Of course this flesh is vile and corrupt. It is with the flesh we serve the law of sin, but with the spirit we serve the law of God. He seeketh such to worship Him as do worship Him, in spirit and in truth. Christ is the way, the truth and the life and when Christ, who is our life, doth appear, we shall also appear with Him in glory. We often feel a foretaste of that glory as we journey along here in the world, and if it be thus glorious here, what must it be to be there where all is

joy, peace and love; all in the spirit of our God; in praise and adoration, eternally to His great, grand and glorious name.

Yours in hope and with love,

J. R. JONES,

Rockford, N. C.,

Route 1, Box 74.

The Letter.

James R. Jones,

Rockford, N. C.,

Dear and precious brother:

On my return from Pine Grove church Lula said, "Received a letter from Bro. J. R. Jones." I am glad you are able to write. I would have written you before now if I had known your address. Have continually thought of you since you left the mill, and have felt anxious about you lest we might hear you had passed away." However, we should have felt—"He rests from his labours and is at rest—in the blessed Saviour." Which is far better; to be delivered from all sorrow and pain, to be present with the Lord whose throne is in heaven. "And what must it be to be there!" We sometimes have a longing desire to know what the joys will be? Whilst we are feeding on the rich and sweet foretastes of God's love now. The rich fountain of God's love is a living spring flowing in the heart of his people. And thanks to His Holy Name, this well of living water never runs dry, and always remains pure. It may be obscured and hid for a time by gross obstructions of the flesh and the devil. But, it will come again with its purity.

Our faith and hope is in the Lord who is able and will keep his promises. And I hold God's word above all the whims of men, let them be

who they may. Some in writing give no credit to God's word, and prophecy "that the Catholic gets in legal power, and rule out the church"—when the blessed word of God declares that He will set up His kingdom that shall break in pieces all other kingdoms and to the peace, and increase of "His kingdom" there shall be no end. False teachers can enter in and mar the peace of the church. The church of God is one in Christ. And all other kingdoms are of men and these kingdoms are broken in pieces, one piece is denominated, one thing and another is called by another name, on, on and on in broken denominations. Even so, we see the church of the one faith that God set up by Christ Jesus and delivered unto it or us all the ordinances and examples to follow in whilst these broken factions of kingdoms of men do not—nor will not accept the things the Lord did set apart that his people should do. The denominations are divided against what Jesus set apart. Dear brother, may the Lord give you strength for the day and bless you with every need. I often think of dear brother Thomas Jones. Greet him with our love in Christ.

May God bless you both is the fruit of our heart.

Your brother and sister in hope,
D. Smith and Lula Webb,
Woodlawn, Va.

EXPERIENCE OF SISTER GOODWIN.

Dear Mr. Gold:

I feel like I want to write a few lines for the Landmark. I have been reading it for 50 years. I have never written anything for it and I feel this lonely Sabbath morning

like I want to write some and tell what I hope the Lord has done for poor me. I can't tell how long it has been, but somewhere between 45 or 50 years ago I was burdened with my sins. I could not rest. I had a dream. I thought I was out in the yard and all at once two large fires sprung up by me and the flames went higher than my head and it went out and left a bed of coals and I thought the Lord came and put His hands on my shoulders and said, "Look," and He pointed towards the west and I saw the prettiest tree I ever saw in my life and He said, "it is the tree of life." I awoke, and it is just as fresh in my mind today as when I saw it. I was burdened all day. I went to the supper table and sat down but could not eat. I got up and went in the woods and got in a bunch of bushes where I thought no one could see me. I fell on my knees and tried to pray. I got up and went to the house, feeling no better. That night I went to bed burdened so bad I could not go to sleep. A voice spoke and said, "Arise, many daughters have done virtuously, but thou dost excel them all." I felt so good I wanted to get up and tell mother, but did not then. It came to me that I wanted a home with the Old Baptists. I always thought I loved them. They all looked so good to me.

Saturday, before the third Sunday in July, 1884, my mother joined. I thought I could not stand for her to go in the water and not go with her. I joined Sunday morning at the water and was baptised by our pastor, John R. Rowe. All the next day these words rang in my mind,

"With thoughts of Christ and things divine,
Fill up this foolish heart of mine."

If you see fit to print this, correct all mistakes. I am a poor speller, and a bad writer.

I want to live and die with the old Baptists. They can live without me, but I don't feel like I can live without them. I have not got much longer to stay here. I am in my seventy fifth year. I am saved by grace if saved at all.

From a sister in Christ, I hope,
Martha R. Goodwin
Lowland, N. C.

**A FINE EXPRESSION OF LOVE
AND SYMPATHY.**

Mr. E. A. Standfield,
Farmville, N. C.
Dear Bro.:

I have just read in the paper that your daughter has recently died, and I have no words to express my sorrow for you in your advanced age and physical infirmities.

I still have a picture of her in my mind, noble, handsome, sweet, cheerful, composed and promising. I have lost many of our children, but none of them were grown, and my heart goes out in deep sympathy for others who have lost their precious children, but let's not say they are lost; for while their inanimate bodies lie before us and we take a last glimpse at their mortal remains, we should not forget that the dead man lies before us but the living man has gone to God. Christianity came from the tomb. Jesus rose triumphant over all things that tend to keep our bodies in the tomb. I wish I could tell you how the Lord impressed a sweet promise from the prophecy of Isaiah: "Thy dead men

shall live, together with my dead body shall they rise." "And if we believe Jesus died and rose again, so they that sleep in Him will God bring with Him." Jesus says, "I am the light of the world, he that believeth in me shall not walk in darkness, but shall have the light of life. And again "he that believeth in me shall never die."

Dear brother, may the God of all grace comfort, keep, strengthen and reconcile you to every dispensation of His providence, enabling you to say "The Lord has given, the Lord has taken away, blessed be the name of the Lord," also to say with Paul that "I am exceedingly joyful in all my tribulations."

May God sustain you is the prayer of one who still holds you in sweet remembrance, and loves you as a precious brother in Christ.

Remember me in your prayers.

B. S. COWIN.

ENJOYS THE LANDMARK

Mr. John D. Gold,

Please find enclosed check for \$2.00 which pays for the Landmark another year which will end April, 1930. For if I am not deceived, I love the doctrine it contains. I enjoy reading the good writings of the brethren. Although we may be strangers in the flesh, I feel we have relationship in the spirit, for their experiences and feelings seem to be mine. I believe salvation is of the Lord, not of man nor by man, for by Grace are ye saved, through faith and that not of yourself. It is the gift of God. If I am not deceived this is the doctrine I believe in.

J. F. Hamlett,
Charlotte, Court House, Va.
Route 2, Box 89.

ONE OF THE BEST EVER READ.

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

I hastily run over the Landmark for Dec. 15, and except my letter it is one of the best numbers I ever read. Elder M. L. Gilbert knew what no man can know only by experience.

For days I have thought upon the short text to be found in John 21:12.

"Come and dine."

And it is the experience I have had that causes me to appreciate this more than I would, for owing to the long affliction of my wife; I don't often hear this "Come and dine," as many hear it. I have thought that this is one of the greatest blessings of times to be called to partake of that meal prepared by another. When the Saviour commanded these fishermen to "Come and dine," there is no doubt but what they obeyed His voice for they were His sheep. He did not provide the great variety many do now, but bread and fish was wholesome, and then the one who had prepared it was the loving Saviour, and it is truly contained in the scripture that "better is a dinner of herbs, where love is, than a stalled ox with hatred."

"Again it is written—"Eat what is set before you; asking no questions for conscience sake." Since it has suited our children to go from home, and my wife's affliction has continued, many times I prepare that which we call refreshment, and though I am submissive to this, our fate, yet I sometimes tire, and think it hard that I can't sit still in the house like thousands of others and listen for the bell to call me; to, "Come and dine." I remember

now that the Saviour asked the question, "Which is the greatest, he that sitteth at meat, or he that serveth but behold I am among you as he that serveth."

This was the third time Jesus had spoken Himself to these disciples, after he was risen from the dead, and it is so plain He did not call any of the world to "Come and dine."

"Eat O My friend, the Saviour cried, The feast was made for you,
For you I groaned, and bled, and died,

And rose and triumphed too."

Elder Gilbert well says—"Conditions change, but principles never," and it is the great change in conditions that I write of, and now the children are away, and wife and myself are lone, and she is still held in the same state of afflictions she has been in for more than fifty years. I have eaten at as many homes as any man, I have slept on as many beds as any one, but conditions are such now that I must give up and can't go as I once did and hear the good mothers, or good servants, or lords say—"Come, for all things are now ready."

J. T. SATTERWHITE.

LaFayette, Ala.

BEEN TAKING THE LANDMARK SIXTY THREE YEARS

Elder N. H. Harrison informs us that he has been taking the Landmark since the beginning of its publication, November the 15th, 1867. He is again renewing for the paper.

Elder Harrison has been preaching for more than fifty years and is still vigorous, while his mind is alert, and his enunciations as clear and distinct as they were when he was a much younger man.

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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Road, Baltimore, Md.

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WILSON, N. C., JAN. 15, 1931

BAPTIZED FOR THE DEAD.

"Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead."—1 Cor. 15:29.

A number of times have I been asked to give my understanding of it. While in N. C. some weeks ago a brother asked me to give my views through Zion's Landmark. While its wording is vague and its meaning has never been clear to me, I will say a few things respecting it. It seems evident that some of the Corinthian disciples had been baptized for some who were dead, having never been baptized. Being taught that baptism was a figure of death and resurrection, some possibly entertained the theory that "baptism for the dead," should be

administered or the doctrine of the resurrection would have no significance. Paul did not commend or condemn this practice, but shows conclusively that he did not sanction such practice by his question, "What shall they do which are baptized for the dead?" By the pronoun "they" he indicates a separation from his teaching by such practice. Neither is there a warrant in any scripture for the custom. Other heretical practices arose or crept into the church at Corinth in the days of the Apostles. Then why be surprised when false theories are promulgated in our ranks today? Be assured that every false teacher and false doctrine shall be rooted out of the church. No baptism with water or in tribulation, literally or metaphorically, can be of any virtue to the dead; for they know nothing. Neither can such practice create and regenerate one, or put away the filth of the flesh; but these acts will be an answer of a good conscience to the subject of the ordinance, or ordeal, as every believer in Christ will testify. No unbaptized persons, dead and in their graves, can derive any life, salvation or resurrection from the act of a believer, neither can his work be reputed or imputed to them. But as the Son of God died for your sins and arose from the dead for your justification, dear believer, "God now accepts thy works,"—works of repentance, works of love, works of faith done by virtue of His grace and power; and by these fruits of the Spirit he lives joyfully and carelessly upon the gracious provisions God has provided for him today, tomorrow and forever.

M. L. GILBERT.

RESOLUTIONS OF RESPECT.

It is with an unworthy feeling that I attempt to write of the death of Sister Mollie Davis, who was born October 27, 1863 and died September 11, 1930, making her stay on earth 66 years, 10 months and 14 days. She was married to Brother Devers Davis, November 27, 1892 and to this union was born three sons and one daughter. She was a dutiful wife and a loving mother, always willing to lend a helping hand whenever needed.

Sister Davis delighted in discussing her hope in Christ and in a godly conversation about the goodness and mercy of the Lord. She was truly a mother in Israel, with an orderly walk and a dear sister in the Lord to the writer of this sketch.

Sister Davis united with the Primitive Baptist Church at Flat River, Roxboro, N. C., on Saturday before the fourth Sunday in April 1902, and was baptized by the pastor, Elder David R. Moore. She remained a devoted and consistent member until death. We feel that our loss is her eternal gain; therefore we humbly bow to the will of the Lord.

She leaves a husband, four children and two brothers and a host of friends and relatives to mourn her passing. May the Lord reconcile the bereaved family to His will, is the wish of the writer, humbly submitted.

Done by order of the Church in Conference at the November meeting, 1930.

Elder A. L. Holloway, Moderator
W. R. Blalock, Church Clerk.

MRS. FANNIE FRANCES JACKSON

Mrs. Fannie Frances Jackson, wife of A. R. Jackson, was born April 6, 1860, and died November 11, 1930. Before she was married she was Fannie Frances Turner of Rocky Mount, Nash County, the daughter of Henry Turner and Romandy Turner. She was married to A. R. Jackson, July 28, 1881. To this union were born six children, 3 boys and 3 girls, one boy and one girl died in infancy. The oldest son died at the age of 25 years. She leaves behind to mourn her loss a heart broken husband, one son and two daughters, R. J. Jackson, Mrs. J. J. Joyner, Mrs. P. J. Turner, seventeen grandchildren and one great grandchild, five brothers and two sisters, to mourn the loss of a good woman.

She united with the church at Pleasant Hill, Edgecombe County, Saturday before the fourth Sunday in May, 1897, and was baptized Sunday by Elder W. H. Fly. She remained a member there as long as she

to go to preaching every time there was a meeting there, and if she did not go was always talking about it. She took her bed Dec. 29, 1929; with that dreadful disease, bowel consumption. The doctors and all the family did all they could, but none could stay the hand of death. The Lord loved her and took her home to rest. We believe she is asleep in Jesus. Her age was 70 years and 6 months.

We loved her, yes we loved her,
But the angels loved her best,
And they have sweetly called her,
To yonder shining shore to be at rest.

You are gone but not forgotten,
Nor shall you ever be,
As long as life and memory last,
We shall always remember thee.

She was a smart woman, to help work
and raise her family and would always
help night or day when they were sick.

All our days are dark and dreary
Lonely are our hearts today,
For the one we loved so dearly,
Has forever passed away.

May her husband and children and
grandchildren lead the life she led, and
meet her in the world to come, where
there will be no sorrow, sickness, pain
or death, all to be as one in Christ.

Written at the request of her husband,
by her loving grand daughter.

MRS. EFFIE RILEY.

MRS. B. C. CRAWFORD.

Again the angel of death has visited our home and taken from our midst our dear mother, age 70 years. The final summons came on the 25th of April nine-thirty p. m. Heart failure was her trouble. She professed a hope in Christ many years ago. She has told us many times that her peace was made with God, and she was ready and only waiting for Him to call her home to rest. She was a kind mother and industrious woman. At all times ready to plead the cause of the poor and needy. We could not wish her back in a sin tried world. But we can say sleep on, mother. And ask an interest in prayers of the people of God that some sweet day we may meet her in the blessed forevermore.

We would now thank our many friends for their kindness bestowed on us in these hours of trouble. And may God's blessings rest upon them.

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GOD FILLS THE COUNTRY WITH WATER.

"And it came to pass in the morning, when the meat offering was offered, that behold there came water by the way of Edom, and the country was filled with water.

And when all the Moabites heard that the kings were come up to fight against them, they gathered all that were able to put on armor, and upward and stood in the border.

And they arose early in the morning, and the sun shone on the water, and the Moabites saw the water on the other side as red as blood:

And they said this is blood: the kings are surely slain, and they have smitten one another: now therefore Moab to the spoil.

And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, even in their country.

And when the King of Moab saw that the battle was too sore for him, he took his eldest son that should have reigned in his stead and offered him for a burnt offering upon the wall.—2 Kings, 3:20-27.

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

ASSOCIATE EDITORS

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

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

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

\$2.00 PER YEAR

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THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

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All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO.,

Wilson, N. C.

Zion's Landmark

Devoted to the Cause of Jesus Christ

CHRIST IS THE WAY.

Dear Readers of Zion's Landmark and all lovers of the Truth:

For some cause it has been my mind to write some for the paper for quite a while, but feeling my littleness and unworthiness I have refrained from doing so until now. As I make this attempt I still feel unfit, but I come, I hope, trusting in the Lord who is His people's fitness and their hope.

Jesus has said, "I am the Way, the Truth and the Life" and I desire to write something concerning this great and wonderful Way, if it be the Lord's will, and I feel that if one is blest to write or to speak about this "Way," the Way must be in him or her, and him or her must be in the "Way," that is Jesus in us and us in Jesus.

Now we are poor helpless beings, and that being the case, we cannot get in the "Way," but God who is rich in mercy, and having all power both in Heaven and Earth, was, and is able to place us in the "Way," and this was His will and purpose even before the world was. We feel in the great fall of Adam and it was by that transgression that we became sinners. Then for this cause God sent the "Way," that we through and by the "Way might be redeemed from all sin, and not a part of it.

This mighty "Way" came in the likeness of sinful flesh, being born of the virgin Mary as God said through the mouth of the prophet:

"Behold, a virgin shall be with child, and shall bring forth a Son and they shall call His name Emmanuel, which being interpreted is, God with us." Matt. 1:23. The "Way" was with God the Father even before Adam was, but never did make His advent in the world until hundreds of years afterward. The "Way" came in to this world at God's time—the proper time, because this was God's "Way". It was His only begotten Son, the ONLY Saviour of sinners.

He says that He is the "Way," and then He says, "I am the Door." He is the "Way"—the Door to the sheep fold—the Church. Now since He is the "Way" and the "Door," He is the "Head and the church is the body. Therefore He loved the body (the church) because it is His Bride, the Lamb's Wife.

O, how wonderful it is that this "Way" is the Church and the Church is in the "Way". God, in His infinite wisdom fixed this matter, and He fixed it right. He has given unto them eternal life and says "They shall never perish." They cannot perish, because they, the (Church) is His body and He is the "Head". The "Head" cannot be separated from the "Body" lest the body die and the "Head" also. And He has said: "I am He that liveth, and was dead, behold I am alive forever more." I do love to think of this wonderful entangle-

ment, "I in you and you in Me, and I in the Father." This is the predestination of God and the will of Him. Paul says: "Having predestinated us (the church) unto the adoption of children by Jesus Christ (the Way) to Himself (God) according to the pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the beloved." Eph. 1:5, 6.

I was told by a lady once that she did not believe in predestination and said it was indeed a dangerous doctrine. I feel like she told me the truth, in part, and the reason she did not believe in the eternal fixing of God, was because she knew nothing about God in the pardoning of her sins. "The wisdom of the world is foolishness with God, not subject to His laws; neither indeed can be." And this being the case the doctrine of salvation by grace though the predetermined will of God is foolishness to the world. They cannot see it, because their eyes have never been opened. There is a class of people that have eyes and see not, ears and hear not and hearts that do not understand, and it does take the righteous law of God to show them that they are poor lost sinners without God or hope in the world. This, the holy law of God is the lesser light, but is the shadow of good things to come. It is the shadow of the wonderful subject that is under consideration, "The Way, the Truth and the Life." This great law, the lesser light shows us what we are, and hence we become sick. Then "they that are whole need not a physician, but the sick." When this law of God shines forth in a poor sinner's heart, he or she becomes a beggar—a mourner, poor

and needy. Then, "Blessed are they that mourn, for they SHALL be comforted." Matt. 5:4. "When the POOR and NEEDEY seek water and there is none, and their tongue faileth for thirst; I, the Lord WILL hear them: I, the God of Israel will not forsake them." Isa. 41:17. They beg God for His mercy, because they are taught that in Him all fullness dwells, and that He, and He alone is able to reach such a vile sinner. It is then that they are taught that Jesus is the "Way," and they do seek Him, and they do find Him. "Seek and ye shall find, knock and it shall be opened unto you." The world thinks this applied to every member of Adam's race, but No! It ONLY applies to the sick, the one that thirsts and the poor mourner, and they are the children of God. It is such individuals that were embraced in the covenant of grace, and that covenant is the will of God, and to me that Will was the "Way," to-wit Jesus.

Brethren, now let our writing and preaching be concerning the things that we have seen and handled with our hands, for our "me thinks" and "I reckons" may not be in line with the Way" and thus cause confusion. Let us strive for the things that make peace, and not be backbiting nor criticising one another for this is not faithfulness! But "Faithfulness becometh the house of the Lord." May the God of all grace bless us all and give us understanding, and may we leave the things that we do not understand ALONE. It is not what we understand that causes confusion, but that which we do not.

May God's richest blessings rest and abide with us all, both now and forever.

A poor sinner saved by grace, if saved at all,

Frederick W. Rhodes,
102 Youngs Ave.,
Durham, N. C.

DUTY.

Elder S. B. Denny,

Dear Brother in hope of Heaven:

From some cause I cannot tell why, for sometime I have felt impressed to write some on the subject of duty. While I feel that I cannot do justice to the subject, but merely to relieve my mind, and perform a duty which I sometimes feel is mine, for if my impressions to write for publication are of the Lord, I know it is my duty, though my effort be ever so weak. Once while meditating over the thought, I was trying to decide whether it was all imagination with me, but sighed deep down in my heart.

Oh! if I could write like others, I know I would love to write all the time. Something like a voice spoke to me. "You should not covet the gift of others, but should make usury of the one meted out to you." This dear brother made me more willing to make an effort when a subject bears on my mind. I have rebelled from time to time until I have felt that my heart would burst if I did not tell some one my feelings. But seeing and feeling my own weakness and imperfections so vivid and hoping some one else who was more able to treat the subject than myself might write.

Though I have learned that no one else can perform my duty, though they do greater justice to the subject than I. They are merely using their own gift, not mine. But, however, whether the impression of my mind is of the Lord I can

not tell, but I trust in Him to guide my mind, for if He does not I know I shall make an utter failure. I have made several efforts prior to this, to write on this subject, but cast it aside and said within myself, if I would do my duty as I should, I wouldn't have any time or cause for rebuking my brethren. However, the impression does not depart. The question often arises in my mind, what is my duty? What is church duty collectively and individually? Surely every member of God's kingdom has a duty. God has a purpose in laying every stone in building this great temple or kingdom. He fits every one in its proper place and at His own good time. In every one He places a gift. To some one, and to some two, and to some even five. Now, is it not the duty of every one from the smallest to the greatest to make usury of their gift, that the gift may increase?

Some one may say, How am I to do this, seeing that I have but one talent? I am poor and weak in the spirit, and am poor in this world's goods. I would say to you dear ones, so long as we look at it that way, we are burying our talent and therefore making ourselves weaker stones.

If we should be numbered with God's children, He has a use for us in His kingdom, and our reward is as great as those who have five talents. I feel to know that I am the very least, if one at all. But we must not wither away and die because of this scorching heat. If God has seen fit to pluck us out of a barren wilderness and planted us in His kingdom.

We should read His holy word, and learn what our duty is and pray without ceasing, that He may

guide and direct us in our duty. We are commanded to search the scriptures for in them ye think ye have eternal life. Eternal life is not gained by reading scriptures, but the way of life is taught in them and aided by their teachings we may grow in the knowledge of the truth. I feel that it is the duty of the church to watch over one another for good, not for evil. I see so much coldness in Zion at this present time that I feel distressed and mourn on account of it. What is the cause? Have we, as church members failed in our duty. Many of the dear children of God have been bewildered and tossed about by different winds of doctrine. Though thanks be to God, and let His name ever be praised, there are still a few landmarks who, though meek as lambs, yet bold as lions, that are holding up the blood-stained banner and are trying to wave the banner of peace among the inhabitants of Zion. There will still be some to bear the staff as long as time shall last, for God has promised not to leave Himself without a witness.

I would greatly appreciate a word from any that have a mind to write me.

Oh, may the dear Lord, who called us by His grace, keep us humble, obedient, ever abounding in the work whereunto He has called us, is my humble prayer.

In hope,

Mrs. Elgie Lee Williams,
Route No. 1, Garner, N. C.

JESUS THE WAY, THE TRUTH AND THE LIGHT.

Jesus gave his theory of life to the small group of plain people who his Father gave him. They were

the ones that could listen, and gave much time to explaining to them what this meant in practical life. We avoided all theological and philosophical discussion and adapted his teaching to the capacities of those who would learn. His speech were expressions of the life that they understood, and his language was simple and direct. He made it plain to the small group of his followers that they were to go out and preach his gospel. They were to preach the new kingdom and lead men to become citizens of this new kingdom. No doubt they thought it was a great undertaking, a great responsibility laid on the shoulders of this small group of unlettered men. How shall we proceed was doubtless the question in every heart, on what shall we rely for success? Jesus did not leave them in the dark on this point. He made it clear to them that his kingdom was not to be established by force. This kingdom was to be different from all the kingdoms that had gone before. There is nothing in the teaching of Jesus to indicate that he would approve of compulsion in any form, only his loving kindness to draw men to him. He gave no recognition at all to compulsion as an efficient force in drawing men to spiritual ideals. In his dealing with individuals he always showed the greatest respect for the individual's personality and freedom to go his own way and he never exercises any sort of compulsion to draw men to him only with his love, and as he saw others deserting him he turned to them as if to make it easier for them to go also if they so desired and said, "Will you go also," this was a hard lesson for them to learn. It has been

a hard lesson for Christians to learn and practice in all ages.

It has been hard for the different churches to accept this philosophy. From time to time the churches have tried to advance the cause of christianity through compulsion, sometimes by physical force. All of these have failed and every case the church has lost ground through the use of such weapons, notwithstanding the plain teachings of Jesus and the failure that has followed every experiment with force and compulsion as spiritual weapons, there are still people who persist in these attempts to drive people into the kingdom of God. The temptation to resort to compulsion as a mean of advancing the kingdom is due to several causes. Perhaps it indicates a lack of faith in the power of spiritual conviction. It must come from a failure to appreciate the truth that every real change in a man's life must come from within and must be the result of God's choice, to wit: "You have not chosen me, but I have chosen you." The lack of faith in the power of spiritual forces on the part of the people who followed Jesus when he was in the world led Jesus to rebuke them. Again the average man wants to see quick results from his efforts. He wants to see men change before his eyes. He has not the patience to wait on the slow process of spiritual evolution in the soul. He is not spiritual enough himself to appreciate the qualities of spiritual growth.

Then, the average person seems to have instinctive mania to compel people to go his way. He prizes freedom for himself but he does not believe in it for others. He believes he knows that which is best for the

other man and he is doing him a favor in making him do as he should. But this is not the teaching of Jesus.

Submitted with love,
Mrs. Nettie Ellis,

132 Pollock St.
New Bern, N. C.

CHARGE GOOD AND TIMELY.

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

Dear Brother Gilbert:

I have just read with great interest your fatherly charge to the young preacher which is so good, sound and timely. All are so subject to mistakes. We are poor, imperfect beings and so much need the mercy of God continually and also the tender nursing of our good brethren. I talked to some able young preachers last fall and told them that I so much appreciated the gift in them, but not to be puffed up or think of themselves more highly than they ought to think.

A preacher once said there are three phases in a preacher's life, 1st, they idolize him; 2nd they criticize him; third, they scandalize him. I guess this is about true.

We so much need our preachers. In some sections they are very scarce, but somehow I want to believe that God will not leave himself without true faithful witnesses. Surely the old church will remain on earth. They may decrease like the moon until almost gone out, but will revive and shine brilliantly again. Her light, like that of the moon, is not an original light, but a borrowed light. Her light is in the Lord. David said, "The Lord is my light and my salvation." It is good to feel the truthfulness of this.

We are having good meetings. Our people are dwelling together in unity. We are to ordain three worthy men of God to the office of deacon next Sunday at my home church. I feel more hopeful for better days among our dear people most generally. I see more peace and fellowship abounding than for nearly forty years, in sections at least. I love peace. I appreciate it, but I fear that some of our good brethren in the west are a little over zealous and seem to want us to compromise with the progressives. There is no repentance among them in Georgia. They still have their organs, Sunday Schools, Ladies' Aid Societies, secret orders, etc. I do not know of any here that want any such compromise.

About eighteen associations in Georgia are now in loving harmony, satisfied with the goodness of the Lord's house.

The financial depression has been fearful here, but sometimes I can believe there will be meal in the barrel and that the righteous will not be forsaken, nor His seed begging for bread. I spent much time of late in humble prayer to God for deliverance. No matter how dark the night, the sun is shining somewhere. We shall see it again.

We have had colds. I have suffered from heart failure. I trust you and yours are well.

With kindest regards,

Yours in love,

Lee Hanks.

1800 N. Decatur Rd.
Atlanta, Ga.

GOD RULES IN RIGHTEOUSNESS.

Dearly beloved of the Lord of glory:

It is by the imputed righteousness of Christ Jesus, the Lord, that we

have been blessed to be partakers of the goodness and mercy of our God, the Lord of the whole earth who rules and reigns in righteousness to the pulling down of the strongholds of satan and to the upbuilding of His dear little ones in the faith of our Lord and Saviour, Jesus Christ, who doeth all things well for those who love Him, who are called according to His own purpose and grace given us in Christ Jesus before the world was and are being made manifest to his dear little ones as fast as time rolls on and will continue until the last one of His little ones are brought into the fold where there shall be one shepherd and one fold, all to the glory of God and to the everlasting comfort and consolation of His dear people who are in Christ Jesus, the Lord.

Yours with an humble hope of everlasting life,

J. R. JONES,

Rockford, N. C., R. 1.

SUBSCRIBER TO FIVE PRIMITIVE BAPTIST PAPERS.

P. D. Gold Publishing Co.

Dear Mr. Gold:

I am a subscriber to 5 Primitive Baptist papers, including Zion's Landmark. It is in line with my other papers and in line with the teaching of Respass, Gold, Mitchell and too many others to mention, who in my childhood days as a Baptist I was permitted to know and hear teach in the name of Jesus.

Of all the sinful mortals ever born on earth, I feel the most wonderfully blessed. My mother was baptized three months before I was born. She prayed earnestly to Almighty God for her unborn child. My father was a deacon and loved

his Jesus. I am 78 years old, have lived with the Baptists 58 years, but I am not a Baptist on account of my association with them. By the grace of God I am what I am.

As brother Ambrose says he does not believe what the preacher did who said, "That all were saved before Adam was formed of the dust." I believe they were saved before the dust was even made. In the mind of God they were saved before the dust was formed. God is omnipotent, omnipresent. He saw the end with the beginning. He is not the author of sin, neither can he commit sin.

I liked Joshua T. Rowe's letter until he gets near the bottom of the first page. He says, "That man being a creature of dust, lustful and weak." My understanding is contrary to his. Man being created or being a creature made of dust did not make him lustful or weak. He was good and very good. He was not lustful until he violated God's holy and righteous law. He violated God's law knowingly and became a sinner and lust was the result of sin. There were no children born until after his violation, and Eve associated with Adam naked before they sinned.

Jesus said, "My peace I give unto thee." Now, if we spend our lives in fear and trembling that we will be forever banished from the presence of God, where is our peace?

Jesus says, "You must be born again." I know I was conceived in my mother's womb, afterwards I was born naturally. I have no remembrance or knowledge of these things but spiritually I do remember the day I was conceived, begotten, and of all days of my life,

the day I was born spiritually, do I remember. My burden of condemnation was taken away. A new song was put in my mouth, even praises to God and to the Lamb. Until I was born I saw no light, but when I was born I saw light. I saw how poor, vile wretched sinners could be saved. Jesus, Jesus, He died in our stead and just as sure as He died, that sure we will live with him in Heaven. Do I live today because I was born 58 years ago? No. I live on the gospel testimony of the Lord Jesus, his disciples, and his teachers of today.

On one occasion I heard M. F. Gilbert and E. J. Devane preach and positively I ate so much I did not think I would ever want another morsel the remainder of my life.

W. F. BRITT,

Arcadia, Fla.

READING IT SINCE FATHER WAS EDITOR.

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

Enclosed you will find check for two dollars (\$2.00) to pay for the Landmark from Jan. 1931 to Jan. 1932. I've been reading it ever since your father became editor of the Landmark.

I remember seeing your father baptized when he came to the Primitives. He and Sister Peters and her mother were baptized at the same time.

He preached in Kehukee Church the same day. I don't remember the date but was in the early seventies.

My husband, W. R. House, took the Landmark for thirty years or more.

Th good Lord saw fit to call him home the 13th of last February.

We took the Landmark so long I would like to continue the paper as I like so much to read it, if it continues in love and peace and the true doctrine as I see it. Salvation by grace and grace alone.

Wishing the Lord may bless you and yours,

Mrs. Lydia A. House,

The address was W. R. House,
Box 360, Scotland Neck, N. C.

And now the new address is,

Mrs. Lydia A. House,
502 South Main St.,
Scotland Neck, N. C.

PAYING FOR LANDMARK 50 YEARS.

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

Dear Friend:

You will find inclosed one dollar to pay on my subscription to the Landmark. You can give me credit for that as far as it will go and if I don't send more then you can stop the paper. I hate to do this. I would love to send the whole amount but I am not able to work as I am now in my 73rd year.

I have been reading the Landmark ever since I could read and have been taking and paying for it about 50 years, but I am not now able to do as I have done. I have no one to call on now. I should have paid you October 1st but was not able.

Your friend,
Mrs. R. E. Adams.

Selma, N. C.

NEED HELP TO REPAIR CHURCH.

To the Zion's Landmark:

The Primitive Baptist church at Norfolk, Va., resolved at its December quarterly meeting to ask the

more fortunate churches and friends for help to repair our church house, which is in great need. Being few in number and not financially able to make the repairs which will require three or four hundred dollars, every one that has the means and spirit will please send to the clerk and we will be very grateful.

May the Lord be very gracious to you all.

Mrs. Bertha Jordan (Clerk)
221 W. 29 St., Norfolk, Va.
Mrs. A. P. Lindsey Asst. Clerk,
1410 W. 48 St., Norfolk, Va.

REGRET THE OMISSION.

Dear Mr. Gold:

I have just received the Jan. 15 number of the Landmark and notice my article of a trip among certain churches of Eastern, N. C., and find that on page 71 in the first column, between the name, "J. W. Daniels" and the closing word "Sunday," of that sentence, a large portion of my letter, giving an account of other meetings, including the church at Hunting Quarters, with some remarks concerning its pastor and the late Elder L. H. Hardy, have all been omitted, which makes my letter appear very erroneous to those who know the facts. For fear some might think I had purposely mis-stated things, I desire this notice to appear in the Landmark that all may understand.

I am as ever yours,
J. P. TINGLE,
Raleigh, N. C.

We regret the omission which evidently was made by the printer in making up the forms. None of the copy was stricken out by any one connected with the office.

J. D. GOLD.

Zion's Landmark

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

Editor

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

Associate Editors

Elder M. L. Gilbert—Dade City,
Fla.

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

Elder J. T. Rowe, 704 Deepdene
Road, Baltimore, Md.

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WILSON, N. C.,

FEB. 1, 1931

THE LAW OF THE LORD IS PERFECT.

As we contrast the laws of man, with our limited conception of the perfect law of the Lord, we say of a truth, Thy ways, oh Lord are equal, just, holy, true and righteous, but as for man, his ways are unequal and fail in all respects to measure up with the standard of truth, and holiness of the Lord.

The laws of men, may restrain, and punish; but they do not change the heart or renew the will.

The law of God, which came by Moses, condemns the guilty, and justly so; but the Law of the Lord which came by Jesus Christ, truly sets the guilty free and keeps him unto the final day. Though a pardoned sinner may feel to be justly cast down, he is never destroyed.

The law of the Lord is just in all of its findings, judgments, and

ministrations. David said the "Judgments of the Lord are true and righteous, altogether."

Man, and man made laws, and Courts often fall short of finding true facts or in meeting out Justice. Sometimes men suffer wrongfully and at other times the guilty are not brought to judgment and therefore escape their just punishment.

The Judgments of God are to the line, not short of justice nor do they overstep the line of right and true justice. All having sinned and having fallen under the curse of the broken law of God, are justly condemned and none can escape the search warrant that will bring them to the Judgment Bar of God. When they are brought before God, in their feelings they all confess that they are guilty and justly condemned.

We read. "That God loves the broken and contrite spirit and He turneth not the needy empty handed away."

The Judgments of God are not only to the line and just; but His righteousness, is to the plummet, or in other words, the righteous sacrifice for sin, made by the sacrifice of the sinless blood of Jesus meets every demand of the law of God.

The law of God, serves as a Schoolmaster, to bring us to Christ, but not into Christ. Just where the law of Moses ceases to lead, the law of Christ leads through Jordan into the land of promise.

We should be charitable one toward another, seeing that all are imperfect and that God has been merciful unto us. If we obtain mercy, should we not be charitable toward all.

In hope,

O. J. DENNY,

COMPROMISES.

Of late there have been a number of entreaties by Banner-Herald adherents, a paper published by the Progressive Baptists, and here and there, some Primitive Baptists are crying for a peace meeting, to be staged for a get-together of the churches of the Primitive Baptists with the Progressive Baptists.

Such a meeting can never make peace, for no compromises can be effected, and they who advocate such means have more zeal for numbers than they have for unity and strength. These tell us we are all agreed upon the essentials, the fundamental principles of the doctrine; and as the church is a sovereign, we should agree to allow each church to manage her own affairs and internal matters. But no church that continually departs from the order of the Apostolic church, either in doctrine or practice, can maintain her identity as the church of God. How inconsistent with true faith would it be to bring into the house of God worldly aids, societies and institutions of men.

About the year 1792 some unscriptural things began to be introduced into the Apostolic church, and for a number of years new things crept into her ranks, and the innovators gradually grew in number. But in 1832 the loyal members declared non-fellowship for all the new things, which had been brought into the church and expunged from her ranks all that would not give them up. At that time that element of the Baptist that was cut off, that is now known as new-school or Missionary Baptist, were in manner sound in doctrine. But after long conformity to

the institutions of the world and the doctrines and commandments of men becoming so full of Arminian doctrines as to lose all identity of the church. It is evident that if the church had compromised instead of withdrawing from them at that time she could have no more proved her identity with Apostolic church than could the popular denominations of this day.

While the Progressive Baptists have not functioned as long, since they were expelled from the church as the new-school Baptists, and to their credit, it can be said that many of them are sounder in doctrine than some Primitive Baptists; but they are nearly abreast with other religious orders when it comes to aids, societies and worldly institutions; as in their protracted meetings, the evangelist has his choral singing, the organ of Cathedral is heard, introduced into the Christian service by the Pope of Rome in 666; the humdrum of voices of the children recite their lessons in the Sunday school, before preaching service, introduced not by Christ or an apostle but by Robert Rakis in 1792; then follows their aid societies, etc. The regular Primitive Baptists of the south are not dissatisfied with the Old Landmarks, and are glad to hear a, "Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, (the Progressives now say) we will not walk therein."

While this new order of Baptists had its birth in Georgia many years ago, it has not grown and spread abroad like many worldly institutions, because it is too sound in doctrine to be pleasing to the world.

Having so many good people among them it is the more strange that the Lord should let them remain so long as a cake unturned.

Elder C. H. Cayce, editor of the Primitive Baptist, says, "The matter of adjustment of the differences between the Old Liners and the Progressives is something that more directly concerns the brethren where they are troubled with it than the brethren in other sections." As no repentance has been manifested by the Progressives for their innovations, and departures from Church order, surely the editor would not be willing for the churches of the south to accept them, "warp and woof," when they have gone much further off than when the churches first rejected them.

Elder Lee Hanks, says, I love peace, I appreciate it but I fear some of our good brethren in the west are a little over zealous and seem to want us to compromise with the Progressives, their organs, Sunday Schools, woman's aid societies, secret orders, etc. I do not know of any here that want any such compromise. About eighteen associations in Georgia are now in loving harmony; satisfied with the goodness of the Lord's house." What Eld. Hanks says of Georgia Baptists will voice the regular Primitive Baptists elsewhere. If those "peace lovers," want to "compromise" by a union with the progressives I am sure our people will let them alone, as they have the "Progressive Baptists."

M. L. GILBERT.

**THOUGHTS ON PORTIONS OF
THE 5TH CHAPTER 1ST.
PETER, 1ST VERSE.**

"The elders which are among

you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed."

"I understand that Peter is addressing his brethren in the ministry and he is talking to them out of his own experience as he is also an elder, and a witness of the sufferings of Christ. Peter was an eye witness of the actual sufferings of Christ, not only on the cross, but in all of his life, for he was a man of sorrows and acquainted with grief. His word was disputed. He was accused of blasphemy. His name was cast out as evil. His enemies said that the good He was doing was prompted by an evil spirit. That he cast out devils by the Prince of the Devils, and who could be a witness to all this suffering by one whom he knew to be a good man and not be in sympathy with him. The Father of Jesus had revealed to Peter that he was the Son of God, and then he saw him suffer on the cross, the bodily pain it caused, and he heard him cry, "My God, my God, why hast thou forsaken me," and he understood that all this suffering was to redeem and save sinners from their sins. Is there not great reason why Peter should love and desire to honor him who willingly took on himself such suffering and shame, rather than that those he loved should suffer the punishment justly due their sin? So those who by faith are given to see Jesus and his sufferings for their sins love him and desire to serve him. The first thing Saul of Tarsus asked after Jesus was revealed to him, was "Lord what wilt thou have me to do?" Peter, Paul, and those of today who have had Jesus revealed to them not only wit-

ness his sufferings, but they also partake of the glory that shall be revealed. The apostles were blessed to see and hear the risen Jesus and also to see him go into heaven, and the same Lord now graciously assures his loved ones as no other power can assure them that he is theirs, and they are his. Jesus while in the flesh ate natural food, and angels ministered unto him. And he said, "I have meat to eat that ye know not of." Now he satisfieth the desire of every living thing, his children are living creatures. "If any man be in Christ he is a new creature." And there is no food of a worldly nature that will satisfy this new creature and so he has given them the true bread from heaven, which is himself, and it pleases God by the foolishness of preaching to save them that believe.

And hence Peter's admonition to the elders to feed the flock of God among them, but no man taketh this honor unto himself, neither can they confer it upon another. It is only those who are called of God, as was Aaron. Therefore brethren and churches should be very careful whom they license and ordain to the ministry. Those whom God has called will be an honor and a comfort to the church, but those called by men will be a failure and a disgrace to the blessed cause that we all love so much. The exhortation is feed the flock of God. No one can do this unless he has the food, and no one but God can give it to him. He is to feed, and take the oversight of the flock where he is, and not by constraint but willingly. No one having submitted to ordination has the right to refuse to serve the brethren in whatever way they call upon him and not for

filthy lucre but of a ready mind. The God that called him to feed his flock will put it in the hearts of those called to eat the gospel food to minister to him of their carnal things, and there will be mutual love and care for each other, and God will be praised. These elders are not to be lords over the church but ensamples to her, that is his manner of life is to be such as is worthy of imitation by those he lives among. It is not meet that they should serve tables, the government of the church is in the church, and the distribution of the finances of the church should be by her deacons, and the preacher or pastor should give himself to the ministry of the word.

Now to the church. 5th verse. "Likewise ye younger submit yourselves to the elder, the elder here means the older. It was the custom in Israel when important matters were to be decided to call the elders, that is the older ones who had experience in the affairs of the nation. How nice it is to see the younger in the church disposed to leave matters to the judgment of the older ones, but this is no reason why the older should not hear and fully weigh the thoughts of the younger. Yea, all of you be subjected one to another, and be clothed with humility. Clothing is put on the outside. Therefore let us so deport ourselves as to show the church that we do willingly submit to her judgment. When we come together to attend the business of the Lord's house, let each one old and young freely and fully in a brotherly manner give their views of the subject before us, then put it to a vote and let the majority rule, and let each of the rest of us submit as

cheerfully and brotherly as if it had gone our way. Of course this does not apply when and where the principles of the doctrine of Christ are at stake. In such cases those who hold the doctrine of the Bible are the church, be they majority or minority. Since serving churches I have advised them always in ordinary affairs of the church to submit to the majority. It is understood, among all Primitive Baptist churches so far as I know that in receiving members to fellowship, choosing a deacon or pastor, also in ordaining a brother to the ministry it should be only by the consent of all the members. Also I feel and have advised that when a church proposes to take up some new practice, change or drop some old practice it should be by unanimous vote. For instance, I was serving a church whose custom had been to commune once a month, and it was proposed to change to once in three months. All voted for the change except one sister. She wanted to continue the old custom. I advised that we not make the change. The church agreed, and we are all glad. After a time the sister was willing to make the change and so it was made and all was well. As each could see that all were clothed with humility and were not seeking their own but the peace and happiness of others. Do we love one another? Jesus said by this shall all men know that ye are my disciples if we have love one to another. Love is of God, and he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen. God resisteth the proud. Am I not proud when I will not submit to my brethren? But must have my own way even to the disturbing

of the peace of the church. We are told to avoid them that cause divisions. So God resists them, but he giveth grace to the humble. They have charity toward their brethren and though they may feel that they have made a mistake, they believe them honest lovers of the Lord. Dear brethren these are perilous times. Let us love one another and labor together for the peace of our beloved Zion. Provoke one another to love and to good works, and I know of no way to do this, so well as for each of us to be found walking in love and good works, contending earnestly, honestly, lovingly and uncomplainingly for the faith which was once delivered to the saints. God will be praised and his church and his people benefited.

Your brother in hope,
JOSHUA T. ROWE.

JAMES A. MANESS.

James A. Maness was born Feb. 5, 1858, and died April 14, 1929 making his stay here on earth 71 years, 2 months, and 9 days.

He was married to Nancy L. Leach, on the 24th day of January, 1883, and to this union were born, 8 boys and 5 girls, all of whom are living except one boy.

He united with the Primitive Baptist Church at Sugg's Creek on September 11, 1908. The church being 12 miles away, he, and 16 other members of Sugg's Creek Church got letters of dismission and on Oct. 3, 1914, organized the Church at Cotton's Creek, the presbytery being composed of Elders Samuel McMillan, C. A. Davis and deacons A. P. Leach, N. Tucker and others, and on the same day, J. A. Maness was ordained deacon of Cotton Creek Church. He was not a man of many words, but he always stood for the doctrine of salvation by grace, and for predestination and election as set forth by the Apostles and Prophets, and defended by such able elders as P. D. Gold, James D. Draughn, Samuel McMillan and others.

Brother Maness was a kind and affectionate husband, a firm, but loving father, and always commanded the respect of his children as well as his neighbors and all who knew him, in fact he lived his relig-

ion and we feel he died in the full knowledge of the triumph of "Redeeming Grace."

Written by request, Jan. 3, 1931.

L. A. Wright, Star, N. C.

Biscoe, N. C.

MRS. MINNIE E. LYON.

Mrs. Minnie E. Lyon, daughter of J. B. Green and wife A. P. Green of Granville County, North Carolina was born March, 1856 and died Dec. 24, 1930.

She was married to Mr. A. A. Lyon in 1888 and helped him to raise the three children of her sister Mary, his first wife. In all the duties of life as wife, mother, relative, friend and neighbor she was true and faithful.

In the years 1875 and 1876 she was a student at Wilson Collegiate Institute under the charge of Elder Sylvester Hassell and Mr. J. B. Brewer. While there she frequently attended the Primitive Baptist Church and often visited in the home of Elder P. D. Gold.

She loved the Primitive Baptists and believed the doctrine they preached, although she never united with the church.

She was a subscriber to Zion's Landmark for many years.

The funeral services were conducted by Elder J. A. Herndon in her home, after which her body was laid to rest in the cemetery at Dutchville.

Bettie Green, Sister.

W. M. PULLEY.

The subject of this notice, W. M. Pulley, was born June, 15, 1858 and died Dec. 29, 1930, making his stay on earth 72 years, 6 months and 7 days. He was married to Sally Ann Mitchell, April 12, 1880, and to this union were born 9 children, the oldest William Sidney, who married Penina Pettiford; Luerinda who married Granville Drewry; William, Mary Ednor who married John Rudd; James Gordon who married Dosha; Benjamin Chufey, who married Margaret Johnson; Luther Williams who married Molly Wiggins; Sally, Eva and Michael, are unmarried; Urchey M. Pulley who married Eula Johnson; Ella Pompey Pulley unmarried. His wife and his wife's sister Ella Mitchell, together with 27 grandchildren are left to mourn their loss, but they have a bright hope that their loss is his eternal gain. They mourn, but not as those without hope.

He united with the Church at Spring Hope about 35 years ago and was baptized by the writer and died in the faith of God's elect and in peace and love with all the members of that and all other churches.

Brother Pulley was a noble man in business. He was broadminded and paid all his just and honest debts.

He raised a noble family of children.

Truly he was a good husband and father, and a good neighbor and we may say the Lord blest the work of his hands. His children obeyed him as long as he lived, so he provided a nice little inheritance for them all after his decease. His children were reared in such a way they commanded the respect of all good law abiding citizens of their community. Oh! could we have retained this brother with us. We shall miss him, but the Lord called his spirit home in heaven. We trust after a prolonged duration of illness his physician, Dr. H. Brantley and family and friends did everything for him that loving hands could do.

So sleep on dear brother and take your sweet rest, we loved you, but God loved you best, and took your soul to rest.

His body was laid to rest in the new cemetery near the home of his son, L. W. Pulley.

The funeral services were conducted in a simple but impressive way by the writer.

Elder George Robbins,
Durham, N. C.

S. B. MIZZELL.

I will try to write a short notice about the death of my husband as he was so very precious to me. I feel like I am almost alone and without a friend. He was born November 24, 1869, and died August 25, 1930, making him nearly 61 years old. He was a great sufferer but bore his sufferings with much patience and never complained but very little. He said he wanted to do all his suffering here. I believe he did. He prayed and rejoiced in his Saviour. He said only a few hours before he died that his Saviour would soon be with him. He died suddenly,—only one struggle and he was gone. Oh, I felt like I could never bear to part with him. God has made me able to bear it. He has promised to put no more on us than we can bear.

How I do miss him. He was so good and kind, was a good neighbor, was honest, a smart industrious man and believed in treating his fellowman right. He believed in paying his honest debts and had a hope in Jesus for a long time. He never joined the church because he thought he wasn't good enough. I have no doubt but that he is at rest and I only hope that I will meet him with my Saviour.

He left his wife, one daughter and lots of friends to mourn their loss but we mourn not as those without hope for we believe that he is asleep in Jesus.

Asleep in Jesus, blessed sleep,
From which we never wake to weep.

May God bless us all and save us in Christ Jesus is my prayer.

Mrs. S. B. Mizell.

MRS. CUSSY HAYES

By request I will try to write in memory of our dear sister Mrs. Cussy Hayes. She was born September the twentieth eighteen-fifty-six, and was married to Junius Hayes, brother of the writer, September the thirteenth, eighteen-eight-seven. To this union are one son Lloyd Hayes of Lucama and two daughters, Mrs. Viola Bass and Mrs. Mamie Matthews, also of Lucama.

Cussy joined the church at Lower Black Creek on September the thirteenth nineteen and eight. Was baptized by Elder George Boswell. She lived a faithful member until the last which came September fifth nineteen thirty. Cussy was a great sufferer, never well, but always filling her seat at church, and seemed to enjoy it so much. Her funeral was conducted at Lower Black Creek by Elder S. B. Denny, and I don't think I ever heard more appropriate words used on such an occasion. He spoke so comforting to the bereaved ones. Cussy lived the lonely life of a widow for more than fourteen years, but stayed at home with her dutiful children, and made an honest living. She lived to see both her daughters to belong to the same church that she loved and cherished. 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. But we believe our loss is her eternal gain.

Precious mother you have left us,
Left us, yes, forevermore,
But we hope to meet you
On that bright and happy shore.

Dearest mother you have left us,
In this world to mourn, and sigh;
But beyond this world of sorrow,
We hope to meet you in that sweet by
and by.

Mother your face is hidden,
And your voice is still;
A place is vacant in our home,
Which never can be filled.

I feel my inability to do her justice, but
have done the best I could.

Written by one who loved her for
Christ's sake.

Mrs. S. P. Strickland.

**RESOLUTIONS OF RESPECT
BROTHER R. D. MALONE**

Whereas it pleased God on December 8th, 1939, to remove from our church another of our oldest members, Brother R. D. Malone, age (85) eighty-five years having been a member of the church at Wheelers for space of (49) forty years, and always filling his seat if not providentially hindered. The church is made sad over

the loss of so many of our older members, hoping that God who is rich in mercy will guide the younger members and keep us in the old paths and will not let us depart from the old Landmarks which have been set by our forefathers.

Therefore be it resolved,

First. That the church at Wheelers bow in humble submission to the will of our heavenly Father. Though we will miss his presence, we feel our loss is his eternal gain, and he is resting from his labors, his memories will ever live with us.

Resolved, Second. That the church at Wheelers extend to Sister Malone and family their heart felt sympathy in their bereavement, hoping that the God of all grace will comfort them.

Resolve Third. That a copy of these resolutions be sent to sister Malone, and a copy be placed on our church records, and a copy be sent to Zion's Landmark for publication.

Done by order of Church in conference, January 10th, 1931.

Elder B. F. McKenny, Mod.
F. L. Moore, Clerk.

**RESOLUTIONS OF RESPECT
ELDER J. J. HALL**

Whereas on July the 24th, 1930, it pleased God to remove from this earth of troubles and sorrow our dearly beloved Pastor Elder J. J. Hall, who went in and out before us as pastor for (25) twenty-five years, preaching the doctrine of salvation by grace and grace alone for time and eternity after expressing that he had no confidence in any other, and often speaking of that rest that awaits the people of God.

And we feel that he is now in full realization of that rest, and that the church at Wheelers will miss his wise councils and that he was a pastor in deed and in truth always looking after the peace of the church preaching peace and doctrine that did not divide the flock.

Therefore be it resolved,

First. That the church at Wheelers bow in humble submission to the God of all grace, though we miss his presence and the church is grieved much at his passing. But we feel that he is resting from all his troubles and our loss is his eternal gain. We hope that God who guided him the many years that he served us will continue to guide our pastor to preach peace and our church may continue in same.

Resolved, Second. That the church at Wheelers extend to the bereaved family their heart felt sympathy that their loss is irreparable, hoping that the God of all grace will comfort them and cause them to try to pattern after his Godly walk.

Resolved, Third. That a copy of these resolutions be sent to the bereaved family, a copy be placed on our church records,

and a copy be sent to Zion's Landmark for publication.

Done by order of Church in conference, January 10th, 1931.

Elder B. F. McKenny, Mod.
F. L. Moore, Clerk.

MRS. ALICE ANN KENLEY

Mrs. Alice Ann Kenley, wife of Mr. F. M. Kenley, a farmer near East Radford, Virginia, died on November 26th., 1930, at the age of 67 years.

She was a daughter of James Alfred and Usaby Surratt of Little Vine Section in Carroll County, Virginia, and was born on October 15, 1863.

She was married to Mr. Kenley November 11, 1879. She joined the Primitive Baptist Church at Indian Creek in Floyd County in 1910 and was a consistent Christian all of her life even through all her sickness from a bad case of inflammatory rheumatism from which she suffered for thirty seven years and was confined to her room all the time during the last two years of her life, yet her faith in the Lord did not fail.

She leaves a family to mourn her loss as follows: Husband, Francis Marion Kenley, four sons, P. L. of Christiansburg, John and Oakley of East Radford and Everett of Lynchburg, and two daughters, Mrs. Nora Semones and Miss Belle Kenley of East Radford, eleven grand children and one great grandchild.

She was buried in Christiansburg Cemetery after the funeral, which was conducted at the home of the deceased by Elder John Sumner, at her request.

The six pall bearers were here grand sons, Evans, Lee, Garnett and Kermit Kenley and Thornton and Neeve Semones.

Flower girls were her grand daughters, Mrs. H. C. Haden, Gladys Kenley and Mark Semones.

The family loses a true, faithful and loving wife and mother, the church a consistent member and the community an upright and a true and faithful friend.

May her example of womanly culture and upright living be a pattern for those who follow after her.

RESOLUTIONS OF RESPECT

Whereas God in His wisdom saw fit to visit our little flock since our last meeting and removed our dearly beloved brother, B. X. Linville by death, he united with the church here Saturday before the second Sunday in May, 1929, and lived a most devoted brother until death.

Therefore be it resolved, first, that we bow in humble submission to this dispensation of Divine Providence feeling that our loss is His eternal gain. Second, that we extend to his wife and children in this sad bereavement, our heartfelt sympathy and we point them to the Saviour he wor-

shipped and loved for comfort. Third, that a copy of these resolutions be sent to his family and a copy be spread upon our church book and a copy be sent to Zion's Landmark for publication.

We know the family has lost a good husband and father, the church has lost a loving brother, and we shall miss his counsel.

Done by order of Saints Delight Primitive Baptist Church in conference Saturday, December 15, 1930.

Eld. J. A. Flagg, Mod.
H. Z. Willard, Clerk.

RESOLUTIONS OF RESPECT BROTHER JOE P. LONG

Resolution of respect of our dearly beloved Brother, Joe P. Long, who departed this life January 18th, 1930, in his passing the Church at Wheelers lost one of its elders members who always filled his seat if not providentially hindered.

He was a man that was blessed with a spiritual mind for you seldom saw him that he didn't mention some passage of scripture, and loved to talk on them.

Resolved, First.

That the Church at Wheelers has lost a faithful member and one of its oldest. We feel to bow in humble submission to the God of all grace who doeth all things well. Though we are grieved at his passing, not as we would for those that are without hope, for he was blessed to live to a ripe old age and we feel that our loss is his eternal gain.

Resolved, Second.

That the church at Wheelers extend to the bereaved family their heart felt sympathy, hoping that God who is rich in mercy will comfort them.

Resolved, Third.

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

Done by order of Church in conference, January 10th, 1931.

Elder B. F. McKenny, Mod.
F. L. Moore, Clerk.

THREE DAY MEETING AT PILOT MOUNTAIN.

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

Dear Mr. Editor:

Please publish in Zion's Landmark our three days meeting, to be held with the church at Pilot Mountain, beginning Friday before fifth Sunday in March, 1931. A general invitation is extended to our sister churches and Associations to be with us.

Respectfully,

Elder Geo. Denny,
Pilot Mountain, N. C.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

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No. 7

WHEN HER FAITH GAVE OUT THE OIL STAYED.

"Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two sons as bondsmen.

And Elisha said unto her, what shall I do for thee? tell me what hast thou in the house? And she said, Thine handmaid hath not anything in the house, save a pot of oil.

Then he said, Go, borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow not a few.

And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shall pour out into all those vessels, and thou shalt set aside, that which is full.

So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out.

And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed.

Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest."

—2 Kings, 4:1-7.

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

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

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

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

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THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

Zion's Landmark

Devoted to the Cause of Jesus Christ

THE SINFULNESS OF SIN.

To The Household of Faith,
Beloved of the Lord, Greeting:

I would write of the exceeding sinfulness of sin: I feel to know more about this subject than any other, seeing that sin is mixed with all I do.

It seems to have a part in my every waking thought, my very soul is sick of it, it has become to me a cankerous sore, a leprous thing, a thing abhorred. As we see the pure rays of sunshine sometime filled with innumerable particles of germ-laden dust, so do I feel that when the blessed rays of the sunshine of the presence of my dear Saviour shine in my poor heart, there is so much sin there that its brilliance is beclouded thereby, and I cannot feel its warmth as I would.

But Paul says, "When the commandment came, sin revived and I died." Now with him I can say that "I die daily," for the "commandment which was ordained unto life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy—and the commandment is holy and just and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." Romans 7:9-13.

I feel so vile, so sinful, so beneath every one who claims a hope in the Saviour this morning, that I feel surely not one of you can have fellowship for me—that any one of God's dear children would have to lean very low and stretch their hand a great ways to touch my outstretched hand with their finger tips.

This sin, that is a part of my every-day life! what shall I say? Paul further says, "There is therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit," which only proves to me that I am continually walking after the flesh for I am condemned and made to mourn and beg for mercy. "Behold I'm vile." I believe I know right today how Peter felt when he went out and wept bitterly. For does not my daily life deny my Lord? Have not I this day shed bitter tears because of sin? I know that my Saviour is merciful—I believe I know something of the look in His eyes that caused Peter to weep, that look of unutterably tender compassion that pitied rather than condemned the poor, weak apostle who followed a long way off. And a long way off is the way I follow if indeed I follow at all. And how I long to follow in His footsteps, to go the way the Saviour went, to walk in Wisdom's ways, "whose ways are ways of pleasantness and all her paths are peace."

—Prov. 3:17.

But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. "O! wretched man that I am! who shall deliver me from the body of this death?" I know there is One "Who delivered us from so great a death, and doth deliver: in Whom we trust that He will yet deliver us."

O! may He turn His hand upon me who feels to become of the least of the little ones, and comfort me, and lead me beside the still waters, and restore my soul.

Again, behold I'm vile! But I know that His mercy endureth forever and in this is my hope and all my salvation. Is there, I wonder a little one somewhere who feels as I do? Then you have fellowship for the least in the Father's house.

Mary J. Thigpen,
Greensboro, N. C., R. 4.

SELF RIGHTEOUSNESS.

There is such a thing as one appearing over-righteous. When you find one of that type you will find a meddler in other people's affairs and things that do not concern him. For he feels his own self-righteousness of which no true Israelite ever has too much, and often feels that he has none. If he has it is all in and of God and not of and in self. It justifies him to set up his standards by which he feels that it is sufficient to govern others by and he goes about, giving orders, dictating, usurping, commanding thus and so, shall be and not be. Such meddlers are in the minority, among the sisters as well as among the brethren. They feel that they themselves are patterns, whereby

others shall follow—yes, feel to be examples for their own righteousness has placed them as superiors that others should follow, not knowing that their righteousness is as filthy rags, and if they could see and know themselves as they are known of God they would feel abashed and forever keep silent as far as telling others what they should do. But this righteousness has blinded them to their own true selves so that they are forever judging and looking on the other fellow, trying to keep him straight and feeling that they are doing God's service. I guess they are, for it is greed, popularity and notoriety that they are seeking by such meddling and they get it but only in their estimation, and in that they glory. They feel exalted that they are appearing to be smarter than others, that they are seeking to teach and instruct in the paths of duty and righteousness, not knowing that they are ignorant and unlearned as pertains to the righteousness of Christ, and are weak in the faith. That is why they are thus. If they were fully established in the faith they would be strong enough to attend to their own affairs which would be all they could do and more. They do not have time to meddle and confuse their minds with the affairs of others. That has been and is no concern of theirs, and why it should be, is a question I cannot solve. For it is nothing to them that is not theirs. It is just a smart act, at first appearing wise. Yes, they are full of wisdom. They know so much, are full and running over with knowledge. They must import some of it by instructing and teaching—but they only expose their folly, and

show what they truly are—meddlers, and that is a poor job, and one that should make those that are, hang their heads in shame and ask God to have mercy upon them and deliver them from such a curse, shame and disgrace, for it is nothing more and God will strip them of their own righteousness and clothe them in His own spotless righteousness, and that they may be in their right mind. So that they may be at the feet of Jesus and learn of Him.

When there you will esteem them all your superiors, all better than you are, and you will see that you will have enough to do to look well to your own house and keep it in decency and order. When you learn to do that you will be in your own calling, and not before.

Effie H. Carrawan.

A GOOD LETTER.

Elder D. M. Vail,

My dear brother in Christ:

I want to write you a few lines to let you know that I still love you and will not cease to love you so long as I remain in this world. Little did I think when I received your last precious letter that it would be so long before I would reply to it, and yet, if you could know the darkness and the sins that have beset me since I received your letter you would rather pity me than score me through your sweet fellowship.

I have said to myself many times in the past few years that I would lay my pen down forever and never write again, or make an effort to write—not even a line, to God's precious children, but alas! it is written: "The ways of man are not in himself, for it is not in man that walketh to direct his steps," and

you and I know that we can never direct our own thoughts. The Apostle writes, or has written: "Work out your own salvation with fear and trembling for it is God that worketh in you, both to will and to do of His own good pleasure," and again it is written: "It is not of him that serveth nor of him that willeth but of God that showeth mercy. He will have mercy on whom he will have mercy and whom He will He hardeneth."

Dear Brother Vail, I had not thought of calling attention to the above named scriptures when I sat down to write but thought that I would try and tell you that I hope I still continue to love you for the truth's sake. Still, while I am writing I feel so dark and downcast, so much so, that I fear that I have no hope at all and it seems to me like hope against hope. I attended the corresponding meeting in Virginia two days last week and I did not see a face that I saw 45 years ago last August. All the dear ministers and brethren and sisters that were there then have passed over to the better land, The Heavenly Land, where they have no sorrow and afflictions.

One of the dear old poets said:
 "O Land of Rest, for thee I sigh,
 When will the moment come?
 When shall I lay my armor by,
 And dwell with Christ at Home?"

And again he said in conclusion of his song:

"Weary of wandering, 'round and
 'round
 This vale of sin and gloom,
 I long to leave unhallowed ground
 And dwell with Christ at home."

My precious brother and sister Vail, this may be the last letter that I shall be enabled to write you, for

I feel that my days are far too short for letter writing, yet when I receive a sweet, brotherly letter from you I am made to weep that you can think so sweetly of me who feels to be the greatest sinner on God's green earth.

My wife and I are still living alone and we are both feeble and weak with tottering steps, not knowing one hour what a day may bring forth. I do hope when you receive this scribble it will find you and dear sister Vail in better health and a better frame of mind than I feel myself to be in.

Pray for me, dear brother, while at the throne of grace, and don't forget to remember that we still love you as a dear brother and sister and a true servant of the most high God.

Lovingly, your poor brother who feels to be a worm and no man.

John F. Oliver.

P. S.—I have been reading your letters published in Zion's Landmark and have enjoyed reading them very much. I subscribed to the Landmark a few days ago for six months. I like reading the Landmark for it gives us good news from a far country. May God bless the editors and publishers of this medium of correspondence.—J. F. O.

You may publish this letter of brother Oliver's any time you choose. We have been life long friends. His home has been my home for about 50 years. I love him and his dear wife.

D. M. Vail.

ST. JOHN 1:10.

"He was in the world, and the world was made by him, and the world knew him not." He came

unto his own, (nation) and his own received him not. He was in the world, and first appeared as a babe in Bethlehem, but he was unknown to some then, and we may trace Him from the "cradle to the grave" and see this same truth. "Who is it Lord," was the question put by one who was raised in the "lap of learning," and he said—God revealed His Son in Him. The shepherd's must be guided by a star which stood over him, "When they saw the star, they rejoiced with great and exceeding joy." "They are dead which sought the young child's life." These quotations show how different ones felt about him.

This change being absolutely of God, all boasting is done away, and God is the potter who shapes the vessel as he desired it to be. "He was in the world," but is not now, for he ascended far above the heavens, and now holds the glory he had with the Father before the world began.

And this leads us to say that every word of his prayer in John, 17th Chapter, was heard of the father and answered.

"They have known surely that I came out from thee." I pray for them: I pray not for the world, but for them thou hast given me out of the world. "He was in the world, and the world was made by Him, but the world knew Him not. Even His disciples took him for a stranger, and Mary thought he was a gardener. "He opened their understanding that they might understand the scripture," and none from then until now know him only in the same way. "It is the master," said Peter, after he had seen how Jesus broke down the middle wall of partition between Jews and Gen-

tiles, and made both one. "I pray that they may be one" and they are one. In Gal. 3rd chapter, and 26th verse, we find the following:

"For ye are all the children of God by faith in Christ Jesus." "One faith, one Lord, and one baptism." The world was made by him, and without him was not anything made that was made, and by him all things consist.

J. T. SATTERWHITE.

A LETTER FROM A SCHOOL GIRL.

Mr. John Gold,
Wilson, N. C.

Dear Friend and I hope brother:

In looking over some old letters there is one I am sending you and if you feel like this letter is worthy of space in Landmark I am sure that the writer would not object to it being published. I saw this little sister's experience in print and I wrote her and this was her reply. I was glad to receive such a good letter personally and I just think there are many more that would be glad to read such a good letter from just a school girl. I will leave it with you as to it's being put in print.

Very respectfully,

L. W. TEMPLE,

Lake View, S. C.

Mr. L. W. Temple,
Lake View, South Carolina,
Dear Brother:

I received your letter a long time ago, it is now, and I am honestly ashamed to write you now, but I would not let such a good, encouraging letter pass by. It did encourage me a great deal and I will just write without any explanation.

Soon after I received your letter my beloved grandmother died. Of

course I was so upset I hardly knew enough to prepare my lessons at school. She was not just "grandma" associated with cookies, etc., like most other grannies are. She was far from fantastical. She was 77 years old; a devout old-Baptist and worried a great deal on my behalf. She encouraged me every day I was with her. When I wrote the little article to the paper she was living and well. When she read it she wept and said she was satisfied about me and that she would like to go "home" knowing her last days were nearing their end. That was Saturday. Monday she dropped dead. No one but my own self knows my loss. It is hard even yet to give her away though often I see her very presence and feel her and hear her speak to me. The last words she spoke to me were, "Be patient"—I must!

I could not bear to write then for awhile and just about two weeks ago we journeyed back to the same cemetery and laid near-by my infant brother. With all the work bestowed upon me and being a senior in high school you see—maybe you can see and pardon me.

You said in your letter that you hoped I would write again to the paper. Perhaps I shall when I can feel that I'm not utterly desolate and am not entirely surrounded by trouble, because I know that without Him I am as a tiny beetle, without ability to swim, upon the rolling waters of the great, high seas; entirely upon the mercy of the waves and can without Him write nothing to the comfort of one little child of God. If you enjoyed the experience in any way, please do not give me one atom of praise. I am only

too glad that I can say and feel that the praise is all due my Saviour.

You said God had been wonderfully good to you but surely you can not feel the goodness as keenly as I. I had been so rebellious and mean and cold-hearted that his goodness can not even be told, written, or in any way expressed. Since I have come home to my friends and loved ones I have been happy—supremely happy when I could look beyond my trials and sorrows. I hope that when other trials come I can remember that I am suffering for His sake and that He has promised "never to leave me alone."

As you also stated, the longer I live with Old Baptists the more I will love them. I have already found that statement true from my little bit of experience in that line. On my last meeting day it seemed that my cup was running over with love. I was made to forget all sorrow and bask in the arms of my saviour's love—for a little while. I was made to wonder why I was blessed with the love of these dear people when others are so much more worthy. They have been more than precious to me and I am sure if it were not for their tender love and care over me, I should sometimes fall. Our dear pastor is so loving kind, self-sacrificing—oh, these little words do not do justice to him. He is so humble with it and has the sincere love and interest of every child of God who knows him. I know that if he knew that I had written these words in his behalf he would say, "Do not give me any praise. I am but a weak man. Christ deserves the praise." And I always add that by the grace of God he is what he is and know that will satisfy him and also be true.

Also I have learned to add to my own self; if I have ever been the slightest comfort to any one it is through the love and grace of God and for His own divine purpose.

I can only endorse all you have said, dear brother, and wish I could know you in the flesh and clasp your hand in fellowship and Christian love.

Please do not forget me as a little girl; tempest-tossed, cast among much temptation in school life and worldly peoples though happy in my Lord, and trying to do right and hold His banner high—high! I would ask an interest in your prayers—that this troubled breast be eased—and the favor of another inspiring letter.

I beg you to consider that I'm but a school-girl just learning and pardon all mistakes as well as the paper and "scribbling" thereon

Yours in Christian love if I know it's meaning,

Fay Roberts,
35 South Main St.,
Amory, Miss.

A GOOD LETTER.

Mr. John D. Gold,

Dear Friend in the Lord:

Here is a good letter from a precious sister, Bertie Harris Williamson of Greensboro, N. C., from my old home church where my membership is. I am too feeble to visit them at present, though many are the times that I have spent many precious moments with some of those dear children of God. They love the Lord and live in peace and sweet fellowship. As unworthy as I feel to be at times, there is nothing sweeter in this life than the gospel of the Son of God and the love, peace and fellowship of His dear

children—the children of the true and living God. Dear ones, please remember me at a throne of grace. May God bless you and yours in a sweet hope of Heaven.

J. R. JONES,
Pilot Mountain, N. C.

The Letter

706 Walker Ave.
Greensboro, N. C.

Dear Bro. Jones:

You may receive several letters telling about the meeting last Sunday, all of which will be more interesting than mine; however, I will tell it in my way.

Brother King read from the pulpit your interesting and comforting letter which we all enjoyed, and instructed brother Neal to answer in behalf of the church.

I am glad you are able to be up and around some, and hope you can come and be with us at our meeting before long. We still miss you in your seat.

I have been blessed to go to preaching this summer more than usual. Mr. Williamson and I went to Lick Fork to the Association the 4th Sunday in July. We were there Saturday and Sunday and heard Brother Key on Saturday. It was sweet to me for I had not attended our Association in about eight years, I think. Just could not get there, it seemed. We also went to Prospect Hill last Sunday. I was never there before and I enjoyed it all around. The preaching was so good. I don't remember it well enough to tell it, but I know it was pleasant to listen to.

They missed brother Pink Warren who died the week before. I suppose you have heard of his death.

Our meeting last Sunday was just a feast of fat things. Others will tell you about it. The communion service at sister Belle Benton's was sweet, too.

Mr. Williamson and I are both well and send greetings. Mama writes me often. She has been going to good meetings, too.

Best regards to brother and sister Key,

Bertie Harris Williamson.

"THE VERY HAIRS OF YOUR HEAD ARE ALL NUMBERED."

Matt. 10:30.

"I believe that every particle of dust that dances in the sunbeam does not move an atom more or less than God wishes—that every particle of spray that dashes against the steamboat has its orbit as well as the sun in the heavens—that the chaff from the hand of the winnower is steered as the stars in their courses. The creep of an apis over the rosebud is as much fixed as the march of the devastating pestilence—the fall of seer leaves from the poplar is as fully ordained as the tumbling of an avalanche.

"He that believes in a God must believe this truth. There is no standing point between this and Atheism. There is no halfway between a mighty God that worketh all things after the sovereign counsel of his will and no God at all.

"A God that cannot do as he pleases—a God whose will is frustrated, is not God, and cannot be God, I could not believe in such a God as that."

—From a published sermon of Charles Haddon Spurgeon, preacher of Christ's Gospel at "Metropolitan Tabernacle," London, England.

A GOOD LETTER.

Mr. John D. Gold,

I am sending you a letter written to me by my nephew, brother J. W. Jones. The sentiment contained in this letter so much accords with my own feelings, perhaps others would like to read it.

With his consent, you may publish same in Landmark if you think proper. If not all will be well with me.

Fannie Safley,

Wadesboro, N. C., R. 3.

Sunday evening,

Dear Aunt Fannie:

Something most unusual for me, I did not attend church service anywhere or go to town yesterday or today. I did visit some sick friends and carried corn to a country mill yesterday, but have not been out of sight of my home today. Have read some religious papers and much in the Bible. Wonderful to read of the creation of this earth and of how God formed or created man and how He has spoken to His people by the prophets of old and then of the birth, life and character of His holy Son and of His humble and obedient sacrifice of His precious blood on the cross at Golgotha, for the sins of those whom He came to save, the elect of God chosen in Him (Christ: Jesus) before the foundation of the world, that He (Christ) could present them to the Father in love and without spot. How meekly this precious One (Jesus) submitted to the scourgings, rebuffs and false accusations of his accusers and then how He died on that rugged cross, not for His sins, but for ours, as He was sinless, but our sins required just such an offering, as nothing

less would suffice. Then to read on and be blest to believe and hope in His blessed resurrection and ascension. Yes, to feel that His great mercy and loving kindness has been revealed to us to the extent that we have hope of the life that now is and also that eternal life beyond. To feel to be a sharer of his dear mercies and sweet promises. O, how wonderful to hope in Christ for Salvation, as He is all in all. Then, I read the impressive description of how Paul and Silas were cast into prison, even put in stocks and bonds and how at midnight they prayed and sang songs and how the earth quaked and the jail doors were opened and these dear men of God became loosed from their bands of confinement and then how their tormentors had to come and fetch them out. This all shows the wonderful works of God and should teach us as a people to trust in the Lord and not man, for vain is the help of man. Just imagine, what would have resulted had the friends of Paul and Silas tried to have released them before midnight on this occasion referred to. How much better to wait upon the Lord. He certainly most miraculously delivered the Hebrew children from the fiery furnace and the faithful Daniel from harm in the Lion's den. My meditation throughout his day has been solemn and serious and for some cause you, dear aunt, came on my mind and as I believe you know and understand me possibly well as any one, I have thus written you, in the hope that you can witness with me and agree that in the Lord alone is all our trust and hope.

J. W. JONES,

Peachland, N. C., R. 2.

Zion's Landmark

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

Editor

Elder O. J. Denny, Winston-Salem,
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WILSON, N. C., FEB. 15, 1931

LET US REASON TOGETHER.

There seems to be a world wide tendency, in both church and world, to discredit those in authority and to rail against or criticise each other, man against man, minister against minister, class against class, faction against faction and church against church.

One man, faction, class or school of thought, in political or religious life, may argue that nothing is right except their views and contentions; but others, of our political or religious organizations, may be just as honest and sincere in holding their views, not fully in accord with each other in the same political or church organizations.

We should be honest and sincere in our religious beliefs and convictions—but in the language of the late Elder P. G. Lester, "Let us be slow to condemn, too rigidly, for we

might be wrong sometimes ourselves."

It is not our purpose to compromise with known error, nor do we advise others to do so; but it is well that we examine ourselves to see if we be in the faith and that our contentions are clearly in accord with the teachings of Holy Writ; remembering that all do not have the same dispensation of the Spirit, some being called as teachers; some to exhortation, some are set for a defense in the gospel and etc., and yet all to profit with all, and all of the same spirit.

The eye, we are told, has no right to say to the ear "I have no need of thee, the hand to the foot I have no need of thee, and etc. All are members of the same body and all to profit; but some are known as the more honored members of the body, and so with the gifts and callings of the Lord, all are profitable in abiding in their respective callings, and most of us are misfits if we try to preach the other man's logic or in his manner.

It is well for us to remember the admonition, "Remove the beam from thine own eye, before being too much concerned about the mote in thy brother's eye."

During the past years of our recollection of Primitive Baptists, and their ministry, we have had able men, godly men, men of the highest character, who have been great preachers and yet not fully agreed on the doctrine of predestination.

Ministers like Elders John C. Hall of Virginia, Silas H. Durand of Pennsylvania and others, were known as advocates of the predestination of all things, and yet as Elder Durand said to the writer, "Not

to the point that it made God the author of sin."

These men were of the highest character, men who lived godly lives and it could not have been justly said of them, that their advocacy of the doctrine of predestination was for the purpose of covering up their own shortcomings or as an excuse for unholy deeds.

We have had others, such men as Elder E. Rittenhouse, Sylvester Hassell and many others who were men of unquestioned character, and ministers of highest standing, who were not so fully established in the predestination of all things and yet both schools of thought, (often called extremes) lived peaceably and lovingly as brethren and ministers, esteeming each other as ministers of the Word. In saying that some were not fully established in the doctrine of predestination as others we do not wish to be understood as meaning that either of the ministers mentioned by name were unsound. Each had his calling and faithfully and lovingly abided in the same.

One class dwelt much in the Wills and Shalls of Jehovah, firm as the everlasting hills in their conviction that God ruled supremely in Heaven and in earth and that sin, though of the Devil, was over-ruled to the glory and honor of God.

Others dwelt much on the outward manifestations of the Christian walk and character, holding fast the doctrine of grace; but admonishing the people of God to put off the old man and his deeds, and to earnestly endeavor to lay aside the weight, and the sin that doth so easily beset us, ever looking to the Lord the author and finisher of our faith, for every help in the time of need.

Such men were not afraid to admonish their hearers to abstain from evil deeds, and unholy and unclean conversation, and were esteemed by all as being men of the highest integrity.

Peace be to the ashes of such a ministry. The day is sufficient unto the evil thereof, and the Grace of God is sufficient for every day and trial.

We all need His Grace to sustain us in all our trials. All are sinners by nature, and by practice, unless restrained by the goodness and mercy of God, therefore let us all be found looking over each other for good and not for evil.

During the coming years, may we not live, and serve as did our able and worthy ministers, many of whom have gone to their eternal home, each abiding in his own calling and each esteeming others as better than ourselves.

When time has wafted us on to the eternal beyond, may it be said of us, as of so many of our able ministers gone before, "They were humble followers of Christ and useful servants of the household of faith."

In hope,

O. J. DENNY.

MARY, THE MOTHER OF JESUS.

Next to Eve, the mother of all living, Mary is the most extoled woman in all the annals of time; and not only so, but is worthy of all Christian consideration. Still there is very little recorded of her in the scriptures, and what is said, for the most part, is in brief utterances; but if for nothing more than being the mother of Jesus her memory will be ever cherished by the Lord's people while they remain on earth.

Most people judge the beauty of a woman by her outward appearances, and these Mary may have possessed in a marked degree, but her outstanding beauty consisted in the gracious soulfulness of her bearing. It is through the expression of the quality of her soul that one may see a picture of the rare charm and lovely beauty of this woman. No other woman ever came so prominently into marvelous history as did the Virgin Mary. While Isaiah the prophet of the Lord, had declared 742 years before, saying, "Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel"; but no human being could know who this virgin should be until "the angel Gabriel was sent from God, unto a city of Galilee, named Nazareth, to a virgin, espoused to a man whose name was Joseph, of the house of David; and the Virgin's name was Mary, and the angel came in unto her, and said, Hail, thou art highly favored, the Lord is with thee: blessed art thou among women" What did this mean? It meant that she was worthy of the closest relationship with God,—to be the mother of the long-looked-for Messiah. Only think that this woman was to be the matrix out of which the physical form, God manifest in the flesh, should come.

Doubtless, this Virgin Mary had received eternal life and salvation, but these divine gifts made her no more highly favored than any other blessed mother in Israel. To be blessed of God does not exalt his services in nature, but humbles them Godward. Mary made no ado about this promise from God, but meekly accepted the trust in a quiet dignity: "Behold the handmaid of

the Lord; be it unto me according to thy word."

Furthermore, "and Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his hand-maiden; for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name." Let all the saints in every generation bless Mary, the mother of Jesus; for by his birth was manifested to them a flesh, blood and bone relationship to the God-man, conjoined in a covenant of grace unity. God forbid that they should ever serve and worship the Virgin Mary the mother of Jesus; but who afterward became the mother of sons and daughters by Joseph, her husband. The scriptures nowhere intimate that she should be worshipped; and what sacriligious idolatry to do so, as well as vain to teach as do the Baptists that the testimony of scripture in Proverbs 8:22-31 refers and applies to the heir, which unquestionably refers to the Son of God.

This true Mary loved her son and every true man loves his mother. Before Jesus ascended to glory he commended his mother to the care of John, the loving apostle.

At the marriage feast of Cana, which Jesus and his mother attended, who is there that cannot see her domesticity, the obedience commanded, her happy disposition and watchful care of others? It is the wine was wanted, Jesus, at his obedient to Mary and Joseph. When the wine was wanted Jesus, at his mother's request, had the water pots filled with water, and then made wine out of it, and had the

servants bear it unto the governor, which when he had tasted declared that they had "kept the good wine until now." By the way it is a good thing that Jesus is not here in this fanatic age, for then Jesus and the ruler and his company would be cast into prison. It was a religious people, not followers and lovers of Christ, that had put him to death, crucified.

Parents should teach their children to respect the true doctrine of God, to be honest, moral, truthful and obedient. Not send them to religious schools where all the false theories and doctrines are taught. It is true no Christian parent can make his children love the Bible or the Lord. I allow none but God can do that. But by loving, kind admonition a Christian parent will not make his children hate these good teachings. Obedience, as a habit, becomes natural faith. No habit over the lives of children is worth more than this. Early obedience has all scripture on its side. It is said to Abraham's praise, not merely that he trained well, but "he will command his children and his household after him." Paul severely condemns disobedience to parents. He also says that deacons should have their own children in subjection with gravity, ruling them and their house well. This injunction would be good advice to all heads of families.

Now, I find I am about to turn aside from history of the Virgin Mary, to obedience, which I am sure if all should follow teaching of the scriptures, most things would be far better than they are now.

M. L. GILBERT.

ENJOY HIS LETTERS.

Mr. J. D. Gold,

Dear Sir:

You will please publish inclosed letters. Pardon me for being so lengthy, but I am getting old and will not bother you much longer. Think it strange I have never met you. Your father has been my guest many times, and how I did love and respect him.

Respectfully,

R. L. DODSON.

I trust you will be spared many years in the service of your Master. It would give me a great deal of pleasure to have the privilege of meeting you. I have always enjoyed your letters and wish you would write often.

J. D. GOLD.

My Dear Brother Dodson:

I feel like I want to talk a little with you this morning, and I do not know of anything so important for those who have made the profession you and I have to talk about, as the greatness of the God we worship, and the blessed hope he has given us in his dear son, Jesus Christ. Is he not indeed a wonderful God? His being and nature is too high and mysterious for our finite minds to search out. But we can, if he gives us grace, talk a little about this high and holy one. There was a beginning to all material things on earth and all that pertains to it. Our God made them. He is before all things. How wonderful that when there was nothing but empty space, there was an holy all wise and all powerful being that was present throughout all the universe who was powerful enough to create out of nothing this huge

ball with all its attendant elements, and wise enough to shape it in its present form. Sea and land and mountains, valley, with all its minerals and metals all for the use of man whom he was going to place upon it, and then he formed man of the dust of the ground and breathed into him the breath of life and placed him into a beautiful garden which his own hand had made, where there was everything necessary for his comfort except he was without an helpmate, and the Lord, seeing that it was not good for him to be alone, took one of his ribs and made a woman, and brought her to him. O how good the Lord was to man. What more could he ask, a beautiful earth to live upon, a beautiful garden to live in, and a most charming companion who was a part of himself, to live with him and help him and yet with all these wonderful blessings he was so base as to transgress his Maker's law and thus become a vile sinner worthy to be cast out of the garden to till the ground which should bring forth thorns and thistles to him. O how unworthy he has proved himself of the many blessings his Creator has given him, and yet how long suffering his God is. He made them coats of skins and clothed them, lest the thorns and thistles should tear their flesh. By the disobedience of this one man sin entered into the world and death by sin and so death has passed upon all men for that all have sinned and now the whole race is utterly unworthy of the least of God's mercies. And yet He bestowed His very greatest favor in that he has provided in Jesus Christ who is one with His Father for the eternal salvation of sinners. And though sinners are exceeding

sinful, Jesus is able to save even to the uttermost all that come to God by him. As Adam had all needful things in the garden together with communion with his Creator and yet sinned, so we, though we have all fullness in Christ who has created us anew, and walking in the spirit we have sweet fellowship with him. Yet we are so base as to sin in lusting after the things of the world. And as Israel of old, our sins separate between us and our God. But oh, listen, Jesus says of the Shepherd that has an hundred sheep and one has gone astray. He goes into the wilderness and searches for it till he find it, and laying it on his shoulder and brings it home, for it is not his will that even one of his shall perish.

Over and over again this Saviour proves his unchanging love for his bride, and each individual member of his body in convicting us of sin, and bringing us to a confession of the same, also giving us evidence of pardon, thus reminding us that his mercy endureth forever. Are we not glad that our God is not as the God of the heathen, who has feet but walks not, hands but handles not, eyes but sees not, ears but hears not, mouth but speaks not. But he is the living God. He sees, hears, and speaks to his poor and needy ones, comes to them with his hands full of rich blessings for them even to the extent of giving them joy in tribulation, and when he comes, darkness, hunger, pain or even death cannot keep his saved child from rejoicing in him whose countenance is as the sun shineth in his strength. The saved are men and women of Adam's fallen race, and so see questions from different points of view, and sometimes to

the point of falling out and non-fellowshipping each other, but when they talk of what the Lord has done for them, each abiding in his calling, then they agree, and love each other for Jesus sake. We have been blessed to keep very well so far this winter and while all things are not as we would have them, we feel that we have much to be thankful for. We hope you are well and enjoying needful blessings.

Sister Mamie and I wish to be remembered to Uncle Henry and Uncle Charlie and also the aunts, and all who you think would care to hear from us. The children are doing well.

Your brother in hope,
JOSHUA T. ROWE.

Danville, Va.

Elder J. T. Rowe,
Dear Brother:

Will now write a little as I wish to have your good letter to me published in Landmark that others may enjoy it, also have been reading of The Children and The Children's Bread, recorded in 7th chapter of Mark, where a certain woman asked Jesus to cast a devil out of her daughter, when he says, let the children first be filled, for it is not meet to take the children's bread and cast it to the dogs. Now, my dear brother, Jesus, when on earth spoke of his dear ones as children, sheep, lambs and so on. Who are they, and how shall we know them. Jesus knows them, has his mark upon them, and will feed and care for them, but what troubles us, are we one of them. We want some evidence that we belong to the fold. I am thinking

now of P. D. Gold and P. G. Lester, and of the present editors of Landmark, and if I know my own heart I do love them. I believe for Jesus' sake and I am so glad of it. For this cause you know you have passed from death unto life, because you love the brethren. I feel the children and the people in and around Danville are in great distress caused by the drought and strike in the cotton mills that give employment to many of our people. Just think when the crops are destroyed nothing from the farms and then no pay roll from the mills, and then nearly every family is afflicted with flu. So many deaths, especially of the aged. These troubles have put us to thinking, and we want to know what shall we do. We want some place of refuge, some where to hide from the storm.

Brethren, let us take the matter to the Lord in prayer and have no confidence in the flesh. Remember the prophet prayed that it might not rain, and it rained not for three years and six months, and he prayed again and the rain came. If the Lord give us the spirit of prayer, then at the Lord's time, the children will be fed. He doeth all things well, enables us to speak and hear.

We remember Jesus multiplying the few loaves and fishes and feeding thousands and some left. Is He not the same God our father's worshipped? All power is still with him, and we believe the children will be cared for world without end.

Your brother in hope of meeting you when all our trials and troubles are over.

R. L. DODSON,

ELDER W. A. GOURLEY

Elder William Alfred Gourley was born in Hockingham county, North Carolina on October 16, 1849 and departed this life on July 29, 1930. His time on earth was 80 years, nine months and 13 days. He was married to Amy F. Turner in 1876 and to their union were born ten children, six boys and four girls. One died an infant and nine lived to be grown. Two daughters and one son preceded him to the grave in the bloom of life, while four sons and two daughters and his wife remain to bear our grief and mourn the loss of our father. Yet God is too good to be unkind and too wise to err, so the Lord giveth and the Lord taketh away. Blessed be the name of the Lord. The children that remain are: D. L. Gourley, J. S. P. H., W. A., Jr., Mrs. Lillie Conner and Mrs. Grace Fulp. He also leaves 28 grandchildren.

Elders A. J. Fagg and S. H. Reid preached his funeral in Sardis church in the midst of a large gathering of friends and loved ones. They both spoke in the highest terms of father and by the many precious and consoling thoughts they conveyed I feel they will go with us to the grave. He was laid to rest in Sardis cemetery, at the church he loved.

Father and mother joined the Primitive Baptist church at Sardis in 1881. Father served the church as clerk for many years. About 1905 or 1906 the church ordained him to the full ministry of the gospel to which he remained faithful to the end. I believe he could say "I have fought a good fight and have kept the faith and am now ready to be offered up." His life was an orderly walk and of a Godly conversation. His advice and example to his children and neighbor's children and to all whom he came in contact with was the heights and happiness of morality in the fear and admonition of the Lord. His motto was, "Seek ye first the kingdom of God and His righteousness." So may the grace of God lead us in the right way while we journey in this body of sin and death, so that when the summons comes we can say "it is good to die."

I hope our sorrowful parting here on earth is perfectly right and best and may this way of pain and grief we go through lead us to a home of rest.

Written by his sorrowful son,

James S. Gourley,
Route No. 2, Reidsville, N. C.

RESOLUTIONS OF RESPECT.

Whereas it pleased God in His infinite wisdom to remove from us by death our beloved brother and Deacon, W. M. Durham, therefore be it resolved:

First, that we, believing our loss is his eternal gain, desire to bow in humble submission to an all wise God.

Second, that we extend to his beloved family and friends our love and sympathy, desiring that the good God will comfort and sustain them.

Third, that a copy of this resolution be sent to the family of the deceased, a copy to Zion's Landmark and to the Advocate and Messenger for publication and a copy recorded on our Church Book.

Written by order of Mt. Zion Church in conference, Saturday before fourth Sunday in November, 1930.

Elder Xure Lee, Moderator,
R. D. Langdon, Clerk.
Ella Whittenton,
J. M. Whittenton,
Clida Langdon, Committee.

**RESOLUTIONS OF RESPECT
BROTHER G. P. ALLEN**

Resolutions of respect of our dearly beloved brother, and deacon G. P. Allen, who departed this life November 16th, 1930.

Whereas we feel that in his passing that the church has lost a faithful member and deacon, and the family a good, wise and instructive father and husband.

Therefore be it resolved,

First, That the church at Wheelers bow in humble submission to the will of our heavenly Father that doeth all things well that is too wise to err and too good to be unkind.

Though we feel that we will miss his presence, we also feel our loss is his eternal gain.

Second, That the church at Wheelers extend to the bereaved family their heartfelt sympathy hoping that the God of all grace will comfort them and cause them to feel that he is resting from his labors and that his works will follow him.

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

Done by order of church in conference, December meeting 1930.

Elder B. F. McKinney, Mod.
F. L. Moore, Clerk.

**RESOLUTIONS OF RESPECT FOR
SISTER LIZZIE SMITH.**

Whereas, it has pleased Almighty God to visit our little flock and call from us our dear sister, Lizzie Smith, who was born July 3, 1861, and died Dec. 31, 1930, making her stay on earth 69 years, 5 months and 27 days. Sister Lizzie Smith was married to Mr. A. E. Smith, December 19, 1888, and to this union were born 7 children, and two preceded her to the grave. She leaves to mourn their loss her husband, A. E. Smith, three sons, Claude, Marion and Oscar of Robersonville, N. C., and two daughters, Mrs. T. J. Robinson of Robersonville, Mrs. F. F. Cox

of Winterville, N. C., and several grand children and a host of relatives and friends. She united with the church at Robersonville, N. C., the fourth Sunday, April, 1910, and was baptized by Eld. M. F. Lawrence.

Resolved, first, it's with a sad heart we record her death.

Resolved, second, that we send a copy to the Zion's Landmark for publication and same be spread on our church record.

Done by order of Conference Saturday before the 1st Sunday in June, 1931.

HATTIE ROSS,

IDA E. BARNHILL,

Committee for the church at
Robersonville, N. C.

MRS. EASTER PAGE PARTIN.

We, the church at Middle Creek wish to write a short sketch of the life and passing, in memory of our departed sister, Easter Page Partin, who died from the infirmities of old age, on the fourth of November, 1930, in the eighty-fifth year of her age; at the home of her daughter, Mrs. Honeycutt, at Angier, N. C., with whom she had made her home several years. She united with the church at Sandy Grove in Johnson County, September 15, 1877, and upon her request was granted a letter of dismission March 16, 1907, and was received by letter into Middle Creek Church, Wake County, April meeting, 1907.

Sister Partin's husband, J. H. Partin, preceded her to the grave, leaving her a widow many years and the mother of several children. She was a woman of noble traits, and endeavored to fulfill the duties of wife and mother, with becoming honor. She was a strong believer in the doctrine of salvation by grace, and satisfied with the goodness of the Lord's house, and to be a peaceable, quiet member, a much coveted virtue.

Sister Partin was useful and especially gifted in administering to the sick and needy, seemed to understand remedies to apply to relieve suffering, and she gave unstintingly to humanity of her knowledge and strength in this way, and we hope and believe she is now receiving laurels of the faithful in Christ Jesus the Lord.

Done by order of conference,

Elder E. C. Jones, Mod.

J. B. Britt, Church Clerk.

RESOLUTIONS OF RESPECT.

Whereas God in His infinite wisdom has seen fit to remove from us our beloved sister, Mary Leah, Oakley, wife of Zachariah Oakley, in October 1930, making her stay on earth 81 years; sister Oakley was a faithful member of the Church at Storeis Creek for many years, always filling her seat, if not providentially hindered. We desire to bow in humble submission to our

heavenly Father, feeling that our loss is her eternal gain.

Therefore, be it resolved in the passing of sister Oakley, the church at Storeis Creek has lost a faithful member, her husband and children a faithful and loving wife and mother, may the God of all grace comfort the bereaved family and her many brethren, sisters and friends. We desire that a copy of these resolutions be spread on our church record, and a copy sent to Zion's Landmark for publication. Done by order of the church in conference at January meeting.

Elder L. J. Chandler, Mod.
Ed Clayton, Clerk.

LOWER COUNTRY LINE UNION.

The Lower Country Line Union will be held the Lord willing, with the church at Roxboro, N. C., on the fifth Sunday and Saturday before in March, 1931. Brethren and sisters and friends are cordially invited to come and be with us, especially ministers.

A. P. CLAYTON,
Union Clerk.

NEXT SHILOH UNION

"The next Shiloh union meets with the Primitive Baptist church in Spray, N. C., fifth Sunday in March, 1931.

Meeting will commence on Saturday at 2:30 P. M.

Brethren invited to meet with us.

D. V. SPANGLER, Union Clerk.
Cascade, Va.

UPPER COUNTRY LINE UNION.

The next regular session of the Upper Country Line Union will be held the Lord willing, with Bush Arbor Church in Caswell County, N. C. on the 5th Sunday and Saturday before in March, 1931.

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

This church is located on No. 62 Highway leading from Haw River to Yanceyville. Good hard surface road.

W. C. KING, Union Clerk.

APPOINTMENTS.

Elder J. W. Gilliam and D. V. Spangler will fill the following appointments:

Simpson Creek Saturday and Sunday, March 7th and 8th.

Mill Branch, Sunday evening 2:30 P. M. Pleasant Hill Monday, Mar. 9th., 11 A. M.

Peedee, Tuesday, March 10th, 11 A. M. Black Creek Wednesday, 11th, 11 A. M.

Tabor Wednesday night, 11th, 7:30 P. M.

Bethel, Thursday, 12th., 11 A. M. Pireway, Thursday, 12th, 2:30 P. M.

Thanks,

D. V. Spangler

ZION'S LANDMARK

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GOD REWARDS WOMAN FOR TAKING CARE OF HIS SERVANT.

"And it fell on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft' as he passed by, he turned in thither to eat bread.

And she said unto her husband, Behold now, I perceive that this is an holy man of God, which passeth by continually.

Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither. And it fell on a day, that he came thither, and turned into the chamber and lay there.

And he said to Gehazi, his servant, Call this Shunemite. And when he had called her, she stood before him.

And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what is to be done for thee? Wouldst thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people.

And he said, What then is to be done for her? And Gehazi answered, verily she hath no child, and her husband is old.

And he said, Call her. And when he had called her, she stood in the door. And he said, About this season, according to the time of life, thou shalt embrace a son, and she said, Nay, my Lord, thou man of God, do not lie unto thine handmaid.

And the woman conceived, and bare a son at that season, that Elisha had said unto her, according to the time of life."—2 Kings 4:8-17.

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

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

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

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

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THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

NOTICE!

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO.,

Wilson, N. C.

Zion's Landmark

Devoted to the Cause of Jesus Christ

"ONLY JONATHAN AND DAVID KNEW THE MATTER."

1 Samuel 20:39.

The friendship of Jonathan and David, as portrayed in the scriptures, is wonderful; it is so touchingly beautiful. David slew the Philistine champion, Goliath, the giant king of Gath, and Abner took David and brought him before Saul with the head of the Philistine in his hand. And Saul said unto him, Whose son art thou, thou young man? 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 speaking 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." I Samuel 18:1-4. Years after this, when Saul and Jonathan were slain in battle, at the close of his lamentation over them David pours forth his heart and exclaims: "How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places. I am distressed for thee, my brother Jonathan: very pleasant hast thou

been unto me: thy love to me was wonderful, passing the love of women. How are the mighty fallen, and the weapons of war perished!" 2 Samuel 1:25-27.

So, in the twentieth chapter of 1st Samuel, we have portrayed, in scenes most dramatic, the loves of Jonathan and David. Saul, King of Israel, in his envious hatred sought to slay David, and David in consequence fled from the face of Saul. But he and Jonathan met and discoursed with one another over the trying providences that had come upon the slayer of Goliath, the Philistine. I need not repeat the story, read it for yourselves. Jonathan promises, if he assuredly finds that King Saul, his father, is set upon David's destruction, he will let David know, and this was the agreement between them concerning this matter. "Then Jonathan said to David, Tomorrow is the new moon: and thou shalt be missed, because thy seat will be empty. And when thou hast stayed three days, then thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was in hand, and thou shalt remain by the stone Ezel. And I will shoot three arrows on the side thereof as though I shot at a mark. And, behold, I will send a lad, saying, Go, find out the arrows. If I expressly say unto the lad, Behold the arrows are on this side of thee, take them; then come thou:

for there is peace to thee, and no hurt; as the Lord liveth. But if I say thus unto the young man, Behold, the arrows are beyond thee; go thy way: for the Lord hath sent thee away. And as touching the matter which thou and I have spoken of, behold, the Lord be between thee and me forever."

Jonathan soon found out that his father was determined to slay David. Jonathan fasted and grieved for David because his father had done this shame. "And it came to pass in the morning, that Jonathan went to the field at the time appointed with David, and a little lad with him. And he said unto the lad, Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him. And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, "Is not the arrow beyond thee? And Jonathan cried after the lad, make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master. But the lad knew not anything: only Jonathan and David knew the matter. And Jonathan gave his artillery unto his lad, and said unto him, Go, carry them to the city. And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded. And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, The Lord be between me and thee, and between my seed and thy seed forever. And he arose and departed: and Jonathan went into the

city." All this covenant and its tokens and transactions were between Jonathan and David; there were no eavesdropper, no tell-tale spy, no intruder, no one that had knowledge of the covenant between them. The lad with his nimble feet sought out and gathered the arrows, and came to his master. "But the lad knew not anything: only Jonathan and David knew the matter."

"You only have I known of all the families of the earth." Amos 3:2. As others are strangers and foreigners, with whom the Lord has no friendship. They are his enemies, alienated from the life of God through the ignorance that is in them because of the blindness of their hearts. The sworn covenant of ceaseless friendship with all its tokens only Jonathan and David knew, the lad knew not anything.

Now, in the highest aspect let us view the matter, that is, the matter between Christ and his church. As only Jonathan and David knew the matter, so the matter between Christ and his church is only known by them, all others are utterly outside, (Mark 4:11) and like the lad, they know not anything of the matter. The matter between Christ and the church is of eternal importance, and happy are they that know the matter. There are multitudes who imagine they know the matter, but if Christ is not dwelling in our hearts by faith we know not anything. God hath called us unto the fellowship of his Son, Jesus Christ our Lord, and all carnal professions and hypocrites with their feigned faith and dissembled love and lip service are outside the matter. Christ says, "I will sup with him, and he with me." Rev. 3:20. This

is union and communion, blessed intimacy. "When they were alone, he expounded all things to his disciples." Mark 4:34.

To them it was given to know the mysteries of the kingdom of heaven, but to them that were without it was not given. Very frequently the children of God find their communion with Jesus interrupted, for so much intrudes itself between them and their beloved Savior.

Jesus knows this, and Ah! we amidst our conflicts and burdens know it, too. But Christ can put an end of our apartness from himself. How kindly he speaks in Mark 6:31-32. "He said unto them, 'Come ye yourselves apart into a desert place, and rest awhile: for there were many coming and going, and they had no leisure so much as to eat. And they departed into a desert place by ship privately.' There they are alone; they rest and eat and hold communion with Jesus. All around them is the desert; the one green spot, the oasis in this desert, is Jesus and his own resting, eating, and in intimate discourse together. The world knows not anything of this; only Christ and his loved ones know the matter.

Truly there is something of a divine secrecy between Christ and poor perishing sinners who are called unto fellowship with him. He manifests himself unto them as he does not unto the world. "At that day ye shall know that I am in my Father, and ye in me, and I in you." "The love of Jesus, what it is none but his loved ones know." "For the Lord's portion in his people; Jacob is the lot of his inheritance. He found him in a desert land, and in a waste howling wilderness; he led him about, he instructed him, he

kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him, and there was no strange god with him." Deut. 32:9-12. From all our idols our God will cleanse us. Those who are called by his grace are so led about and taught of him that they are made to cast away all false gods, all vain confidences, all lying doctrines of men and devils. We find in the wilderness they fail to yield us sustenance, they can do us no good, they are miserable comforters.

God in our experiences of his teaching famishes all the gods of the earth, we cast them to the moles and to the bats, and the Lord alone is exalted in that day. Isaiah 2:20. O how gracious is the Lord that we are led again and again to look to Christ our salvation, everything else is renounced, Jesus only can succor us, and so in our faith in Him we are coming up from the wilderness leaning upon Him alone. Solomon's Song 8:5. 'Only Jonathan and David knew the matter.' There are many instances given us in the Scriptures setting forth the personal relations of Christ and his people. Let us look at a few of these; perhaps in them we may see our experimental oneness with Jesus displayed. Look at the dreadful yet sacred scene presented in John 8:3-11. There comes a company of men, scribes and Pharisees. I suppose they profess themselves to be gentlemen. There is a woman in their midst, they are bringing her with them, a wretched prisoner, whom they have taken in adultery in the very act. Poor

wretched woman! They bring this sinful one before the Son of God. There she stands, an adulteress. They said unto Jesus, "Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou? This they said, tempting him, that they might have to accuse him." Why did they not drag the equally guilty man also before Jesus? Moses commanded that "the adulterer and the adulteress shall surely be put to death." Lev. 20:10. O the contemptibly cowardly hypocrites! She has no advocate to plead her cause, no one to pity her in that crowd; they are all her accusers, and she answers them not. She does not attempt to palliate her offense by putting the blame upon the adulterer; she has no word to speak in her own defense, she is a sinner, and dumb. She knows what Moses' law saith concerning her, but what will the sentence be from the lips of Jesus? King Lemuel in his prophecy that his mother taught him said, "Open thy mouth for the dumb in the cause of all such as are appointed to destruction." Prov. 31:8. But there is no mouth opened in behalf of this sinner. "Jesus stooped down, and with his finger wrote on the ground, as though he heard them not" Was it her death sentence he wrote with his finger? O no. I am sure none of her accusers knew what he wrote, I do not know. Jesus knew what he wrote, and perhaps this sinful woman with her down cast eyes also knew the matter. "So when they continued asking Him, He lifted up Himself, and said unto them, He that is without sin among you, let him first cast a stone at

her. And again he stooped down, and wrote on the ground." What Jesus wrote was surely for some one to read. Shall I say that the woman read what his finger wrote on the ground? May I say that only the woman and Jesus knew the matter? Christ did not come to destroy Moses' law. If Moses can stone her let her be stoned. The accusers, these professed witnesses of her guilt, who apprehended her in the very act of adultery, let them stone her. Jesus saith, "He that is without sin among you, let him first cast a stone at her." What silence there is in this court! No voice is heard. Their accusations are ended, they can say no more on that head. Not a dog shall move his tongue against this woman; they cease their barking. Exod. 11:7.

No one takes hold of the guilty one to lead her forth to be stoned to death; not one of them has any power to cast a stone at her. She is a "vessel of mercy," even though the law would show her none. But her accusers know not anything of this, and the woman as yet does not know the matter. "And again he stooped down, and wrote on the ground." While Jesus is writing on the ground, the prisoner, the woman stands there in her shame; and was not Jesus doing some writing in this sinful woman's heart? The witnesses, her accusers, are leaving the court. They are all guilty. Christ knew them, they cannot stand before him. His uplifted face was upon them while he spake unto them. Ah, wretched men, they cannot look Jesus in the face. As the Egyptians, when the Lord looked upon them through the pillar of fire and of cloud, were troubled and fled, Exod. 14:24, so

these scribes and pharisees, hypocrites, when they heard what Christ said, being convicted by their own consciences, went out one by one, beginning at the eldest, even unto the last, and Jesus was left alone, and the woman standing in the midst. "When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? Hath no man condemned thee? She said, No man, Lord." The accusers are gone, the last one has left. Will Jesus accuse her? Will the holy child Jesus condemn her, cast the first stone at her? O what will He say to her, what will He do? It is now altogether a matter between Jesus and the sinful woman. All her accusers have had to give her case up to Jesus. "Jesus was left alone, and the woman standing in the midst." When Jesus lifted up Himself and saw none but the woman, did he look upon her with loathing? Was his face severe? Did she read her just doom in his looks? He said, "Hath no man condemned thee? She said, No man, Lord." All the hateful, hypocritical faces of her accusers are gone, not one of them is to be seen. Jesus sees none but the woman, and her eyes see none but Jesus; and while he looks upon her and she looks in his face, the lips of Jesus say, "Neither do I condemn thee: go, and sin no more." What court, what judge is this that sets the prisoner free? This is not the court of the law of Moses, of the old covenant. For he that despised Moses' law died without mercy under two or three witnesses, Heb. 10:28. But Moses and Moses law are not present now, they have withdrawn. Under the law this sinful woman found

only condemnation, it was the ministration of death; but she now stands in another court, and before another Judge. This Judge is Jesus, the Son of God, the Mediator of the new covenant. This is the tribunal of our blessed Emmanuel, this is the throne of God and the Lamb. Here justice and judgment inhabit the throne, and mercy and truth go before his face; righteousness and peace have kissed each other. This woman stands before the throne of grace, and Jesus, the glorious Head of Grace, sits upon the throne. He is our Lawgiver, he is our judge, he is our king, and he will save to the uttermost all that come unto God by him. He will show mercy unto the foulest transgressors that are brought before his seat; for Christ is the end of the law for righteousness to every one that believeth in him. O the blessedness! The law of the Spirit of Life in Christ Jesus makes us free from the law of sin and death. This poor sinner before Jesus is now to experience that she is not under the law, not under its curse, but under the reign of grace in Christ Jesus; and though her sins have abounded, grace doth much more abound; and that as sin hath reigned unto death, even so shall grace reign through righteousness unto eternal life through Jesus Christ our Lord. This woman has felt the terrors of the law, its curse was announced and the sentence passed upon her. Even Jesus said, "He that is without sin among you, first cast a stone at her." Christ has no quarrel with Moses' law, but there is no one to cast the first stone at this sinner. Christ is her Saviour, He came into the world to save sinners, to die for the ungodly, and from his lips

comes unto this poor sinner the judgment (not of the law of Moses, but of God in the everlasting covenant of redemption), and this is what the woman heard from Jesus' lips, "Go, and sin no more." His lips are like lilies dropping sweet smelling myrrh, his mouth is most sweet. His words dropped into her aching heart. They were words of heavenly balm, words of pardoning love, words that set the prisoner free in justification of life. O Christ thou hast the words of eternal life, and this woman lives upon the words of Jesus' lips. The outsiders know not anything, only Jesus and the woman knew the matter, "Go, and sin no more." A pardoned sinner goes forth. The Son of God hath set the prisoner free, and she is free indeed. "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. Not one of Moses witnesses accosts her, not an accusation is hurled at her, not a finger of scorn is pointed at her, not a look of loathing is cast upon her, for she is justified freely by Jehovah's grace through the redemption that is in Christ Jesus. Go, and sin no more." O how those words were cherished in her heart. All her days Jesus' dear face, his eyes of pardoning grace were before her, his mouth so kind, so sweet, was ever saying to her, "Sin no more." Only she and the Saviour knew this matter.

The apostle Peter while in the garden of Gethsemane was a valiant defender of Christ, and would have slain any one who would lay a fin-

ger upon him, and did with his sword cut off the right ear of the high priest's servant, "The servant's name was Malchus." John 18:10. But as Peter warms himself at the fire, in the palace of the high priest, when a maid challenges him, and accuses him of being one of Christ's disciples, where Peter, is thy bravery? There he is denying Jesus, denying him with oaths and curses. Are you, child of God, saying I would never have done that? O there is the precious Saviour knowing, hearing all that Peter is, and is saying. Yes, amidst the revilings, mockings, insults, cruelties to which Jesus was subjected he has thoughts of Peter and turned and looked upon Peter. Only Jesus and Peter knew all this matter. When their eyes met, and Peter remembers that word, "Before the cock crows twice, thou shalt deny me thrice." What took place in those moments only Jesus and Peter knew, the rest, that wicked throng, knew not anything. That look! Was it a look of scorn, of utter loathing? O no! Words cannot portray what was in that look; it passes all telling. It went all through him; so transformed the denying, cursing Peter. He leaves the fire where he was warming himself; he went out a broken hearted, contrite sinner. "Peter went out and wept bitterly." Luke 22:62.

Only Jesus and Peter knew this matter.

Very many instances are given us in the scriptures of the intimacy between the Lord and his chosen ones, as between the crucified thief and the Saviour. To this dying thief was given a vision that the crucified Christ Jesus was the king of glory, the Lord of hosts, the King of

Israel, through his sufferings, his blood his travail, entering his Kingdom, soon to ascend into the heavens, and he is moved to cry, "Lord remember me when thou comest into thy kingdom. And Jesus said unto him, Verily, I say unto thee, Today shalt thou be with me in paradise," Luke 3:42-43. Only the crucified Jesus Christ and this crucified thief knew this matter; that reviling mob knew not anything. When Saul of Tarsus was on his way to Damascus, and a light shone round about him above the brightness of the sun, and he fell to the earth, and heard a voice saying unto him, in the Hebrew tongue, Saul, Saul, why persecutest thou me? And he said, Who art thou Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. Only Jesus and Saul of Tarsus knew the matter, to the men that journeyed with him it was meaningless, they knew not anything. Acts 9:1-7. There are frequent experiences, dear children of God that are ours, between our God and our souls, so personal of which it can be described in the saying, "The lad knew not anything, only Jonathan and David knew the matter."

FREDERICK W. KEENE,
501 Cleveland Street,
Raleigh, N. C.

(A sketch of sermon preached by me at the Black Creek Association, October, 1939.—F. W. Keene.)

FEASTING ON GOOD THINGS.

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

Dear brother in hope:

As I am still feasting on the good things that were handed down to me

from Heaven last Wednesday and Thursday and Saturday and Sunday through God's humble servants; and as it has been raining all of yesterday and today and I am having to stay in, I have just got to do something in praising My Heavenly Master. I told you Sunday that I had a letter that I wrote to you several months ago and had never mailed it, because it was like me, so imperfect that I felt that it was not worth your notice. But feeling the desire so strong to write to you, and tell you of the goodness of God and his mercy, which he has bestowed upon me, a sinner, that it has become a burden, and so I must try, in order to relieve my mind, trusting that I shall not worry you or take up your valuable time for naught.

When I arose this morning it just seemed to me that every thing under Heaven was praising God, and my whole soul was overflowed with his grace and love and I have been so happy and just wondering if every body was not filled the same way. I don't see how they could help being so, for it has been so bright to me. I am like the poet that wrote,

"Sweet rivers of redeeming love,
Lie just before mine eyes,
Had I the pinions of a dove,
I'd to those rivers rise,
I'd rise superior to my pain,
With joy outstrip the wind
I'd cross bold Jordan's stormy
main,
And leave this world behind."

Yes if it could have been possible this morning I would have just liked to have gone out and met with some of God's humble poor and talked with them of the good things that I

could see. I just wanted to sing his praise. Brother Gilbert I feel so rich today, because I feel like God is my Father, and He has been so merciful to me all along through life's uneven ways, yet I am so poor in this world's goods, but today I feel like I could just sell my clothes off my back and give it to the poor and go on praising and following Jesus.

Your sermon on Saturday was so gracious to a sinner like me, it seemed that it was for me only. Oh you told of that God that I love, the one who has all power in Heaven and earth, who in love works all things after the counsel of His own will. Yes, He works and none can hinder, He hinders and none can work; he opens and none can shut, shuts and none can open. It is so wonderful the way he has led you all through life and has manifested himself to you so many times, he has been your head and stay, your guide, your light and liberty. Oh, such a good humble servant he has made of you, a shepherd to go in and out before the sheep, a workman that needeth not to be ashamed rightly dividing the word of Truth. I thank God through our Lord and Saviour Jesus Christ that he has enabled you through grace divine to take heed of his commands and follow Jesus through duty and through trials too, always going at his command, comforting and consoling his humble poor, yet I do know of a truth that some times you have been cast down and felt that there was nothing for you felt that God was not in the matter. It was at these times that you felt that your burden was more than you could bear, and you felt like just turning back and giving up. Oh the

travailing pain, the untold agony that you have suffered and God only knew it, and he was the only one that could remove such burdens, but Oh how good it was when you got to his banqueting house and met with the saints and there Jesus made one in your midst. Oh then that light shone around you, the brightness of which was above the brightness of the noon day sun, every particle of darkness was then removed and every thing seemed to praise God, then you could see the love of God manifested. Yes, you have so many times been made to rejoice with the saints when love was flowing from breast to breast and from heart to heart, and you could return to your home, to your dear companion and children rejoicing in peace, feeling then that God's humble poor had been comforted, fed on the bread of life and watered with the distilled dews from on high.

The circumstance that you told us of last Saturday that happened to you many years ago when your child was stricken with fever and was so dangerously ill, and you had to leave him to go to your appointment God was so good to you, so merciful. Oh the love he had for you, and his power he made manifest to you there. Oh how he was able to bless you and restore your child both at the same hour, although you were so many miles apart. My brother and father in Israel, this did strengthen me so much. It bears me up in my own trials, and the love and mercy he showed to me only last year in my afflictions. It just makes me feel like Jesus is here with me today with his healing balm, and I don't feel it but I know it. I know he did

for you just what you said, and it does not look like that we would ever have reason to doubt again, but we do, it is so easy to give away to the flesh. But satan is ever on the job and is showing us so many of the beauties of this world and telling us like he told Jesus, all this will I give unto thee if only thou will fall down and worship me; and you know Brother Gilbert this fellow is so cunning, he does us just like he did Jesus. He even quotes us Scripture, and sometimes we are so weak that we are unable to discern the difference; we have not the power that Jesus had, because He had all power and He knew the devil, and having that power and knowledge, could say get behind me Satan; for it is written, Thou shalt worship God and Him only shalt thou serve. Oh such a wonderful Saviour, such a powerful God. He turns the earth upside down and scatters the inhabitants abroad, this is just what He did there. Oh the principles of the flesh warring against the spirit and bringing us into captivity to the law of sin, but how sweet it is, when we are able through the spirit to mortify the deeds of the body, and live, live in peace and fellowship with God, I am able to cry Abba Father; but so many times I am only able to say O God, have mercy on me a sinner. It is so sweet when I can sing,

"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."

and then we are made able to say in praise and thanksgiving, to God

"Through many dangers, toils and snares

We have already come,
'Tis grace has brought me safe
thus far
And grace will lead me home."

Oh that home? Eternal, in Heaven, where Jesus is now on the right hand of God, the Father, making intercessions for the Saints. Yes, He is now making preparations to carry his redeemed home to glory, where they will for ever and ever sing praise to his holy name. Oh that home that blessed home where there will be no trials, no sin, no rain or snow, no death, no parting, but all will be joy, peace, thanksgiving, praise and glory without end. What a blessed thought, Brother Gilbert;

"When we've been there ten thousand years,
Bright shining as the Sun,
We've no less days to sing God's praise
Than when we first begun."

Oh, it seems incomprehensible to think of that Heavenly place that is without end, where the redeemed of God will shine as the stars. When we awake in his likeness we SHALL be SATISFIED. Oh Brother Gilbert, won't that be Heaven? when we get there and meet all the redeemed of God? and they all crowned with a crown of righteousness and have on those robes that have been washed in the blood of the Lamb and made whiter than snow, there to see Jesus as He is and be like Him.

Brother Gilbert, I so often think of the poor little children of God who are wandering on the outside

of the fold, who have received the implantation of life, yet they feel their unworthiness to come into the sheepfold and commune with the saints, I so often see them at the house of God, when the Gospel is falling from the lips of God's humble servants, I see the tears streaming down their cheeks, and they weep bitterly because of unworthy feelings. How good it would be for them to come on in to the Lord's table and eat and drink with the saints, and get down and wash their feet. Yes there are some, I believe, that are in search of the church of the living God, they have to seek, and the holy spirit leads to the street called strait, there they meet some Ananias and he preaches Jesus to them and the scales fall from their eyes, then they can sing Amazing Grace, in spirit and in truth, that Salvation is of the Lord; "For by grace are ye saved through faith; and not of yourselves, it is the gift of God; not of works, lest any man should boast." I am so glad my brother, that it is by grace. I know you are, for that is what you have always preached, knowing nothing among the saints, save Jesus, and Him crucified, for our sins, and that is what I want; for in me dwelleth no good thing, I realize that I am nothing and worse than nothing and altogether vanity.

Brother Gilbert, I fear that this is growing wearisome to you, and I know it is growing lengthy. But I have some more to say to you, precious brother, if you can allow me to claim this relationship with you. I esteem you as a follower of the Lamb, a true servant of the most high God, and as a father in Israel. While I know that you feel your unworthiness. But I must tell

you my brother, that I know that you have fought a good fight, you have kept the faith once delivered to the saints, and there is a crown of righteousness laid up for you beyond this vale of tears.

Brother Gilbert, I want to beg you as a servant of the most high God, to pray for me and mine, oh will you pray with me that God may open my understanding of His word, will loose the seals and open the book to me? Pray that I may have light and liberty.

Brother Gilbert, for some reason I have wanted to visit you and your church for several years, but have been deprived of that privilege, but I trust that I shall be able to do so in the near future. I think it would be so much pleasure to me, although I feel unworthy to be there for fear I have deceived you in the whole matter.

And now to your dear companion whom I have not yet mentioned, I wish to say, I praise God for such humble sister, and mother in Israel, as she has been so kind to us down here, stayed home alone so many times while her dear husband has come to us as the breast of consolation and brought to us glad tidings of great joy from on high, and if I am never permitted to meet her on this side again, I hope through grace divine to meet her in that sweet home of the soul where we will never grow old. God be with you all 'till we meet again.

Unworthily yours in hope,

Riley Campbell,

Sarasota, Fla.

HELPING OTHERS TO READ THE LANDMARK.

We wish to acknowledge \$1.00 from Mrs. Nannie Phillips, Route 6.

Dandridge, Tenn., for some sister unable to pay for Zion's Landmark, together with her renewal and a renewal for a friend.

ERRORS IN HIS ARTICLE.

Mr. J. D. Gold,
Care Zion's Landmark Dept.,
Wilson, N. C.

Dear Mr. Gold:

In the Landmark for January 1, 1931, page 53, you made some errors in the article published that I wrote you some time ago.

Top line should be father (not fater). In line 20 from top, it should read I had known Elder Lester for about 30 years (instead of 3 years).

I had forgotten writing this letter to you as it was so long in being published, and the main cause was this: I was in a serious wreck 15 months ago, while on my route as Rural Carrier. Two boys in a car ran so close (or in) to the horse I was driving on the narrow mountain road that my horse became frightened, started to run, the harness broke and I was thrown some 15 to 20 feet away from my mail cart, striking a large stone which caused concussion of the brain. I was picked up in a semi-conscious condition. Could talk but have no recollection to this day of ever leaving home or the post office that day. And for months afterwards I can't remember what happened. My recollection is not good yet; unless I make notes it is impossible to keep things in my mind. I am yet unable to work. With some of my family, or some friend to carry me, I fill my appointments when providence permits. But I don't feel like I will ever be as I was before this injury. However, I am glad

and I hope thankful to the Lord for blessing me so far with grace to be resigned to His holy will. Realizing I am as clay in the potter's hand, a sinner saved by grace if saved at all. You are requested to make this correction.

I thank you,

J. G. L. HASH,

Endicott, Va.

COMFORT IN ITS PAGES.

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

Dear Editor:

Please find enclosed a check for two dollars for which you will please renew my subscription to the Landmark another year.

I have read Zion's Landmark from my childhood and find much comfort in its truths.

I love the many good letters, experiences and editorials.

Many of the names are familiar. It is a great comfort to me and I hope to read it as long as I live.

Wishing God's blessings upon each reader and desiring the prayers of His people.

I am,

Yours in an humble hope,

Mrs. K. E. ADAMS,

Greensboro, N. C.

AN ERROR

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

Dear Mr. Gold:

In Oct. 1st was a letter written for Zion's Landmark by myself. Please correct an error in Jer. 13: 17-20, which should have been shall instead of should.

Respectfully,

J. L. Perdue,

Air Point, Va.

A SUBSCRIBER 40 YEARS.

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

I enclose two dollars (\$2.00) to renew my subscription to the Landmark beginning with February the 1st., 1931.

I have been reading the Landmark and a subscriber over forty years I enjoy and believe the doctrine as set forth by the writers and editors.

Some of our preachers go to the extreme on some points. This causes trouble and confusion.

Respectfully,
Mrs. G. W. Asten,
Danville, Va., Route 6.

FEW PREACHERS IN HER SECTION.

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

I am sending in my renewal for the Landmark. I always enjoy reading the Zion's Landmark, as I find many good articles in it, and besides the Bible it is all I have for our preachers are very few here, and I haven't been able to hear one preach for about two years, and I feel to be very much alone in this unfriendly world. Of course there are evangelists here almost all the time, getting up a great excitement among the people, and are claiming to convert hundreds of people, but I notice as soon as the excitement wears off, and the evangelist has left, most of them go right back into worldly lust again. In fact they have never been brought out. If I hear preaching at all, this is mostly the kind here, once and a while I will go to one of these meet-

ings thinking perhaps I could get a few crumbs, but, alas! I return home wishing I had not gone. Oh! I so often wonder why I had to leave Virginia and come here, where I am almost sure I will have to spend the rest of my days, let them be long or short. Pardon me for writing so much, and I must stop for I only intended to renew my subscription, with only a few words, and not take up so much valuable space in your paper, but I would like to ask the brothers and sisters to pray for this unworthy sister.

Mrs. Etta Weikel,
Dillard, Oregon.

ADDRESS CHANGED.

Mr. John D. Gold,
Dear Friend:

I ought to have written to you before. I have been in so much trouble I have kept putting it off. Inclosed you will find check for two dollars to pay for the Landmark. I would have written you before but decided to wait and write something in memory of my husband.

I want you to change my address from Tarboro, N. C. County Home Route 3 to Mrs. S. B. Mizell, Palmyra, N. C., R. 1.

Mrs. S. B. Mizell,
Palmyra, N. C., Route 1.

CHANGE OF ADDRESS.

Elder James S. Corbett has changed his address from Greenville, N. C. to Tarboro, N. C., 814 Andrew Street. Elder Corbett and Mrs. L. I. Harriss were united in marriage on the 18th of December and their many friends will wish for them a long life of happiness and prosperity.

SUBSCRIPTIONS TO HELP THOSE WHO CANNOT PAY

We have received from Brother L. W. Temple of Lake City, Fla., \$3.00 to be added to the fund to help send the Landmark to those who are unable to pay for it, and \$2.00 from Brother J. H. Ballance, of Dunn, N. C., to be applied for the same purpose. We desire to express our appreciation for these amounts, and we are sure that we express the appreciation of the recipients. The money is sent to renew the subscriptions of some who have recently expressed through the Landmark the necessity for having their paper stopped because of their inability to pay for the paper, and these brethren write they want these papers to continue, and in accordance with their wishes their accounts have been credited and the papers will continue to them.

J. D. GOLD.

INCOMPLETE WITHOUT LANDMARK.

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

Dear Sirs:

Inclosed you will find money order for (\$2.00) two dollars, for which please renew my subscription for the Landmark another year.

I feel that my household would be incomplete without my Landmark. It cheers me when I am downcast, and days look dark and dreary and when I begin to look on the dark side of everything, the Landmark helps me to solve the question by picturing everything on the plan of salvation. I am willing to sacrifice much to have the Landmark in my home, because God's glory is magnified by his works and by his love to man.

I sincerely hope I will not miss a single copy the rest of my life.

Very sincerely,

Mrs. J. N. Barnes,
Greenville, N. C., R. 3.

READING THE LANDMARK 55 YEARS.

Dear Mr. Gold:

Please find inclosed \$2.00 for renewal for Landmark, which has been coming to my home for 55 years. I will soon be 89 years old, but I can see to read very well and I don't see how I can do without it. I expect I have more copies of the Landmark than any one outside of the office.

I am sending \$2.00 for a new subscriber, Mrs. W. O. Lee, Roxboro, N. C. Route 4.

Wishing you much success, I remain, with a little hope,

Mrs. J. S. CLAYTON.

LIKES TO READ LANDMARK

Mr. John D. Gold:

Please find enclosed \$2.00, which pays for the Landmark another year, or until November 1931. If I am not deceived I love the doctrine it contains and I enjoy reading the many good pieces that are published in it. Although we may be strangers in the flesh, I feel that we have relationship in the spirit for their experiences and feelings seem to be mine. I believe salvation is of the Lord, not of man or by man, for by grace are we saved through faith, and that not of yourself. It is the gift of God, if I am not deceived this is the doctrine I believe in.

G. N. Warren,

Stokes, N. C.

Zion's Landmark

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

Editor

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

Associate Editors

Elder M. L. Gilbert—Dade City,
Fla.

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

Elder J. T. Rowe, 704 Deepdene
Road, Baltimore, Md.

VOL. LXIV.

No. 8

Entered at the postoffice at Wilson
as second class matter

WILSON, N. C. MARCH 1, 1931

REVEALS HIMSELF TO A FEW.

To the readers of Zion's Landmark:

I am wondering if we, the Primitive or Old School Baptists of today fully appreciate the privileges we have and I trust employ. Read the eleventh chapter of Paul's letter to the Hebrews, and see what a degree of faith was given to the Lord's people in the olden times and note the wonderful things that they were enabled to accomplish by it, and coming to the latter part of the chapter note the trials and sufferings they were called upon to endure on account of their faith. Cruel mockings, intense suffering, and many of them death, not because they were violators of law or in any way immoral people, but just because they worshipped their God after the way that the world called heresy. The world has never by its wisdom known God. The God

who made the heavens and the earth is not seen by mortal eyes, is not heard by mortal ears, nor understood by its natural heart. Yet he has been pleased from the days of Abel until now, to reveal himself unto a few, as he does not unto the world, and his testimonies to them are so wonderful that those receiving them do not forget them, and they are so sacred and sweet that they love them better than their own lives, for the knowledge of a Saviour's love is the most assuring of all knowledge, because it is the Lord himself who gives it. So, when the Lord tells his children anything, they know that it is so, for the mouth of the Lord hath spoken it. The same thing told them by men they would not believe. Had Mary told Joseph that her condition was the result of the overshadowing by the power of the highest, he would not have believed her. So the Lord told him and he knew it was true. This most convincing evidence which the Lord is pleased to give to his chosen people, has by the world been taken for self conceit, bigotry etc., but Jesus said, "I know my sheep, and am known of mine." And knowing him they know the fallacy of all things besides, and this accounts for their faithfulness in the midst of persecution and suffering, and the Lord permitted it all to show that the faith of his humble poor overcomes the world. Now my dear brethren and sisters, go on and read the first part of the twelfth chapter and heed the exhortation of the apostle to lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race which is set before us, looking unto Jesus, the author and

finisher of our faith. We also, he says, are compassed about with a great cloud of witnesses as the faith of the ancients are a witness to us. And the spirit itself beareth witness with our spirit that we are the children of God. See how much greater we are favored than they. They wandered about in sheep skins and goat skins, in mountains, and dens and caves of the earth, hiding from those who would do them harm, in order to worship the Lord who graciously gave them the knowledge of salvation through his blessed Son. They could not lay aside every weight that hindered them for the powers that then were were against them. But the power that now is guarantees to us freedom in the worship of our dear Saviour; then what weights have we? Our worldly business perhaps demands our attention. Remember that the world and the fullness thereof is the Lord's and he gives and withholds as it pleases him, and the world tells us that he withholds no good thing from them that walk uprightly. Maybe our brethren are not walking as we think they should, and are not saying every thing just as we would say it. Well, read Paul's epistle to the Galatians, and you will find that although the brethren there were not doing or saying all things as Paul would, he did not turn from them and refuse to worship with them, but was laboring to show them the true light, for he said that Jesus Christ had evidently been set forth crucified among them. Brethren can't we lay aside all these weights and the sin that does so easily beset us? the sin of unbelief. This sin so baffles us, and hinders us in the worship of our God, and in the love and service

of one another that we become unfit. Look at the abundant evidence we have that our God rules in the army of heaven and among the inhabitants of the earth. And he has chosen and called weak mortals like we are to serve him. And that he that doeth wrong shall suffer for the wrong which he hath done, and let us remember that our God can administer this punishment better than we can. Then let us run with patience that is endurance, as seeing Him who is invisible. If after all the love we can show, and all the gospel labor we can bestow, brethren persist in walking disorderly, then we are told to withdraw from them, but I fear we sometimes withdraw without manifesting the loving interest that we should. And the sheep are scattered when they should not be. Let us not forget to look to Jesus, who is both the author and the finisher of our faith. And ask ourselves the question, what would Jesus do in this matter. Like Paul, let us ask, Lord what wilt thou have me to do. Jesus, 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. In his message by John to the seven churches of Asia, He says to him that overcometh will I grant to sit with me in my throne, even as I overcame and am sit down with my Father in his throne. So as the Father glorified Jesus with his own self, so will he glorify those who overcome the old man and put him off with his deeds. Is it not worth mortifying our members which are upon the earth, for we can do nothing pleasing to God without Jesus, but he says "Lo I am with you always, even unto the end of the

world," and Paul says, We have the mind of Christ. Then he says in that wonderful sermon on the mount. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

JOSHUA T. ROWE.

RESOLUTIONS OF RESPECT.

Mrs. W. P. Warren,
Prospect Hill, N. C.
Dear Sister Warren:

You will find enclosed the resolutions our union requested me to write of brother Warren. Really, I can't say the things of him as I see them, for the half has never been told. His life was very precious to me. His encouragements will linger on. I hope you are reconciled to the great God of purpose, for He will soon call you and myself to that land we hope he has gone to, if we really know him in the pardon of our sins. Come to see us if you can. We would be glad to have you.

Yours in hope,

W. C. KING.

The Union Letter

Inasmuch as it has pleased God, our heavenly Father, to take out of this world by death, our precious brother, W. P. Warren, so suddenly on the streets of Mebane, N. C., on August 22nd 1930; We, the Upper County Line Union wish to humbly bow to Him who doeth all things well.

We do not mourn for him as those who have no hope, but feel that our loss is his gain. The Lord giveth and the Lord taketh away. Blessed be His holy name.

Resolved, 1st, that in the passing of brother Warren his wife has lost a most faithful and loving husband, one who always provided well for his household and those about him; the Upper Country Line Union one of its most faithful and useful members, always manifesting that humble child-like spirit; and his community, one of its most useful neighbors.

2nd, that a copy of these resolutions be sent sister Warren, a copy be sent each Church composing this union and a copy be spread on our record book. Done by order of the union in session at Prospect Hill, August 1930.

ELDER W. C. KING,
Union Clerk.

RESOLUTIONS OF RESPECT.

Whereas it has pleased God in His infinite wisdom to remove from our midst our beloved brother and clerk, Joseph B. Hardee, who was a charter member of

the church at Bethel, Johnson Co., N. C., and faithfully served the church as clerk since it was organized in 1888.

Therefore be it resolved:

First: That in the passing of brother Hardee, the church has lost a faithful member, but we believe our loss is his gain, and we desire to bow in humble submission to the will of an all wise God.

Second: That we extend our deepest sympathy to the family in their loss.

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

Done by order of the church at Bethel in conference Saturday, January 19, 1931.

L. H. Parrish,
Alva Hardee,
Committee.
B. F. Young, Mod.
D. E. Young, Clerk.

RESOLUTIONS OF RESPECT

Whereas God in His infinite wisdom has seen fit to remove from us our beloved pastor, Elder J. J. Hall, who faithfully served the church at Stories Creek, for many years; in the passing of Elder Hall, we feel that the church has sustained a great loss, although we desire to bow in humble submission to our heavenly Father who works all things after the Council of his own will, feeling that our loss is his eternal gain.

Elder Hall, we feel to say was a good pastor, being well established in the doctrine of salvation by grace.

Therefore he left evidence sufficient for us to feel that he has fallen asleep in Jesus and resting in His love. May the God of all grace comfort the bereaved family and his many brethren, and sisters.

Therefore, be it resolved that a copy of these resolutions be spread on our church record and a copy sent to Zion's Landmark for publication. Done by order of the Church in Conference at January meeting.

Elder L. J. Chandler, Mod.
Eld. Clayton, Church Clerk.

WHITE OAK UNION

Mr. J. D. Gold,

Dear Sir:

Please publish the following notice in Zion's Landmark.

The next session of the White Oak Union is appointed to be held with the church at South West on Saturday and fifth Sunday in March, 1931.

All lovers of truth are invited to meet with us.

This church is located on No. 601 highway about 5 miles west of Jacksonville, N. C.

Yours in hope,

R. W. GURGANUS,

Jacksonville, N. C.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLDSCHOOL BAPTIST

VOL LXIV

MARCH 15, 1931

No. 9

THE CHILD DIES.

And when the child was grown, it fell on a day, that he went out to his father to the reapers.

And he said unto his father, my head, my head. And he said to a lad, Carry him to his mother.

And when he had taken him and brought him to his mother, he sat on her knees till noon and then died.

And she went up and laid him on the bed of the man of God, and shut the door upon him and went out.

And she called unto her husband and said, send me I pray thee one of the young men, and one of the asses, that I may run to the man of God and come again.

And he said wherefore wilt thou go to him today. It is neither new moon nor Sabbath. And she said it shall be well.

Then she saddled an ass, and said to herself. Drive and go forward, slack not thy riding for me, except I bid thee.

So she went and came unto the man of God to Mt. Carmel. And it came to pass, when the man of God saw her afar off that he said to Gehazi his servant, behold yonder is that Shunamite.—2 King 4:18-26.

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

ASSOCIATE EDITORS

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

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

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

\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

NOTICE!

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

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

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

Zion's Landmark

Devoted to the Cause of Jesus Christ

A TOUCHING INCIDENT OF THE CONVERSION OF A YOUNG LADY.

(Reprint by Request)

The following article was first published in the Gospel Messenger in 1891. It has been published in our columns before, but we give space for it again by special request.

About thirty-five years ago, before the late war, there lived a wealthy farmer some forty miles from Opelika, Ala., and having the means at hand, he had given his children a liberal education, and lived to see several of them married and settled in comfortable homes of their own. And in addition to this he had other and higher sources of joy in seeing the grace of God manifest in some of them, so that they became devoted members of the Primitive Baptist church, of which both he and his wife were members.

But amidst all these enjoyments and comforts, these devoted Christian parents had, for a time, some things to regret and mourn over. They had one amiable and lovely single daughter—educated, intelligent, refined in her conversation and manners, but like many others of her opportunities and accomplishments, she had much vanity and pride, and thought the Primitive Baptist church rather a low stoop for her family. The little

church where her father and mother were members, though located in a community of considerable wealth, fashion and style, had a few poor members in it, and among them one aged sister whose best attire when she came to meeting was a plain homespun dress, spun, woven and made by her own hands. And besides her extremely worldly poverty it was said that her husband treated her most cruelly. But to the honor of God's grace, amidst all these trials and embarrassments, this poor, aged sister was blessed with a meek and quiet spirit and had the loving confidence and fellowship of every member in the church, whether they were rich or poor in this world's goods. The time of church communion and feet washing came on, and when this lovely and amiable daughter saw that her precious mother selected this poor old sister as the one whose feet she wished to wash, it was more than she could bear without some expression of contempt. Turning to some of her youthful associates, she said, "I am surprised and deeply mortified to think that my mother would wash the feet of that old thing." And having expression of sympathy from her vain comrades, her usual refinement, modesty and intelligence had for a time to give way for her indignant feelings of contempt.

But how wonderful is the love of God in Christ! It is from everlast-

ing, and it is written of Him who washed His disciples' feet that "Having loved His own He loved them to the end."—John 13. And it is evident from subsequent events that this haughty, proud and vain young lady was loved of God with an everlasting love, and with loving kindness drew her to Himself, and drew her away from these foolish vanities of the world.

Some time after her attendance at this "feet washing meeting" she visited some of her kindred in another part of the state, and was sick nigh unto death, so that she and all her kindred and friends including the doctors despaired of her life. Her father and mother were sent for, to whom she related in feeble whispers, dreadful agonies of the soul she was suffering under a feeling sense of the wrath of God upon her as a sinner. But there she lay, week after week, growing more and more feeble, until she was a mere skeleton and could only be heard to speak as her father would put his ear close to her mouth. The doctor directed the utmost quiet to be observed, as the poor child was so feeble and nervous. For a few days there were scarcely any symptoms of life or breath in her.

But the time had come in the purpose of God for a change, and to make known the riches of His grace upon a vessel of mercy whom He had afore prepared to receive such grace in faith and love. Suddenly she aroused, a glow of heavenly light and love was seen upon her face, while with uplifted hands and clear, distinct voice she proclaimed the praise of God, who saved her from her sins. Some friends, thinking such demonstrations would cause immediate death, tried to get

her to hold her peace, but so much the more she rejoiced and praised God.

Eventually her attending physician came in, telling her she must be quiet, she was too feeble to talk, and that death would certainly ensue if she did not cease to speak and exert herself in such a manner. She looked calmly and steadfastly upon the doctor for a moment, then reaching out her feeble hand and taking hold of his, she said, "Oh, doctor, have you no confidence in God? Cannot the great and omnipotent God who has saved such a sinner as I am, give strength and enable me to tell of His wonderful work to the praise and glory of His grace?" The doctor, her father, mother and other friend around the bed were astonished, and for a time quite overcome. But eventually the overjoyed father, seeing the Lord had spoken peace to his dear child, cried out: "Speak on, daughter, as much as you please; it is not going to hurt you." She continued with short intervals of rest, to speak the praises of God, and tell of the wonders of His grace to her, a poor, helpless sinner, expressing a fervent desire and prayed that God would raise her from affliction so that she might be carried once more to her father's home near the little church where he was a member, and that she might have the privilege of talking to the church and being baptized, and especially she desired, if received into fellowship among Primitive Baptists, that she could have the privilege of getting on her knees before that poor old sister whose feet her mother had washed, and be permitted to wash her feet as Jesus washed His dis-

ciples and wiped them with the towel wherewith he was girded.

But the faith of this poor suffering youth had to be tried. Her recovery was very slow, and at times thought to be doubtful. She thought the time long, and the distance across the country by private conveyance, compared with her feeble condition made it seem almost impossible for her to make the trip.

Eventually her faith triumphed over all seeming difficulties, and a suitable vehicle was prepared, so that she returned home with joy and thankfulness to God, though much exhausted. One church meeting after another came on, and she was still too feeble to attend, but still her fervent desire to follow Jesus in baptism continued unabated. And having requested if she should ever be received by the church, that the writer of this article should baptize her, I was sent for. I never had the pastoral care of the church though I preached there two or three times. A time was set when it was hoped she would be able to attend the church conference, some two or three miles from her home. Starting from my home by private conveyance, quite early on Friday morning, I reached her father's home late in the afternoon. She had just been riding about one mile which was the first time she had ventured out since her arrival home. She rejoiced greatly on seeing me, and said she had fervently prayed that God would enable me to come; that now I had come she believed the Lord had sent me. Her conversation was meek, humble and heavenly and in quite a composed manner she related to me the substance of what I have written of the dealings of the Lord with her. Her

father and mother also told me many things which would be exceedingly interesting to many readers, but time and space forbid the mention of them now.

Suffice is to say that after many trials, struggles and fervent prayers to God, this amiable young lady got to the church meeting and after preaching an opportunity was given by the church in conference for any who might desire membership to come forward and let the church hear them. By the assistance of her mother and sisters she was raised from the temporary couch on which she had been lying during the hour of preaching, walked to what is sometimes called the "Moderator's seat," and was seated by the Moderator, relating in a clear distinct manner, though with feeble voice, the dealings of the Lord with her, and was heartily received by the church as a proper subject for baptism, which was to be attended to next morning.

But when the morning for her baptism came, her mother had fears the dear daughter would not be able to leave her room. She had not rested well through the night, but she insisted that she be allowed to go to the water for baptism. Promptly at 10 A. M., she was at the creek, a beautiful place for baptizing. After singing and prayer, she was led into the water by the writer. On raising her out of the water she seemed to be entirely helpless so that some thought the shock had been too great for her feeble nervous system; that it would never react. But after waiting and holding her up for a moment or two I saw tokens of life and joy of soul. I almost literally carried her out of the water, as she was so feeble. And

it is almost needless to say to the Christian readers with what joy the sisters and aged mother in Israel received this young sister in their arms at the water's edge, rejoicing and praising God for the wonders of His love.

At the appointed hour for preaching this young sister was comfortably cared for in the house, and said she felt better than at any time since she had been prostrated. She seemed to enjoy the services of the day exceedingly and on the next day (Monday) before taking my leave of the family for my home I had quite a pleasant conversation with her concerning her faith in Christ Jesus.

After our return home we would occasionally hear that this afflicted sister was gradually and slowly improving in bodily health, and the fruits of the Spirit were abounding abundantly in every good word and work.

But the faith, if strong in the Lord, must be tried by fire, that it may be found to the praise and glory of God. Trouble got into the church, parties were formed, one headed by the pastor and one by the deacon. Again I and other preachers were sent for to aid in restoring peace and fellowship. We found a bad state of feeling existing among the members, and a bad spirit was at work, so that but few of them could really tell what they were fussing about. When we arrived there on Saturday the brethren were gathered in squads here and there out of the house, and some of them could hardly be prevailed upon to go into the house at all. One aged brother, a doubting Thomas, said to me, "We are torn all to pieces here; this is the last

church meeting we will ever have." At length a few brethren and sisters engaged in singing and after preaching services were over it was manifest by the countenance of the brethren that a better spirit was prevailing. The church conference was organized, the subject of the difficulty was freely discussed in a mild and Christian like spirit. He was an intelligent man and a good brother, but naturally "high-strung"—stern and decided in his convictions, whether right or wrong—and when he took a position, he never yielded until fully convinced of his error.

This deacon had been a useful member in the church and was a brother-in-law of our young sister. I and other visiting brethren went home with him that afternoon, and for two hours or more we labored to show him his wrong and save him to the church, but he remained stern and obstinate. This precious young sister, with silent attention, had listened to all that had been said till her whole soul was absorbed in the fervent desire for gospel peace and fellowship to be continued in the church, and seeing that her brother-in-law, whom she loved as a Christian, was wrong and stubborn, she could no longer remain silent. Suddenly she sprang from her seat and dropped on her knees before the unyielding deacon, and seizing hold of his hand, she gave vent to that fervent desire within her, which could no longer be concealed, by exclaiming: "Oh, Brother William, you are too stubborn. Can't you be more like Christ, who has died for your sins and my sins, and as God, for Christ's sake has forgiven us, can you not forgive your brother for whom Christ

suffered and died on the cross?" And a more pointed, forcible and touching prayer I never heard than she then and there poured forth for her brother and the church. All except the stubborn deacon were in silent tears.

After this affecting scene had passed off there was but little more conversation on any subject. The company dispersed, and soon we retired to rest during the night. I felt a degree of confidence that the angel of peace and love had spread her heavenly wings over the little church. Early next morning I saw the deacon making for the silent grove nearby, and when he returned to his room I saw that he had been weeping, and his countenance manifested great agony of soul. Nothing more was said concerning the church trouble and very soon all of us were off to the meeting.

When the hour for preaching came a large congregation of people were in attendance, and the preaching seemed to be with great power, and we felt that the power of the Lord was present to heal. At the close of the preaching services a hymn was sung for dismissal, and just as we were about to dismiss the beloved brother deacon arose from his seat waving his hand, and in sobs and tears eventually said, in broken accents: "Hold on Brother Mitchell—don't dismiss yet—I must speak a little, and tell the church and brethren here that I have been the whole trouble in this church. I ask them to forgive me if they can, though I am not worthy of their confidence. I have sinned and have been stubbornly wrong, but could not see it. But last night the solemn admonition and prayer of the dear young

sister yesterday took such a hold upon me that I could not sleep and in fervent prayer in the silent grove this morning I felt that the Lord had showed mercy to me, and I have felt during the preaching today that I would die if I did not confess my wrongs to God and to my brethren and sisters, who have borne so long and patiently with me. I trust that God, for Christ's sake, has forgiven me, and ask forgiveness of the members of sister churches." This little talk settled the trouble and the Christian reader may well imagine the effect upon those who heard it.

And now, Brother Respass and readers of the Messenger, suffer me to say that the love and mercy has been written a little at a time under circumstances very unfavorable as it seems to the writer, but from some cause I have been strangely impressed in mind, for many days to write a brief sketch of the abounding grace of God as manifest to that dear young sister. There are a few yet living who were eye and ear witnesses of the main substance of what I have written, but some have "fallen asleep."

This communication is somewhat lengthy but hope the blessings of the Lord may rest upon all readers who love and serve Lord Jesus.

W. M. Mitchell.

"THE LORD IS MY SHEPHERD, I SHALL NOT WANT."

The following letter has been sent us by Dr. Cox for publication:
Dr. B. F. Cox,

Beloved brother in Christ:

I would write to you, if I did not think you knew of my infirmities and would forgive what I may say amiss. Of late I have felt so unfit,

that I have kept my thoughts to myself, but last night as well as many nights, instead of sleeping I am meditating, sometimes how the Lord has been merciful to me in sending my brethren, sisters and friends to me in my weakness and distress. Sometimes the 23rd Psalm comes to me sweetly. I well remember in the year 1899, that I first felt that I could say "The Lord is my Shepherd, I shall not want." I believe every child of God has felt this at some time. Indeed there is nothing to want if God is in our hearts, for with Him we have all things. While in the hospital in Richmond, sick and lonely and none but strangers to see, suddenly I wanted to read. A Bible was kept lying by my bed and I read and re-read this Psalm for hours, and during my long illness since, it has strengthened my hope and comforted me so much and made me rejoice to have you and others come, sing and talk.

I believe the Lord gives talents to every one of His people and to visit the distressed and comfort them, is multiplying these talents and is pleasing to the Lord.

Dear brother, I remember your visits as I do hundreds of others, with much pleasure, and hope I may live worthy of your love and fellowship.

I am slowly regaining the use of my limbs, but am not permitted to go out much. I do go to church sometimes, when it is near.

Sometime come to see me again. I believe I love God's people and although I cannot sing with them, now, I hope to join with the redeemed in ceaseless songs around God's throne.

There are many that I would love to write to, but I can't write. I don't forget them, and I hope they are praying for me.

Your unworthy brother,

H. L. BRAKE.

Rocky Mount, N. C.

THE MERCY OF GOD.

When I was a young man, I had great aspirations to be something. And when I began a family, I was determined to govern my home and to raise my children, as I wanted them to be, and to give them all a high school education at least.

And I don't know why it is so but with me in almost every thing that I have ever looked forward to with pleasure has in some way been blighted. And when I joined the church, I carried the same high ideals of the deportment and conversation of a Christian. Then I felt to be full of life and zeal and did not understand why all of my brethren did not be the same way. But now I feel to know. If I am anything, it is purely the mercy of God. And I feel now to sympathize with any of my brethren though they be guilty of every kind of sin except, "the unpardonable one." It seems like every kind of trouble has crowded upon me until I shall yet go completely crazy.

I cannot rule my house as I would. I do not have the co-operation that I need. And am now overwhelmingly in debt with no one to sympathize, but rather to criticize which is almost unbearable. And there, my own life (sinful) which is the greatest of all my trouble. Jobe and Jeremiah, also Jonah seem to be my nearest companions. I am humiliated until my judgment, both natural and spiritual seem to be gone

(almost). I long to go home, if indeed I have one, but I seem to be farther away (if possible) than ever. I must confess that I am a failure in every respect. I seem to not do anything as I ought to, so there is absolutely nothing in all the world except the mercy of God that will, or can, reach my case. God, in justice to my sinful life has hid his face, and doesn't answer me any more, unless, it is as the Psalmist says, "By terrible things in righteousness wilt thou answer us" which to us is very trying, long expectation, held in suspense.

Let me conclude. I am getting nowhere. I can't write, I can't talk, I can't preach, and I can't do anything like I would. I feel to know that I am a fool and that everybody else knows it.

Yours in tribulation,

Jno. R. Smith,
Reidsville, N. C., R. 5.

DOES NOT WANT TO MISS A SINGLE COPY.

Mr. J. D. Gold,

Dear Friend:

You will find enclosed check for (\$2.00) two dollars to pay on my subscription for the year 1931. I do not want to miss a single copy. I have been taking it ever since 1925. I am 74 years of age and I want to take it the rest of my life. I like very much to read the good pieces and I remember hearing your daddy preach one time. I hope you can continue for many years in your good work. I would like for you to write some more pieces. I hope I am one of the little ones in Christ.

MRS. W. A. COTTEN,
Holly Springs, N. C.

CAN'T DO WITHOUT THE LANDMARK.

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

Dear Sir:

Please find enclosed \$2.00 to pay for my renewal subscription to the Landmark which will carry it to Oct. 1, 1931. I am very sorry to have neglected sending it so long. I don't feel like I could do without the Landmark since I am old and a good distance from Church. The paper has been coming to Chalk Level to Mrs. S. B. Murphy and I want it sent to Mrs. Minerva Murphy, Gretna, Va., since I have moved and am now a widow.

Very sincerely yours,
Minerva Murphy.

BELIEVE ALL HIS TRUTH.

Mr. J. D. Gold,

Dear Sir:

Enclosed please find money order for (\$2.00) two dollars, which pays for the Landmark another year, which will end Oct. 15, 1931. For if not deceived I love the doctrine it contains. I enjoy reading the good writings of the brethren. Although we may be strangers in the flesh, I feel we have relationship in the spirit, for their experiences and feelings seem to be mine. I believe salvation is of the Lord, not of man nor by man, for by grace are ye saved through faith and that not of yourself, it is the gift of God. If not deceived this is the doctrine I believe. Again Jesus says, "I am the light of the world. He that believeth in me shall never die, and my hope is that I believe all His truth.

(Mrs.) Mary C. Jones,
Deep Run, N. C., R. 1.

Zion's Landmark

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

Editor

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

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NOTHING.

I have been thinking of the word nothing, as it is used in different places in the Bible, and find that it signifies first, not anything, as in Gen. 18:8. "Only unto these men do nothing, for therefore came they under the shadow of my roof," which means, do not bother them in any way. Second for no use or service, as in Math. 5:13. "Ye are the salt of the earth, but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." There is still a mass or bulk but it is of no value. Third of no force to bind or oblige, as in Math. 23:16-18. In this scripture those whom Jesus calls blind guides, fools and blind, said, Whosoever swear-eth by the Temple, it is nothing, or

by the altar it is nothing. That is, they were not bound by their oath to do what they had promised to do. Fourth, it signifies, No good works that are acceptable to God, as in John 15:5, "I am the vine, ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit, for without me ye can do nothing." This scripture teaches us that all the good works that men do, in the Kingdom of God, or the Church of Christ, they are moved to them by Jesus, himself. In this fifteenth chapter of John Jesus is speaking of Himself and His church under the similitude of a vine and its branches, and says "As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me. Abiding in Christ is in keeping His commandments, as He says in verse ten, but the sheep of his pasture sometimes go astray and when they do they are not under the influence of his spirit. "Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man, but every man is tempted when he is drawn away of his own lust and enticed. James 1:13-14. So when thus drawn away he is without Christ, and so his work is not pleasing to God. Jesus is the mediator between God and man, and it is by him that men come to God, and all this coming to him and abiding in him is the sweet influence of Christ who leads his sheep to green pastures, and he is the vine whose sap (grace) enables the branch to bear fruit, but if he does not abide in Christ, that is, keep his commandments, he is cast forth as a branch, and men gather them and cast them into the fire and they are

burned. Christ is not with them then, but has delivered them to Satan for the destruction of the flesh. For if ye live after the flesh ye shall die, and they are not with Christ when they are living after the flesh, but working in his vineyard they have his presence and the blessed influence of his spirit, and so realize as did Paul that, "I can do all things through Christ which strengtheneth me." Paul said, "And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains and have not charity, I am nothing." 1st Cor. 13:2. A man devoid of the love of God, is still a man, and may be profitable in the world, but in the church he is nothing, because his work and his talk is all prompted by the flesh, and so cannot result in any good to the Lord's people. They are craving spiritual food and this man though wise and fluent does not have it. 5th. False and groundless as in Acts 21:24. "Them take, and purify thyselves with them, and be at charges with them, that they may shave their heads, and all may know that those things, whereof they were informed concerning thee, are nothing." That is they have no foundation in fact, and so are false, or nothing. "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." How good it is when uncomplimentary reports are circulated about a preacher, a brother or a sister, to be able to say it is false there is no ground for it. It is nothing. It is for Jesus' sake. There is a blessing in it. They persecuted him before they persecuted you.

6th. No other means, as in Mark 9:29, "And he said unto them, this kind can come forth by nothing, but by prayer and fasting. This is the only way, all other ways are nothing.

7th. No reward or wages, as in 3rd John, 7, "Because that for his name's sake they went forth, taking nothing of the Gentiles." Jesus said to his apostles concerning the natural comforts of this life. "Your Father knoweth that ye have need of these things." They evidently had support from some source, but they took nothing from the Gentiles.

8th. No new doctrine pertaining to salvation, as in Gal. 2:6. But of these who seemed to be somewhat. (Whatsoever they were, it maketh no matter to me; God accepted no man's person.) For they who seemed to be somewhat in conference added nothing to me:" all their conferring about the law was nothing to Paul. He still preached Christ as the fulfiller of the law, and the only means of salvation.

9th. No sin or guilt, as in John 14:30: "Hereafter I will not talk much with you, for the prince of this world cometh, and hath nothing in me." There is absolutely no sin in him, nothing in common with the prince of this world, and so they say, away with him.

10th. No divine power, no God, as in 1st Cor. 8:4. "As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and there is none other God but one." All the stocks, be they wood, stone, silver or gold, also all the imagination of the carnal mind, though they be cunningly devised, are no Gods. They are

stocks, and fables, but as Saviours or comforters of the Lord's humble poor they are nothing. The word is taken first absolutely, as in Job. 26:7. "He stretcheth out the north over the empty place, and hangeth the earth upon nothing." Psalms 49:17. "For when he dieth he shall carry nothing away, his glory shall not descend after him." These scriptures show us that the earth has no support. It remains just where God placed it, and where he still holds it. Also that none even of the good things of the world can be taken to Heaven. That eternal and blessed abode does not need the light of the sun, for the Lord God is its everlasting light and glory. 2nd, comparatively, as in Psalms 39:5, "Behold thou hast made my days as an hand breadth, and my age is as nothing before thee. Verily, every man at his best state is altogether vanity." Isaiah 40:17. "All nations before him are as nothing: and they are counted to him less than nothing, and vanity."

These scriptures show us that while nations and men do exist and as such serve God's purpose in nature, they are compared to him, and his spiritual kingdom as nothing, even less than nothing, and vanity. All of man's works, and all of his thoughts are evil continually. So they are nothing spiritually. 3rd. In a person's estimation of himself, as in 2nd Cor. 12:119, "I am become a fool in glorying: ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing." Here the apostle is telling of his nothingness in the kingdom of God, except that which the Lord by his grace has made him. And

again he said that it is by the grace of God that I am what I am, meaning a child of God and an apostle of Jesus Christ. 4th. Not in the matter, but in the manner, as being of no use or service, as in 1st Cor. 7:19. "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." Thus circumcision is called nothing, because it avails nothing, in point of acceptance with God. Now in gospel times, by God's spirit the sinner is brought into Christ. So is a new creature, with the mind and spirit of Christ, who is with him, and in him and thus he is made capable of obedience. Though in himself he is nothing.

JOSHUA T. ROWE.

GOSPEL SALVATION IS OF THE LORD.

Today I found a copy of a letter I wrote some years ago to an Elder; and about all he said in reply, was he had nearly one hundred endorsements from Primitive Baptists, both Editors and brethren; and, that I was the only one that did not endorse his views.

Who is there among the readers of Zion's Landmark that cannot see how I was made to sympathize with Elijah: "And I, even I only, am left."—1 Kings, 19:14.

The Letter.

May 7, 1925.

Eld. H. L. Golston,
Dear Brother:

For some cause I am led to write you, I trust in love for the cause of Zion, not in altercation. In the May issue of The Primitive Baptist I have just read your answers to certain questions you had in mind:

I am addressing you as an Elder in the Primitive Baptist ranks, though I do not recall that I ever before heard of you.

I know the churches of the New Testament differed much in gifts and graces, and while many of them were very spiritually minded, the record shows that they were fallible and human as the church or saints have been in every age; but we do not find that they then non-fellowshipped each other for the manner of expression, as they have been doing for the last forty years. Now, there seems to be a tendency among the rank and file of our people to speak as the oracles of God, believing that He directed the inspired Apostles to use suitable words for all ages, fearing they might do violence to His doctrine to use qualifying expressions, some of which have been bones of contention for years, causing many sore and ungodly divisions among the dear Baptists, many expressions which cannot be found in any published statements made previous to the date of 1865.

I have been made to rejoice of late to see so many churches and elders coming together in sweet fellowship, having been divided, from making each other offenders for a word or words, now being led by the Spirit of the Lord to confess their faults and weakness to each other, and that they did not know every thing in heaven and earth, and were not with God when He took counsel. Most all are willing to take admonition of Peter, "Speak as the oracles of God," and as Paul says, with "sound speech, that cannot be condemned."

It is to be feared that our religious papers frequently publish things that do more harm than

good; I regretted some expressions in your letter, and if they have a "thus saith the Lord" for them, I acknowledge that I am too weak to see them. You tell us of "a salvation brought by the preacher," but did not tell where or how he got it. However, you tell us it was a "timely salvation." Do you think there is an untimely salvation, or that anybody ever received one before time, or ever will receive one after time? However Mr. Russell claimed that the wicked dead would have a chance but he did not know whether they would accept it. Then you presume to tell us how the "timely salvation brought by the preacher" may be for weal or woe; as, "By their hearing and doing, and in it and for it, they either get a time salvation or a time damnation." I might not have been surprised to see such sentiments expressed by an Arminian, but never expected to see such from the pen of a Primitive Baptist.

I know good words prove our faith, but do not produce it; and that the saints are confirmed and established according to the gospel, and the preaching of Jesus Christ, etc., "for the obedience of faith." Paul did not take credit to himself for doing more works than the other Apostles, but ascribed it all to the grace of God which was with him, and furthermore declared that if it be of grace, it is not of works. Paul, referring to the salvation Christians enjoy in their gospel services, says: "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast." And not God's children taught both by the word of truth and their experience that without the Lord they can do nothing; that

is, cannot do any spiritual or gospel service or worship? It does not mean ye cannot sin or do wrong—"Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man." "But in all devotion and service to God, it is He which worketh (not worked) in you both to will and to do of His good pleasure." The children were created in Christ unto good works.

When you quoted: "Salvation is of the Lord," you did not tell us what period of time that was.

I have always had the idea that all God-taught Baptists believed that salvation was not obtained by creature work or creature ability; and I am sure if you could remove the veil of tradition, with the Bible open and let your experience talk, you would never again express such a sentiment as you did in said article.

I note you had something to say about predestination. I have already made my letter much longer than I expected when I began to write you. I never have found out where God ever gave any man authority to qualify His predestination, yet many are doing so, calling it limited and unlimited, absolute and conditional. Some would tell us that God's predestination extends to and covers all things; others tell us not so, that it only embraces good things, and the salvation of His people. As "secret things belong to the Lord our God: but those things which are revealed belong to us," I wonder how either know the whole counsel of God? Why should finite man presume to be wise above that which is written? How strange that men should fall out about things that they do not

know, for that they know, they are agreed upon.

I have been satisfied for a long time with what the Scriptures teach, and if all saints would say no more nor less than what the Scriptures clearly teach, then many of the dear children who are staying out because of the bickerings of our people, would come to Zion seeing and speaking the same.

Your brother, I hope,

M. L. GILBERT.

PLEASE CORRECT.

Our Lord never made a mistake, but it is human to err. Being so full of mistakes, I am ever ready to show forbearance toward those who make them. Now, I would kindly ask that the printer of my little editorial in February 15 on the Virgin Mary be corrected. Near the bottom of first column on page 107 in the sentence—"To be blessed of God does not exalt his servants (not services) in nature, but humbles them Godward." On same page second column where Prov. 8:22-31, is quoted Catholics applies the language to the Virgin Mary which evidently refer to Christ. The printer puts it "Baptist." Then just below following Mary's "watchful care of others":—"It is the wine was wanted" should not appear. "Jesus was obedient to Mary and Joseph," and not it occurs.

Yours cordially,

M. L. GILBERT.

Dade City, Fla.

P. S.—I made no copy of the article, so I can not be sure just how it was written.

JOHN FRANKLIN MCGINTY.

When it was learned Dec. 2nd, 1930, that Deacon John Franklin McGinty had passed to his heavenly home, his relatives and friends far and near were saddened beyond expression. It was known that he was afflicted, and a great sufferer at times; yet, they hoped, because of his usefulness he might be spared longer. Of his going, it can be truly said that "a great and good man has fallen in Israel." Great because of his exemplary life as a husband, father, neighbor, friend; greater still because of his consecrated life as a Christian. He was a true and humble child of God, a valiant soldier of the cross, ever holding up the banner of his King whom he loved and whom it was his joy to honor.

He bore his afflictions with great Christian fortitude, feeling that they were light when compared to the suffering of Christ, and little compared to the glory that awaited him in the beyond. For his wonderful faith, like the faith of Moses, made him to rely on the promises of God, and to trust him.

He was specially gifted mentally and spiritually, was a deep thinker—impressive talker, and endowed with great ability as a writer. Many who never knew him have enjoyed his published articles. Besides, he had an extensive correspondence with friends in and out of his own state. From a literary standpoint his letters to his Pastor, Eld. J. T. Satterwhite and church friends were gems—the kind one never wants to destroy but to preserve and re-read with the reward each time of finding new comfort and new food for thought. They were indeed vivid portrayals of the life and character of the writer. His influence in this way, and in many others, will live on and on. For the scriptures tell us that "Blessed are the dead which die in the Lord from hence forth; yea saith the spirit, that they may rest from their labors; and their works do follow them."

He was born in Randolph Co., Ala. Aug. 5th, 1855, was the son of William P. and Ann (Moore) McGinty. When quite young his parents moved to Chambers Co., Ala., near Riverview where he lived about forty years. Leaving this City in 1900, he lived for a time at each of the following places, Lanett, Ala., Opelika, Ala.; Birmingham, Ala., and Lagrange, Ga. Finally in 1924 he moved to Chatsworth, Ga. He soon earned the confidence of the people there to the extent that they elected him Mayor three times without opposition. Among the beautiful floral offerings was one from the City Officers of Chatsworth, and one from the business men of Chatsworth.

In 1896 he joined the Primitive Baptist Church at Ephesus, near Riverview, Ala., and was baptized by Eld. W. R. Avery—made in all the years following a useful

member. He was a staunch defender of the principles of his church—was early in his church life made a deacon, which office he filled ably. As a leader he was often consulted by younger members, as to the doctrines, practices, etc., of the church, to whom he gave sound and fatherly advice and instructions. He was as far as he could be, liberal in helping with the finances of the church.

In 1885 he married Miss Laura Spikes, who died at Chatsworth in 1925. In 1926 he married Miss Capes Webb who survives him. Besides his widow he leaves three sons, Rupert A. McGinty head of the Horticultural Department of Clemson College, Clemson, S. C.; J. Foy McGinty, publisher of the Calhoun Times, Calhoun, Ga.; Roland McGinty, connected with the Atlanta Georgian, Atlanta, Ga., seven grandchildren, two sisters, and four brothers.

At the time of his death, he was a member of LaGrange Primitive Baptist Church where his funeral was held. His Pastor, on account of feebleness could not be present, so services were conducted by Elder J. W. Dempsey, Dalton, Ga., and Elder J. W. Harmon, Opelika, Ala. He was laid to rest by the side of his first wife at LaGrange, Ga. Dec. 3rd, 1930 there to await the morning of the resurrection, when the dead in Christ shall arise and meet him in his glory.

Written by request of LaGrange Church,
Mrs. F. J. Pike,
Deacon G. L. Moore.

MARGARET LEE.

Margaret Lee was born in Johnston County in 1855. We don't know the day of her birth as the old family Bible was stolen. She died Nov. 29, 1930. She was living with one of her sons at or near Elm City at the time of her death.

She joined the church at Fellowship, Johnston County, on Saturday before the first Sunday in May, 1912.

She leaves to mourn her departure two sons, three brothers and a lot of nieces and nephews, but we trust our loss is her eternal gain.

She had been in feeble health for several years, not able to attend her meetings very often, but would try to come once or twice a year as long as she lived.

She will be missed by her family and the church.

1st, Resolved that we the members at Fellowship bow in humble submission to the will of our Lord and Saviour, Jesus Christ, who doeth all things well.

2nd, Resolved 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 of all good works.

3rd, Resolved that a copy of these reso-

lutions be spread on our church record and a copy sent to Zion's Landmark for publication.

Done by order of the church in conference Saturday before the first Sunday in February, 1931.

Elder Xure Lee, Moderator,
J. C. Langdon, Clerk,
G. W. King and wife, Com.

ELDER WILLIAM A. GOURLEY

This is written in loving remembrance of our dear father, Elder William A. Gourley, who departed this life July 29th, 1930. He was eighty years, nine months and 13 days old, and had been in declining health for quite a number of years. But only for the last few months before the end came had he been almost past going and very near helpless. He lived the latter part of his life with his youngest son and daughter-in-law, William and Beatrice Gourley, and they bestowed upon him all the patient love and tender care that a son and daughter could. "He that giveth so much as a cup of water to one of mine shall not lose his reward." We feel that he was fully prepared to go and is much better off than those he left behind and that our loss is his eternal gain.

Our father, dear father, has left us
And gone to climes above.
He's gone to live eternally
With Jesus and his love.

No more we'll see his patient face,
While here on earth we stay,
But let us hope to meet him there,
When we are called away.

We miss him, oh so very much,
But would not wish it so,
That he were back in this vain world
Of suffering, sin and woe.

We know that he has only paid
A debt which we all owe,
While we are toiling, toiling on,
In sadness here below.

Oh, let us hope some day to meet
Our father dear above,
And dwell with him forever,
Where all is peace and love.

By his devoted daughter,
Lily M. Conner,
Brown Summit, N. C.

RESOLUTIONS OF RESPECT

Whereas it has been the will of our heavenly Father to take from us our beloved sister, Rosa Alice Fox, who departed this life March 19, 1929, making her stay on earth 66 years, 9 months and 6 days.

Sister Fox united with the church at

Stories Creek in June, 1890 and was a faithful member until death. She was a firm believer in the doctrine of Salvation by grace and it seemed to be her greatest pleasure in meeting with the brethren and sisters and talking of the goodness and the mercies of God.

Therefore he it resolved,
First, that in the passing of Sister Fox, we feel that the Church has lost a faithful member, but we feel that our loss is her eternal gain.

2nd, We extend to the family our deepest sympathy.

3rd, that a copy of these resolutions be recorded in our church record, and a copy be sent to Zion's Landmark for publication.

Done by order of church in conference at January meeting, 1931

Elder L. J. Chandler, Mod.
Ed. Clayton, Clerk.

D. C. LUNSFORD.

D. C. Lunsford was born at Surlis, N. C., Dec. 22, 1837. His parents were John L. Lunsford and Sallie Ann Davie Lunsford. He died at the home of his son Y. C. Lunsford, Jan. 13, 1931, making his stay on earth 93 years and 22 days.

Three years ago last May he fell in the yard and was never off his bed again.

But he never murmured or complained.

Dec. 13, 1860 he was married to Nannie Jane Cozart and of this union there were 8 children, all living to be grown except two who died in infancy and one married daughter who died several years ago.

He lived all his life on a farm near where he was born except the time he was in the Civil War and 8 months in a northern prison at Elmyra, New York. Uncle Crook was a lovable man. He loved his church, home, wife, children and neighbors.

He was very hospitable, always met you with a smile at the gate if he could get there. Always ready to do a service to any one in distress and lend a helping hand to the needy.

He will be greatly missed in his community where he was much loved and admired for his humble, quiet, upright life.

He held his membership with old Flat River church near Roxboro, N. C., one of our oldest churches.

I feel this notice would not be complete if I did not mention the love and care bestowed on him during his sickness by his daughter, Lucy. I don't think I ever saw more love and devotion than she bestowed on him through his long illness.

He leaves besides his children and grand children, several great grandchildren, numerous nephews and nieces.

He was the last of his father's family. He was buried in the family cemetery beside his wife and near other loved ones.

"Well done good and faithful servant. Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Mat. 29:21.

Lovingly submitted to his children.

By his niece who loved him,
Nannie F. Carrington,
Durham, N. C.

CHARITY PARTIN LASSITER.

Charity Partin Lassiter, wife of Willis Alfred Lassiter of near Smithfield, departed this life on November 27, 1930, following a brief illness of pneumonia. She was taken suddenly ill on the night of November 21 and was critically ill from the beginning.

"Then fell upon the house a sudden gloom,
A shadow on those features fair and thin,
And softly, from that hushed and darkened room,
Two angels issued where but one went in."

The third daughter of Elder Aldridge and Malinda Stewart Partin of Wake County, she was born on April 14, 1855. Had she lived until April she would have been 76 years old. On October 25, 1876, she married Willis Alfred Lassiter, and to this union were born nine children, eight of whom survive: C. A. Lassiter of Wildwood, Fla.; Dr. C. L. Lassiter of Chattanooga, Tenn.; Mrs. Lillie Johnson, Mrs. J. A. Smith, and Miss Flossie Lassiter of Smithfield; A. B., Seth W., and W. Kiri Lassiter of near Smithfield.

Adhering to the faith of her fathers, she united with the Primitive Baptist church at Clement near Four Oaks in early womanhood under the preaching of Elder Louis Adams, and she remained a faithful and devout member until the end, attending the last service held there before her death. After a long, busy and useful life she died as she had lived—respected, trusted, and loved. Her hand was never weary and her step never faltered in ministering unto, caring for, and waiting upon those who were in any way dependent upon her. She was ever patient, faithful, and self-sacrificing; ever unassuming, modest, and retiring. With a beautiful Christian faith that never doubted or wavered, she ran life's journey here on earth, each year growing gentler and sweeter. Her last years were passed tranquilly and serenely, in perfect faith and trust in God.

The funeral was held at the home on the afternoon of November 28, and interment was made in the cemetery at Clement church, conducted by her pastor, Elder L. H. Stephenson. The remains were tenderly laid to rest beneath a mound of beautiful flowers, tributes of respect from a host of friends.

"God touched her with his finger, and she slept."

MARTHA ELIZABETH CHANDLER

With a sad heart I will attempt to write the death of our dear mother. She was born July 14, 1854, died November 21, 1930, age 76 years, 4 months and 7 days. She was the daughter of William and Susan Vaughn of Caswell County, N. C. She was married to Elder Y. I. Chandler at the age of about 18 years and lived happily with him until 1923 when the Lord called him home to himself. She leaves to mourn their loss 4 daughters and two sons, namely, Mrs. M. S. Fitch, Mrs. A. H. D. King, Mrs. W. A. Prutt, Mrs. W. Rudd, J. B. and J. Y. Chandler. Two sisters, Mrs. L. L. Roscoe and Mrs. J. A. Aldridge and a host of grandchildren and great grandchildren and friends.

After father died she broke up house-keeping and made her home with the writer but stayed with all her children which she enjoyed so much. She was taken sick while visiting her daughter, Mrs. A. H. D. King and remained there about ten days, then she was brought back to her old home place, when she seemed to want to die. She only lived about a week after coming home.

She never did join the church because she thought she wasn't good enough. I I have no doubt but what she is at rest, and I only hope that I will meet her with my Saviour. She would feast upon his many rich promises and rejoiced in salvation by free unmerited grace. This was the doctrine she loved and believed and her dear ones feel confident that she has entered into the joys of her Lord forever.

Dear mother how we miss you. We know other people will miss you, to whom you so cheerfully helped in every way you could, but you have done what you could, and your works are proof that your life was not in vain. May God enable the bereaved to live as well as you did, die as calmly and triumphantly and be forever with Him and the redeemed where partings are unknown.

The funeral services were conducted by Elder W. C. King and Elder Ben Martin at Bush Arbor Church, and the body was laid tenderly to rest in the cemetery beside her dear husband.

There is not a doubt in my mind but victory she obtained.

Although she left us behind, we hope to meet again.

Written by her son,

J. Y. CHANDLER.

MILL BRANCH UNION.

The Mill Branch Union is to convene with the church at Tabor Saturday and 5th Sunday in March.

M. MEARES.

UNION MEETING AT FELLOWSHIP

The next session of the Angler Union is appointed to be held with the Church at Fellowship, Johnson County, Saturday and fifth Sunday in March, 1931. Elder E. C. Jones is chosen to preach the introductory sermon and Elder T. F. Adams 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.

LINVILLE UNION.

The next session of the Linville Union is appointed to be held with the Primitive Baptist church at Tom's Creek Davidson County, N. C., on Saturday and Fifth Sunday in March 1931. This church is located near Denton, N. C.

Invitation is extended to brethren, sisters and friends to meet with us, and a special invitation is extended to our ministering brethren.

W. L. TEAGUE.

EASTERN LITTLE RIVER UNION.

The Eastern Little River Union will be held with the church at Little Creek, Johnston County, N. C., on Saturday and 5th Sunday in March, 1931. Elder E. F. Pearce is appointed to preach the introductory and Eld. T. F. Adams appointed his alternate.

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

Respectfully yours,

J. A. BATTEN, Union Clerk.
Clayton, N. C., R. 1.

BLACK CREEK UNION

The next session of the Black Creek Union will be held the Lord willing, with the church at Sandy Grove, Nash Co., N. C., Saturday and fifth Sunday in March, 1931. Visitors will be met at Bailey and Spring Hope. All lovers of peace and good order are invited to attend. A special invitation is extended to ministers.

Isaac A. Lamm,
Union Clerk.

BLACK RIVER UNION.

Editors Zion's Landmark:

Please publish in your paper that the next session of the Black River Union is appointed to be held with the church at Primitive Zion meeting house in Harnett County, N. C., on the 5th Sunday and Saturday before in March 1931. The church is situated about 5 miles west from Benson and Dunn, N. C. Good roads traverse the section from most all directions. A

general invitation extended and especially to Baptist ministers.

W. V. BLACKMAN
Benson, R. 2, N. C.

THE SKEWARKEY UNION

The next session of the Skewarkey Union is appointed to be held with the church at Conobo, near Oak City, Martin County, N. C., commencing on Friday before the fifth Sunday in March and continue through Saturday and Sunday. Visitors will be met at the trains Friday and Saturday. All lovers of the truth are invited.

B. L. JOHNSON, Church Clerk.

THE CONTENTNEA UNION.

The 228th Session of the Contentnea Union was appointed to be held with the church at the Meadow, Greene Co., N. C., the fifth Sunday and Saturday before in March, 1931.

Elder W. B. Kearney was chosen to preach the introductory sermon and Elder Luther Joyner as alternate.

The Meadow Church is situated 4 miles west of Farmville, one half mile south of No. 99 Highway.

A special invitation is extended to our ministering brethren.

J. E. MEWBORN,
Union Clerk.

UNION MEETING AT FELLOWSHIP

The next session of the Angler Union is appointed to be held with the Church at Fellowship, Johnson County, Saturday and fifth Sunday in March, 1931. Elder E. C. Jones is chosen to preach the introductory sermon and Elder T. F. Adams 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 the Truth are invited to meet with us, especially the ministering brethren.

W. F. YOUNG,
Union Clerk.

Angler, N. C.

BEAR CREEK ASSOCIATION

The Spring Session of the Bear Creek Primitive Baptist Association is to convene with the church at Running Creek, Stanly County, N. C., commencing on Saturday before first Sunday in May 1931 and continue three days, May 2nd, 3rd, and 4th. Those from a distance desiring to attend please write for instructions, to brother J. H. McClure, R. 1, Mount Pleasant, N. C. A cordial invitation extended to brethren, sisters and friends to attend.

J. W. JONES,
Association Clerk.

Peachland, N. C.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLDSCHOOL BAPTIST

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No. 10

ELISHA BRINGS THE CHILD TO LIFE

"And when Elisha was come into the house, behold, the child was dead, and lay upon his bed.

He went in therefore and shut the door upon them twain, and prayed unto the Lord.

And he went up, and lay upon the child, put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm.

Then he returned and walked in the house, to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.

And he called Gehazi, and said, Call this Shunamite. So he called her. And when she was come in unto him, he said, take up thy son.

Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.—2 Kings, 4:32-38.

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

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THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

NOTICE!

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO.,

Wilson, N. C.

Zion's Landmark

Devoted to the Cause of Jesus Christ

"STAND FAST IN THE FAITH."

"Who bear record of the Word of God, and of the testimony of Jesus Christ, and of all things that he saw." "Blessed is he that readeth, and they that hear the words of his prophecy, and keep those things which are written therein for the time is at hand." "The seven candlesticks were seen by John; of which he said." "And in the midst of the seven candlesticks, one like unto the Son of man clothed with a garment down to the foot and girt about the paps with a golden girdle." "And he laid his right hand upon me saying: "Fear not, I am the first and the last: I am he that liveth, and was dead; and behold I am alive forevermore; Amen; and have the keys of hell and of death." "The mystery of the seven stars which thou sawest in my right hand and the seven golden candlesticks;" "The seven stars are the angels of the seven churches." The angels of the seven churches are the chosen, called, and qualified ministers of the Lord Jesus Christ. The seven churches represent the Church as a whole embraced in the mystical number "seven." Seven in the scriptures, denotes a finished and complete number; a unit, one standard amount of quantity; and I shall add quality, also. The seven candlesticks, I think, represent the church in its fulness, perfection, complete, resplendent: doubtless embrace the innumerable company

that John saw around the throne in heaven. Jesus spake concerning the church in his "Sermon on the Mount; which embraces the 5th., 6th., and 7th chapters, according to the gospel of St. Matthew—to wit: "Ye are the light of the world; a city that is set on a hill cannot be hid." "Neither do men light a candle and put it under a bushel; but on a candlestick; and it giveth light unto all that are in the house." "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." There is no glory, nor honor due the children; they are but a reflection of the "Light of the knowledge of the glory of God, in the face of Jesus Christ." His power, alone, makes them kings and priests unto God; he gives them grace to become his own; which was given them in Christ Jesus before the world began." He clothes them with his garment even down to the foot—the very lowest place. The Church is Christ's body—his Bride; he is her Head: from which cometh all authority—all power—all wisdom, and all knowledge; The Beginning—The Life—The Top—The Cornerstone: Jesus is head over all things; for whom cometh all things." Faith, Hope, Charity—these three—but the greatest of these is Charity. Charity covers our brethren from head to foot; 'tis the garment of the righteousness of Jesus Christ: and when God's chil-

dren are covered with it by His Almighty power, and mercy; they do not see through the flesh; but through His spirit; then does their love flow out—pure and unfeigned—to forgive every fault: “In honor preferring one another in love.” “Charity beareth all things, believeth all things, hopeth all things, endureth all things.” “Charity never faileth.” It reaches with love from those of high estate in the church to the poorest, the lowliest, the most unlearned; it is the garment that John saw: that covered from head to foot: This “Son of man was girt about his paps with a golden girdle.” From the paps—(breasts) comes all nourishment—all life and living for the poor, weak, lowly and helpless children of the Most High; entirely dependent upon him for everything. These paps were girt with a golden girdle. Jesus was this “Son of man”: who was tried as no other has or ever will be tried—and came out of it all as Pure Gold—and was made more precious than fine gold: “Yes, a man richer than the gold of Ophir”: possessing duration, the incorruptibility—and the strength of the subject to which gold is applied. “The precious sons of Zion of worth equal to the purest gold.” The little ones of the kingdom are encircled with this golden girdle. A girdle reaches all ’round; typifying eternity—eternal love of God the Father, and is also a symbol of strength, activity, and power, ’tis the Arm of God; with which these dear ones are encircled with the Golden Girdle of His salvation: are nourished by His “paps”—His grace—His eternal love; which he freely gives, to his poor—who feel so undeserving; yet “Are saved and called by Him who

is able to do exceeding, abundantly all that we ask, or think, according to the power that worketh in us; unto Him be glory in the church by Christ Jesus through all ages, world without end. Amen.” “And hereby we do know that we know him if we keep his commandments.” The commandments of Christ are given unto the church; and the church should be governed by his precepts and examples, Jesus said: “I have not spoken of myself; but the Father which sent me; he gave me a commandment what I should say, and what I should speak.” “And I know that this commandment is life everlasting: whatsoever I speak therefore even as the Father saith unto me, so I speak.” The two last paragraphs are special words of Jesus just before the pass-over and the washing of his disciples’ feet. Feet washing is a most impressive ordinance: and was established by the Lord Jesus Christ. John 13:12, 13, 14, 15, etc. So after he had washed their feet, and had taken his garments, and was set down again; he said unto them: “Know ye not what I have done to you?” “Ye call me Master and Lord; and ye say well; for so I am.” “If I then, your Lord and Master, have washed your feet; ye ought also to wash one another’s feet.” “For, I have given you an example, that ye should do as I have done to you.” The Lord Jesus would not have said ye ought to do a thing unless it is his will for you to obey. “Ought” means: to be under obligations, bound by duty—should do. “Verily, verily, I say unto you, the servant is not greater than his Lord; neither he that is sent, greater than he that sent him.” If ye know these things, happy are

ye if ye do them." Feet washing is an example given by the Lord Jesus Christ, just before his being offered up. Do we not obey the last requests of a natural friend who passes away? Is not feet-washing a duty or obligation, an example that the Saviour has left on record? Indeed it is an Ancient Landmark not set by our fathers; but by the One who has died for the salvation of his people; and we hope that we, too, are embraced in his covenant of grace. Feet washing is a symbol of humility; coupled with love; and when we are really humble, we are at the feet of the brethren; so much so that we desire to wash their feet; and if we "love the brethren," I feel that we cannot refuse to carry out the example that the Saviour set. Let me again repeat; to wit: "For I have given you an example that ye should do as I have done to you. 1st Peter. 2:8. Has Jesus become "A stone of stumbling, and a rock of offence, even to them which stumble at the word; being disobedient: whereunto, also, they were appointed?" "Honor all men; love the brotherhood, fear God." "Honor the king." "For if these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ." Is it possible that some one will accuse me of fault-finding? If they do I cannot help it. God forbid that I should be guilty of such a thing.

I feel too small, too unworthy to present anything pertaining to the order of the house of God; but I hope I love the cause, and am deeply concerned in the welfare thereof; and regret that all the churches do not observe the ordinances, the

examples that are laid down by the Saviour himself. I repeat his own words again; to wit: "If I then, your Lord and Master have washed your feet; ye ought, also, to wash one another's feet." "For I have given you an example, that ye should do as I have done to you." Jesus also says: "Ye are the salt of the earth: but if the salt have lost its savour wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and to be trodden under foot of men." Must I say that the Church, the salt of the earth is losing its savour? Savour means influence, tokens of things, characteristic quality. One of the characteristic qualities, that the Primitive Baptists used to stand for; was the inherent, innate, principle of justice toward their fellow-man—the payment of their debts. Romans 13:7, 8, "Render therefore to all their dues: tribute to whom tribute is due: custom to whom custom; honor to whom honor." "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law." "Therefore, whatsoever ye would that men should do to you, do ye even so to them, for this is the law, and the prophets." Romans 12:16, 17, to-wit: "Recompense to no man evil for evil. Provide things honest in the sight of all men." "If it be possible, as much as lieth in you, live peaceably with all men." Let me repeat that all may understand, "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." I have

been thinking of the difference between the leavened and the unleavened bread, so much; and wished some of our able writers would express themselves regarding same. I feel so sinful, helpless, and—so unworthy to present my thoughts upon matters of such deep moment to the church; when there are so many who write beautifully and encouragingly to the household of faith; that I am almost persuaded to write no more; but I trust you will bear with me. Luke 22:7, to-wit: "Then came the day of unleavened bread when the passover must be killed." 1st Cor. 5:7,8, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us." Yes, he was taken by wicked men and slain; which was: "The determinate counsel and fore-knowledge of God." Isaiah 14:24-27. "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." "For the Lord of hosts hath purposed, and who shall disannul it? And his hand is stretched out and who shall turn it back." Christ was the passover that was killed for his chosen peole; this was the time when the Lord founded Zion—"And the poor of his people shall trust in it." Why are they poor? Because they are unleavened—by Christ—our passover. "Therefore let us keep the feast not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." Jesus was the unleavened bread of sincerity and truth. He had no power of his own but was made able, by the power

given him of the Father—to rise from the dead; nothing pertaining to nature; or the works of man had any part with him—nothing was added to him—he rose from the dead by the strength and power of his Father. Unleavened bread is made of crushed or ground grain—mixed with water—and baked with fire—three elements—grain, water, fire—neither of which can be made by man, but created by a God of purpose—God the Father—God the Son—and God the Holy Ghost—three officers in the God Head—and three elements in the unleavened bread—Fire — Water— and Grain. The Grain has to be crushed, or ground—its life is taken; as was the life of Jesus Christ—a perfect sacrifice. Bread is made of the ground grain. Bread signifies all things necessary for life and living; it is manna—and a symbol of Jesus Christ—gospel ordinances and privileges.

Fire—A symbol of holiness and justice of God: is put for the Spirit and grace of Christ in its purifying operations.

Water—is put for afflictions—people and nations—doctrines of the gospel—gospel ordinances and fulness of grace in Christ. Grain—Water and Fire—the only elements that must be used in the making of unleavened bread; the least bit of soda leavens it as far as it goes; and man has a hand in the making of the soda, and the acid—which must be added, also, to make the bread light and fluffy to please the eye—and the taste of man also—then it is leaven bread. "A little leaven, leaveneth the whole lump." "Thus saith the Lord: Cursed is man that trusteth in man, and maketh flesh his arm, and whose heart

departeth from the Lord." "For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land, and not inhabit." "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." "Honor all men." Fear God. Honor the King." Love the Brotherhood"—and strive not to bring reproach upon the cause—"And pay that thou owest."

Submitted in love and deep concern for the welfare of Zion; by one who feels too unworthy to pen these lines. Just bear with me if you can.

LIZZIE HOLDEN GARRARD.
Hillsboro, N. C.

A GOOD LETTER.

28 Willard St.
Binghamton, N. Y.

Mr. John D. Gold,

Much esteemed friend and publisher of Zion's Landmark, a peace-making Primitive Baptist paper:

I am enclosing a good letter from Elder J. J. Manley, of Texas. We have corresponded for several years, and I have felt that his letters to me have been very instructive as well as spiritually and experimentally comforting. He seems to be very careful to write in a spirit like the Master Christ, and I have the liberty to have it published and I place it in your hands if you desire to do so. You can divide it up in two issues if too lengthy.

Yours in Christian love,

D. M. Vail.

P. S.—I am just up from a bad case of grip myself. My wife and daughter both were also sick in bed

with the same but thank the good Lord we are all on the gain.

D. M. VAIL.

Wichita Falls, Tex.

Eld. D. M. Vail,

Binghamton, N. Y.

Dear Bro. in the hope of the sure mercies of God:

I was delighted, some time ago, at receiving a copy of the Signs of the Times and a few days later your good letter of the 10th. I have carefully and, I hope, prayerfully read the marked article in the Signs by C. M. Weaver. Your letter awakened sweet confidence in my heart toward you, that both of us are taught by the same teacher. Who that teacher is, I know not. Yet sometimes I feel that He is the same who taught the apostles of our Lord Jesus Christ, for they spake the same things. I hope it is even so. How pleasant it is to be agreed! How delightful to see eye to eye and to speak the same things! You remember Paul saying of Jesus, that—"though He were a Son yet learned He obedience by the things which he suffered. I used to heed the admonition,—“Read the scriptures and learn God's commandments and His will toward mankind, and thus be prepared to live righteously in this life by obeying his will and commands.” But I found, and still find, in attempting to obey His precepts that, “I am carnal, sold under sin,” and my obedience to them was only outward, being without sincerity of heart, but was dissimulation and hypocrisy. I feel that if my obedience is only external,—not from a loving desire of the spirit, it is then hypocrisy and becomes unrighteousness unto me, although it re-

sembles and commends the righteousness of God as revealed in the law. The law only demands bodily or outward personal righteousness, hence the apostle calls it the law of a carnal commandment. Such was the righteousness of the Jewish dispensation.

In this view, we both agree with the apostle Paul when speaking of the advantage of the Jew.

Including himself with the Jews, he said: "But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man), God forbid: for how then shall God judge the world? For if the truth of God had more abounded through my lie unto his glory, why yet am I judged as a sinner?" etc. Rom. 3:5, 6, 7. Evidently the apostle refers not to the unrighteousness of murders, fornications, adultery, envyings, seditions etc., which do not commend the righteousness of God, as revealed in Moses' law, but to that of hypocrisy, dissimulation and pretension necessarily employed by those who obey only the letter of the law in their flesh. The same principle is also found in so called admonitions of the apostles to the saints anciently, and to the precepts of Jesus, recorded in the New Testament. We find them in the letter recorded in the book, just as the law of Moses was engraved upon the tables of stone. Hence their power to guide and control the saints of this time, is no greater than were the engraved laws of Moses to lead Israel. We have the "letter" of both, and both "killeth." "But the words I speak they are spirit and they are life," Jesus said. God's laws and commandments are

written in the mind and engraved in the hearts of all his children—no one has the advantage over the other. All are taught of the Lord. He is to them a God, and they are to Him a people, holy and without blame before Him in love. All things work together for good to them. They are perfected forever, because they are sanctified—forever cleansed by the blood of Christ. They are led in ways they knew not, and in paths they have not known. Darkness is made light before them, and crooked things straight. Isa. 42:16.

The world knoweth them not. They are not numbered with the nations. They are not under the law, but are children of liberty. They know the truth and it has made them free. The visible part of God's people are children of the first Adam brought into the family of the Most High by adoption. They still bear resemblance to their foreparents, having inherited their depravity, their corruption and weakness as well as their enmity against God. The Apostle Paul denominates it—"The old man." Yet, he is made a son and heir of God, by the quickening power of the life of Christ,—the two being made one, becomes the son of God. His sins, though they may be as scarlet are white as snow, and he is freely justified and stands in the imputed righteousness of Christ by faith of the Son of God. Rejoicing in the hope of eternal life he is for the time completely subdued and gloriously reconciled to God the father, feasting on the doctrine of His immutability and eternal sovereignty over all things in the heavens, and in the earth and in the seas and in all deep places. He feels for the

time perfectly secure from all danger of being lost or of being separated from the love of God which is in Christ Jesus his Lord. But he must learn obedience. He thinks he knows the way of obedience, but he must be led in a way he has not known. Alas he finds himself in the wilderness, and upon a long, fast, tempted with evils. His confidence and his strength are gone. Doubts pour in upon him. Here he begins the learning of real obedience by the things which he suffers—God's way—God's will. Paul became exalted over the abundance of his revelations. So do all the children of God. But the Lord knows how to keep his children from boasting and feeling that they are something, or are important of themselves in the flesh.

They are led into the wilderness where there is no way, and into the thirsty land where there is no water. For a time they are unable to feast upon the written word, the scriptures or upon the preaching of God's ministers, but as before stated, are led into the wilderness, even as their Redeemer was led, to be tried and to endure suffering, which is a way they had not known.

Yea, "We did esteem him stricken, smitten of God." The Bible and the preaching are as stones to them. "If thou be the Son of God command that these stones be made bread," is the tempter's challenge,—“You are no child of grace if you can not feast on the promises of God in the scriptures” says the messenger of the devil. But, after the long fasting and trying temptations, when their hope is almost gone, Jesus makes His appearing and an angel ministers unto them, setting before them a feast of fat

things, and they behold a way in the desert and the thirsty land becomes a pool of water. The darkness becomes light and the crooked things straight. The written word becomes, to them, a glorious book testifying to the sufferings of Christ and his eternal love for his people. "Brethren count it all joy when ye fall into divers temptations.—Jas. 1:2.

It is through temptations that the saints discover the gospel of Christ wherein the righteousness of God is revealed from faith to faith, for it is the power of God unto salvation to every one that believeth. The saints therefore are perfected through suffering, until they see the hand of God in all things, whatsoever cometh to pass. It is then they realize in their hearts that, "Not a single shaft can hit, until the Lord of heaven sees fit." Even the hairs of their head are all numbered. Not even a sparrow shall fall to the ground without Him.

Job had been blessed with that perfection.

He could say "I know." He never once ascribed his afflictions to Satan. I am persuaded that Paul also was blessed in like manner. He was able, after many repeated sufferings, to say,—“We know that all things work together for good to them that love God, to them who are the called according to his purpose.” Again, "For all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come all are yours," etc. 1 Cor. 3:22. How glorious to us it would be, if at all times, we could recognize the hand of the all-wise and loving God in all that we do, think, say and suffer in our lives.

It is evident that the author of the marked article in the "Signs", you sent me, has learned by experience, that walking after the flesh, causes lamentable conditions among the saints. Already he has learned by the things he is suffering that: "Whenever and wherever man-made laws, rules, customs and traditions are set up and enforced among God's children, confusion, strife and division invariably follow as a grievous result." He could have truthfully added: "Enforcement of any other kind of law will result likewise." The letter of the scripture could not effect obedience, like the suffering" for Paul had already said: "Put off the old man, which is corrupt according to the deceitful lusts," Eph. 4.22. I agree with the writer when he insists, "that the most fruitful source of trouble among us," is in associational bodies, because he believes such bodies are constituted by men, (the old man), who also set up laws patterned after worldly governments which are drag-on. I feel confident that further serious investigation, will reveal to him, that the constituted, so called "Visible Church" is not a "Spiritual house, built up. A house the Lord has builded," but it likewise was constituted and disciplined by the same authority that constituted the associational body. For there is no limit to the size of a church according to the words of Jesus our Lord, "For where two or three are gathered together in my name, there am I in the midst of them."

Therefore if a so-called associational body be gathered together in the name of Jesus, there He is in the midst of them. The Bible testifies that the Lord dwells in Zion and

"In the midst of the church will I sing praises unto thee." The conclusion is that where two or ten thousand are gathered together in the name of Jesus, that gathering is a church of the Most High—Zion. "Church" signifies congregation—not necessarily a constituted body or assembly. We find no record of the constitution of a visible church in the New Testament. If the ancient churches were constituted, no form for their setting up is left on record. The how, the number or names of the presbytery, the moderator and clerk, models of discipline and conducting conference, how a speaker shall act in conference, proceedings against delinquency of members, and immoral conduct of members, all these very important essentials are hopelessly omitted in the record. But we do find very many other incidents and transactions of far less importance (at a glance) minutely recorded in detail.—Flight into Egypt and return of the infant Jesus. Choosing of disciples by Jesus,—who they were and their occupations. Jesus' withdrawing himself, and where he went to pray. Jesus taking two of his disciples,—going about a stone's cast, etc., etc., we find in the life of Jesus as recorded by the four evangelists. Details of and reasons for the ordination of deacons. Paul's appeal to Caesar,—how long he stayed in Rome, and what he did while there. Paul's voyage to and from Rome and the occurrences on it. Peter's imprisonment, with the details of his release, etc., perhaps more than a hundred instances of similar importance might be cited. Yet nothing appears in the whole record about organizing or constituting a visible church, which, evi-

dently, is as important as the ordination of a few men as deacons. Therefore it is evident the early churches were not gatherings together in the name of duties or obligations to God and to one another, imposed by a fixed law, but congregations of believers in Christ who "Are gathered together in My name," by the love of God in their hearts and for the saints, creating a victorious desire in their life to see one another, commune, talk and hear of their glorious Redeemer, who had delivered them from the law of sin, making them rejoice in the glorious liberty of the gospel. God worked in them both to will and to do of His own good pleasure. Therefore they worked out or manifested their own salvation with fear and trembling, which marked them then, as it does now, as God's chosen and beloved. Each esteemed others better than themselves. In honor preferred one another. Each felt to be the chief of sinners, and less than the least of all saints. This is one reason why we have no record of their sitting in judgment against, and excluding members of the church for being overtaken in a fault, or for being "brought into captivity, to the law of sin, which is in my member." Their orderly walk and godly conversation, their meekness and manifestations of brother-love and kindness, made every one to glorify their Father which is in heaven, because the light of each shined to the other,—not for obedience to the letter of the law, for the Gentiles had not the law. But because they reflected the glorious presence and beauties of the Lord in His temple, putting his living laws into their minds. "Know ye not that your

body is the temple of God?" 1 Cor. 3:16.

You remember Solomon's temple had two courts; an outer and an inner court. The latter was called the Holy of Holies and contained the golden censor, the golden candlesticks, the ark of the covenant, the cherubims, the mercy seat and indeed all the evidences and beauties of God's power and grace manifested in His temple—the bodies of His saints. But there was a veil over all these glorious beauties, hiding them from the vision of all Israel, including the priests of the temple, excepting the high priest, who only entered into it once a year. The holy prophets and wise men,—not even the kings of Israel ever entered or saw behind this veil in the flesh. Yet by faith, or the spirit of prophesy they were given sufficient view to praise God and foretell the coming of that day, when the prisoners should be set free and men would show forth in their bodies, the reigning power of the Lord without the letter of the law of carnal commandments, when the veil of the temple was rent in twain from the top to the bottom, it was then, He (Jesus) "abolished in his flesh the enmity, even the law of commandments contained in ordinances" Eph 2:15. "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. This, the most marvelous incident ever recorded, and these quotations from the new testament here offered, are unanswerable, showing that the saints have no need, further, for the letter of the law nor any law of men to keep them in the right way,—in-

deed they are free, and the children of liberty. There are no obligations resting upon them, but they are at perfect liberty to do what they desire, for the Lord is their King. His spirit guiding them in His own way which He would have them go. Working in them both to will and to do of his good pleasure.

This incident also completely removes every vestige of grounds for constituted bodies, called visible churches or other bodies, for religious work and administration of so called gospel discipline. It is also a profound rebuke against organizing such bodies. For law or discipline is necessary to constituted bodies, and the law through the flesh restores the veil over the holy of holies in the membership, putting each in doubt of the other's sincerity, not knowing whether their good actions are prompted by the spirit of God, or forced upon them from fear of the penalties of the law. My joy and admiration cannot be expressed by words, at my first attendance of an Old School Baptist Church. They were holy and pure in my eyes.—“Here” said I, “is the church of the most high God, the people—yes the children of the Lord God.” What a delight to see them. My soul leaped for joy to meet them. A few months afterward, I was chilled in my heart at hearing the clerk read the decorum. One article reading: “When a brother chooses to speak in conference, he shall rise from his seat and address the brother moderator in a mild, Christian-like manner.” I had heard brothers, beforehand, speak in that manner in conference and felt in my soul that it was Christ in them—(perhaps was) but after hearing the decorum the holy

of holies was veiled by it in every one who spake in conference. O the warmth, the sweetness and joy in meetings where we know that each member is doing as he pleases, feels free from restraint of any kind and yet naturally does good and despises evil. We behold the image of Jesus in each, and we glorify our Father which is in heaven.

But alas! the coldness, indifference and sometimes shame that come to us when a congregation contends for the law and expecting justification by the deeds of it, is presented to us. In their hearts they feel themselves better than others for they judge by the law; and in this respect are like the saints, they see others, but cannot see themselves as being like others. The difference being,—that the saints see the goodness of other saints, while law worshipers, judging by the law which all disobey, see the sinfulness of the others,—judge and penalize (exclude) offenders. We have examples in the scriptures of the reign of the Lord in His gospel kingdom—the church in the world, showing His power over all flesh, to lead men without law, to do the things contained in the law as well as them that are under law; to cease from trusting in the law for true trighteousness and holiness. Jesus our Lord is head over all things unto the church. The head directs every action of the body. The body can do nothing without the head.

A marvelous example of what the Lord does in His church or kingdom, is presented in the man who had broken chains and could not be bound, dwelling among the tombs. We now find him sitting, clothed and in his right mind. The

prophets desired to see such glorious things but did not see them.

But prudence suggests that I close this letter, and in conclusion will say that I find a marvelously accurate description of the so called visible church, predicted near two thousand years ago, in Rev. the 13th chapter, beginning with the 11th verse to the end of the chapter. Even the number is given. Likewise the last one of the seven stages of the church of God in the world, found in the same book and 3rd chapter, 14th verse to end of chapter.

Now I began this letter Dec. 24, but only had spare moments to finish it. I see so much awkwardness in it I am ashamed to send it. But I hope you have the spirit of forbearance and will pass over its imperfections and I hope the Lord will bless you and your wife with the same comfort in reading the letter that I had in writing it. It was the article in the Times that called forth the subject about which I have, for several years, been interested and which has been fully settled in my mind, through the things which I have suffered in connection therewith. May this new year 1931 be a great and fruitful one to you and all the saints of the Lord. This leaves me and wife well, and hope for you a like blessing.

As ever a poor sinner,
J. J. MANLEY.

93 YEARS OF USEFUL LIFE.

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

Enclosed herewith check for one dollar and fifty cents for which credit my subscription account and continue same to my Springfield, Ill., address.

I have been confined to my room here for several weeks just from sheer physical weakness, with no pain or physical discomfort whatever.

When Spring comes I am encouraged to think I may get out in the open again. Of this the good Father only knows. He holds my days in his own hands. I have much to be thankful for. "These light afflictions which are but for a moment worketh for us a far more and exceeding eternal weight of glory."

If I am spared until March first I will pass the 93rd birthday anniversary.

In surveying the years that have passed the guiding hand of the Lord is clearly seen along the entire way. My dear companion that went along with me for sixty five years, passed on three years ago and waits for me on the cloudless shores of immortality. 'Bless the Lord O my soul; all that is within me, bless his holy name.'

I only intended to write a business letter and find that I have intruded on your time.

Yours in gospel fellowship, published in the Landmark.

Eld. J. G. Sawin.

Waltson, Ill.

You have not intruded on our time. We are glad to receive this letter and to congratulate Elder Sawin on having lived such a long life of service in the cause of Christ and his fellow man.

J. D. GOLD.

A GOOD LETTER.

My dear Christian friends:

I feel that I want to say a few words in these perilous times of

sadness and trouble. Although I have been cast down and am in the dark for a time I cannot feel that the Dear Lord has gone, withdrawing His presence from me. "How tedious and tasteless are the hours when Jesus no longer I see, Sweet prospects, sweet birds and flowers have lost their sweetness to me." Gloomy doubts and fears arise which cause me anxious thoughts, fearing that I am mistaken in this precious little hope I am clinging to, which I would not give in exchange for anything—'tis all I have.

Brethren, is there any one like me? Is it this way with you? If so, "fear not brethren, joyful stand, on the borders of your land, Christ, your Father's only son, bids you undismayed go on." Look over to Him, casting your eyes upon him. He will carry you safely through. He will a kingdom give and give it with delight. His feeblest child, his love shall call to triumph in His sight. His people are a peculiar people, zealous unto good works. The world calls them selfish, crazy, and ridicules them. Nevertheless, "Mid scene of confusion and creatures' complaints, how sweet to my soul is communion with saints." There is nothing compared to the love of God. "Oh, for a closer walk with Him, a calm and heavenly frame. A light to shine upon the road that leads unto the Lamb." "As the heart panteth after the water brook, so panteth my soul after thee, O God." I desire to live a Christian life, but satan besets me so; 'tis in much fear and trembling that I try to press onward, looking unto Him whom my hope is fixed upon. I have written for relief, as I felt impressed.

Fannie Cobb Speight

NOT IN OUR CHURCH HYMNS

Dear Mr. Gold:

A sister, Mrs. J. W. Daniels, and others requested of me, the enclosed excellent poem by John Newton. It not being in any of our church hymns, I am sending it to you for publication in Zion's Landmark.

J. P. TINGLE.

Mary To The Tomb.

Mary to the Saviour's tomb,
Hastened at the early dawn;
Spice she brought and sweet perfume;

But the Lord she loved had gone.
For a while she lingering stood,
Filled with sorrow and surprise;
Trembling, while a crystal flood,
Issued from her weeping eyes.

Jesus, who is always near,
Though, too often unperceived,
Came, her drooping heart to cheer,
Kindly asking why she grieved.
Though at first she knew Him not,
When He called her by her name,
She, her heavy griefs forgot;
For she found Him still the same.

And her sorrows quickly fled,
When she heard His welcome voice;

Christ had risen from the dead:
Now He bids her heart rejoice.
What a change His word can make,
Turning darkness into day!
Ye who weep for Jesus' sake,
He will wipe your tears away.

He who came to comfort her,
When she thought her all was lost
Will, for your relief appear,
Though you are now tempest-tossed.

On His arm your burden cast,
On His love your thoughts employ;

Weeping for a while may last,
But the morning brings us joy.

Zion's Landmark

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

Editor

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VALID BAPTISM.

The Editor of the Primitive Baptist wrote an editorial lately with the above caption, concluding it by saying, "Which is the blackest, the pot or the kettle? Let us be careful not to contend for something that will unchurch ourselves. Let us be consistent."

As the incident runs, as delineated, a preacher, by the name of Thomas, went from some eastern state to Texas, uniting with a gospel orderly church by letter; and after baptizing a number of people in the lapse of many years, it was discovered that Thomas was an impostor, and had forged his letter. Then some of the churches had members baptized that he had dipped. Other churches took the position that as the baptisms were made by the authority of orderly churches

they were orderly baptized. Then a council of leaders were called; and, "the council said that the baptisms administered by Thomas were valid because administered by gospel and orderly churches." This finding seems rather queer, that two administrators, Thomas and the churches, should have administered the baptisms in those churches.

Unquestionably, the church has the sole right to receive, eject and discipline all persons under her purview; but we had not known that the commission to preach the gospel in all the world, teach all nations, baptize believers, and teaching them to do and observe all things the Lord has commanded, nothing more, was to the churches; as, Matt. 28:19, 29; Mark 16:15; 2 Tim. 4:1, 2; 1 Tim. 4:16; 6:3, 4, 20. However, we are aware that the Catholic and Protestant churches hold that the commission is to the church. Evidently, Christ holds the key of the house of David. (Isaiah 22:22; Rev. 1:18; 3:7.) Now, to His servants He gave the command and keys, saying, "Whosoever," not whomsoever, referring to the principles both of doctrine and order that his servants should teach; as Matt. 16:19; 18:18; Mark 16:16; John 20:23. How strange that the children of the kingdom when questions arise respecting true doctrine and order, do not go to the scriptures for the man of counsel instead of to a council of finite men.

God hath said, "For the leaders of this people cause them (the churches) to err." Isaiah 9:16. For the most part, we know that when leaders agree upon matters, they do so, from compromise measures—give and take. Paul says the

scriptures thoroughly furnish unto all doctrine, reproof and good works. (2 Tim. 3:16, 17). "If any man speak, let him speak as the oracles of God." 1 Peter 4:11. "Hear Him in all things." Acts 3:22. We have heard of some trying to vindicate the works of vile deceivers, impostors, because the apostles did not repudiate the works of Judas, and those of the impostors, Thomas, who imposed upon the churches in Texas years ago, or the impostor who has lately figured in Florida, baptizing a few in two or three churches, though the character of Judas and these men may be very much alike. But Judas' acts were in the counsel of the Lord, and determined ages before Jesus chose him unto that purpose. Surely there are none among us that believe that the Lord purposed and the Holy Spirit led these impostors into their evil work. For the Master hath said: "And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." Matt. 18:17. Thus we learn that the impostor's works are forbidden, while Judas' works were ordained of the Lord. (Luke 22:22; Acts 2:23.) The Council of leaders may say, because the baptisms were authorized by orderly gospel churches the baptisms are in gospel order. Those who believe such prefer the word of men to that of the Lord.

If a church were to agree for the agnostic Darrow, a Mohammedan, a Hindu, or any Pagan to baptize **members, such baptisms would** be as orderly as would be those baptized by excluded preachers. It is true that some loose, unscriptural

acts have been committed, and in the lapse of time too many changes took place before the disorders were known to be able to correct them. But no such disorders should be passed over, when discovered in time to correct by confessions and baptisms, as are the state of the few churches here, but we have hope that the disorders will soon be corrected. We trust the Primitive Baptists will ever hold the order of the church and the word of the Lord above the works of any man
M. L. GILBERT.

ERRORS IN ARTICLE.

My dear Friend J. D. Gold:

In Landmark for March 1st, fourth line of my article, the word "employ," should be enjoy, and on second page 1st column, twenty-first line from bottom the word "world" should be word. This word "world" instead of "word" prevents the meaning.

JOSHUA T. ROWE.

MRS. J. J. PAYNE

It is with a sad and lonely heart that I attempt to write the obituary of my dear sweet mother, Ellie M. Payne, who departed this life on her birthday, January 27th., 1931. She was born January 27th 1856, making her stay on earth 75 years. She was married to Jno. Jackson Payne September 2, 1877. To this union were born eleven children, two dying when very young. She is survived by her husband and nine children, Mrs. Lena Davis, Mrs. W. W. Wells and Mr. D. P. Payne, all of Caswell Co., N. C., and Mr. W. S. Payne, O. M. Payne, Mrs. R. T. Stowe, Mrs. H. E. Aaron, all of near Whitwell, Virginia, and Mrs. I. N. Moorefield of Danville, Va., 37 grandchildren, 4 great grandchildren, 2 brothers, two sisters, and a large number of relatives and friend to mourn for her. But we mourn not as those without hope, for we believe she is asleep with Jesus. We do miss her so much. She was such a good and faithful mother, always giving her children good advice. Five of her children were at her side when the end came, and it was so hard to give her up to see the last breath leave her; never to smile or to speak again. But we thank

God that it was his will to spare her for a life of usefulness to this ripe old age. Her disease was heart-dropsy of which she had suffered nearly 2 years. It is oh so sad now to think of her and her vacant chair at home which never can be filled. But God has taken her out of this sinful world into His own presence. She cannot come to us again, but we can hope to go to her.

She united with the Primitive Baptist church at Old Mountain in August, 1913, and was baptized by Elder T. N. Walton and loved that doctrine, saved by grace. The last Association she ever attended was at Malmalson Church in 1930, which she enjoyed so much. I've heard her say so many times that she had rather go to preaching than anywhere else, and always filled her seat at her meeting house whenever she could. Her body was laid to rest near the home, and her funeral was conducted by her pastor, Elder W. R. Dodd. I don't think I ever heard more appropriate words used on such an occasion. He spoke so comfortingly to the bereaved ones.

Precious Mother, you have left us,
Left us, yes, for ever more,
But we hope to meet you,
On that bright and happy shore.

Dearest Mother, you have left us,
In this world to mourn and sigh,
But beyond this world of sorrow,
We hope to meet you in that sweet by
and by.

Written by her daughter,
Mrs. W. W. Wells.

SISTER MARTHA HELMS SHUMATE.

By order of Town Creek Church in conference at the March meeting, 1931, we, C. L. Ross, C. L. Prillaman, and George L. Helms, were appointed to prepare a suitable obituary of Sister Martha Helms Shumate. And in obedience to that order, we will write the same the best we can.

She was the daughter of Daniel and Jane Helms and was born January 15, 1842 and died November 13th 1930, making her stay on earth 88 years and 10 months.

When she grew to womanhood, she professed a hope in Jesus. Went before the Primitive Baptist Church at Union in Patrick County, Va., gave a reason for hope in Jesus, was received and baptized with joy and gladness and was a faithful member 65 years.

Shortly after the War Between the States, she was married to Thomas Shumate (a man of unimpeachable character). To this union 6 children were born, one son and 5 daughters. One daughter preceded her to the grave. Her loving and faithful husband was taken from her about

38 years ago. After the death of her father in 1898, she asked Union Church for a letter of dismission which was granted. And by the same letter she was gladly received into the fellowship of Town Creek Church, where she remained a loving and faithful member until the infirmities of old age did its work.

After her children were married, she broke up housekeeping and made her home with her son-in-law and daughter (Mr. and Mrs. D. W. Davis) at Henry, Va. And we, the committee, don't believe that any mother or mother-in-law ever had a better home.

Sister Shumate's walk, talk and general deportment seemed to be a veritable mirror that reflected the light and love of a Christian woman.

She leaves one son, 5 daughters, 19 grandchildren, and 9 great grand children together with a host of relatives and friends. The floral display was beautiful and attested the love and friendship of relatives and friends of the deceased.

Short burial services were conducted by Elders C. L. Ross and P. H. Johnson, after which her body was laid to rest by the side of her husband in the family burying ground. There to await the morning of the resurrection, when as we believe, she will come forth with the glorified throng.

C. L. ROSS,
C. L. PRILLAMAN,
G. L. HELMS, Committee.

(Lone Pilgrim please copy).

RESOLUTIONS OF RESPECT.

In writing these words to the memory of Elder W. M. Monsees, I am reminded that man born of woman is of few days and full of disappointments. But with patience and endurance, did he run the race set before him, ever looking to Jesus to guide and direct his feeble steps.

Elder Monsees' religious proclivities were rich in the Christian faith. He served his churches well and was loved by all. He was, however, tolerant and broad-minded in his conviction.

His death came after a declining of several years health.

The churches which he served have entertained a great loss, but their loss is his eternal gain, and the Home not made with hands is awaiting to receive him. For on the morning of the resurrection when all the dead in Christ shall be raised to life immortal is given a body likened unto His Precious Body, then shall be brought to pass the saying that is written, death is swallowed up in victory.

"Oh, Death, where is thy sting?

Oh, Grave, where is thy victory?"

May the God of grace enable all to bow in humble submission to His Holy and Righteous Will and may the consoling in-

fluence of God's love comfort and console the bereaved family.

Written by request.

Ernest Clifton,
Eld. J. B. Roberts, Moderator
B. A. Highsmith, Clerk.

RESOLUTIONS OF RESPECT.

Whereas it has pleased our dear Heavenly Father in His divine wisdom and love to call our dear brother, Thomas H. Oakes from his earthly home.

Brother Oakes was born February 13, 1842, and died December 27, 1930, making his stay on earth eighty-eight years, ten months and fourteen days. He volunteered for service in the Civil War at the age of eighteen. During his five years of service he received eight wounds.

Brother Oakes and his wife joined the Primitive Baptist Church at Strawberry in April, 1875 and were baptized the first Sunday in May by Elder W. S. McDowell. He was ordained as deacon of Strawberry Church in 1895. He was always faithful to his duty and filled his seat at his meetings as long as he was able. His funeral was conducted from the home of his daughter, Mrs. C. E. Parsons by his pastor, Elder W. R. Dodd and Elder Jim Stegall, and his body laid to rest in the lone and silent grave to await the morning of the resurrection.

Therefore be it resolved:

First: That by the death of Brother Oakes, Strawberry Church has lost a dearly beloved and faithful member.

Second: That his daily life and conversation gave proof that he had passed from death unto life.

Third: That a copy of the resolutions be placed on the Church records and a copy sent to Zion's Landmark for publication.

Written by request of Strawberry Church.

Eld. W. R. Dodd, Mod.
P. H. Payne, Clerk,
Mary Hundley, Writer.

NOTICE OF THE DEATH OF BRO. G. R. DIXON.

The subject of this notice was born Sept. 12th., 1861, in Pitt County, N. C., to William Dixon and Mary (Summerell) Dixon, and died in Greene County, N. C., May 24th., 1930. His widow, who is 13 years his senior is now living. He left to mourn his departure, his widow, one brother, and one sister. Born of Free Will Baptist parentage, early in life, he connected himself with the church of his parents.

He married Miss Jane Harper in 1882. No children survive this marriage. Shortly after his marriage he saw his lot and ruined condition before his Maker and connected himself with the Missionary Baptist Church. This did not fill his hun-

dry soul, so on the third Sunday in Sept. 1913, he joined the Primitive Baptist Church at Hancocks and was baptized by Elder G. W. Stokes. He was steadfast in the faith as was taught by our Lord and Saviour till death.

Now, therefore be it resolved, that the membership bows in humble submission to the will of Him who doeth all things well and no man can hinder.

Resolved further, that a copy of these resolutions be spread on the church records, a copy be furnished his family, and a copy be forwarded to Zion's Landmark for publication.

Written by B. T. Cox,
Eld. J. B. Roberts, Moderator
B. A. Highsmith, Clerk.

BEAR CREEK PRIMITIVE BAPTIST ASSOCIATION.

The Spring Session of the Bear Creek Primitive Baptist Association is appointed to convene with the church at Crooked Creek, Union County, N. C., near the little country village of Unionville, commencing on Saturday before first Sunday in May, 1931 and closing Monday following. Crooked Creek Church is about 12 miles north of city of Monroe, N. C. A cordial invitation is extended to brethren, sisters and friends to attend. Those coming from a distance please get instructions from brother L. L. Little, Unionville, N. C. J. W. Jones, Associatin Clerk, Peachland, N. C.

Notice in last months issue was an error. It should have been Crooked Creek Church in Union County.

APPOINTMENTS FOR ELDER WYATT.

Mr. J. D. Gold,

My dear friend:

I am sending you some appointments for myself. Please publish in the next issue of your paper, The Landmark, and oblige.

At the North Fork Church at Pig River Association the first Saturday and Sunday in May, which will be May the 2nd and 3rd.

Danville, Va., the 4th at night.
At Malmalson, Wednesday, May 6th.
At Banister Springs, May 8th.
At Galilee, May 9th.
At Springfield, Sunday, May 10th.
At Wetherford, Monday, May 11th.
At Bethel, Tuesday, May 12th.
At Rocky Mount, Wednesday at night, May 13th.

Martinsville, Va., at night, May 14th.
River View, at night, May 15th.
At Sprays, N. C., May 16th and 17th.
Please publish the above appointments as soon as you can. I beg to remain your friend.

J. W. WYATT,

Seima, N. C.

ZION'S LANDMARK

PUBLISHED SEVENTH MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLDSCHOOL BAPTIST

LXIV.

APRIL 15, 1931

NO. 11

GOD ABLE TO ACCOMPLISH ANYTHING HE DESIRES.

And Elisha came again to Gilgal: and there was a dearth in the land; and the sons of the prophets were sitting before him: and he said unto his servants set on the great pot, and see the pottage for the sons of the prophets.

And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred them into the pot of pottage; for they knew them not.

So they poured out for the men to eat. And it came to pass as they were eating of the pottage, that they cried out and said, O thou man of God, there is death in the pot. And they could not eat thereof.

But he said, Then bring meal. And he cast it into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot.

And there came a man from Baal-Shalisha and brought the man of God, bread of the first fruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he said, Give them unto the people, that they may eat.

And his servant said, "What, should I set this before an hundred men? He said again, Give the people that they may eat: For thus saith the Lord, They shall eat and leave thereof.

So he set before them, and they did eat, and left thereof, according to the word of the Lord."— Kings 4:38-44.

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

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THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

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Zion's Landmark

Devoted to the Cause of Jesus Christ

THE GOSPEL TRUMPET.

Subject—"In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."
—1 Cor. 15:52.

Shall we consider the use and significance of "trumpets" in the old and new testaments to examine "whether these things be so regarding the claim by many that at the last day of time a trumpet shall be blown to signal all who are naturally dead and buried in graves of earth, to experience a resurrection of those mortal bodies, and on that occasion we are to be called before the judgment seat of Christ, to answer according to the deeds done in the body?"

The trumpet is mentioned many times in the Old Testament, and but four times in the new, and never meant anything to dead people, but was and still is of significance to those who are alive, for the "dead know not anything" so that the blowing of one or a multitude of trumpets can mean nothing save to living characters, and not to all who were naturally alive, but to the chosen people of God alone did the blowing of these trumpets made of ram's horns signify anything, for the Jews alone of all the peoples of earth, had then, or have now spiritually, the given of God understanding to interpret the signals of

joy or grief, of gladness or warning in times of war, or peace, or worship.

I repeat that no Gentiles, as such, were expected to understand or receive benefit from the blowing of Jewish trumpets, which we use to prove that the proclamation of the gospel trumpet of the Son of God, is for the circumcised ear, and the understanding heart, of the spiritual children of God, and no others, for to the others it is foolishness.

Now to the particular trumpet mentioned in the above text, if not deceived, I heard it joyfully after being delivered from death, hell, and the grave, when as I hope, I had been raised from the dead in trespasses and sins—Eph. 2:1, to walk in newness of life, and in this new life there is no death, for this "life is hid with Christ in God"—Natural death is "but the gate to endless joy" when the mortal shall return to dust as it was, and the spirit to God who gave it."

For years I heard a legal trumpet blow "to your tasks and to your burdens again" and time and again I heeded its signals, but since that day when I heard this message: "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God." Since that day, I say, no number of legal trumpets, no matter how loud and long they blow—to me it comes from no where, and means nothing, for "my

hope is built on nothing less, than Jesus blood and righteousness."

For, as the text reads, "in a moment, in the twinkling of an eye" I seemed to be delivered from that state of "death, hell and the grave" and from that bondage of dead works, to serve—as I hope—the true and living God. And to my mind this gospel trumpet has blown from "the days of righteous Abel until now, and it will continue to blow until every child whose name is written in the Lamb's Book of life shall hear its joyful tidings. And as certain as the gospel tidings is for the living, and not for the dead, just so certain this trumpet can never be extorted to mean that it is to raise our mortal bodies from graves of earth.

It did not raise us from death in trespasses and sins either, but after the Word of God quickens the dead in sins, then the gospel trumpet means something to the living child, according to his or her measure of the gift of grace.

And if living and alive to gospel exhortation, reproof, and rebuke, he will grow in grace and the knowledge of the truth, and the Spirit will take the things of Jesus, and shew them unto him, he will be blest to put off the old man with his deeds, and put on the New Man, even as the next verse reads "this corruptible must put on incorruption, and this mortal must put on immortality." This must be done, for the Lord has such control over our heart and mind, that we desire to have the blessings which he has prepared for them who love Him.

All this is, I hope, a matter of personal, true religious experience with me—that I have passed from death unto life, that I have stood

before the Judgment of Christ, and was pardoned, and that I will not be put on trial again where my life may be in jeopardy, that "the life which I now live in the flesh, I live by the faith in the Son of God, who loved me and gave Himself for me" and to me all this tradition of a trumpet blowing us from graves of earth to appear the second time for the same offense is all popish heresy. We are now raised, if our hope is a good hope, and sure we "shall be changed" if a change for the better is not continually going on in our Christian life—if this mortal is not putting on immortality, if I am not growing in grace and the knowledge of the truth—if I am not walking worthy of the vocation wherewith I profess to have been called—then it follows that "my faith is vain, my religion is vain, and I am yet in my sins."

If "the flesh profiteth nothing" then surely it is fitting for us to be reconciled to relinquish it when called from the shores of time, and seeing that "which is born of the flesh is flesh" we surely must relinquish it when called to leave earth for Heaven, whether we are reconciled to it or not, for "flesh and blood shall not inherit the Kingdom of Heaven, neither shall corruption inherit incorruption."

We do not put on mortality, and then put on immortality over it, as we put one coat on over another, but we "put off the old man with his deeds" especially misdeeds, and just so fast as the old man is put off, the new man is put on. This we hope is our status as a professed follower of Christ, not that we have aught to brag of in regard to it, but we do hope to "glory in the Lord" that He has done great things for

us" and we cannot claim to have done one single thing to deserve it, or reward Him. There was a time when the legal trumpets often scared me half to death or more, that I feared the sting of death, but thank God that fear is taken away and I can join in that 55th verse of this chapter—1 Cor. 15:55, "O death, where is thy sting? O grave, where is thy victory?" And to all who have been quickened from the dead in sin, if such will consider their first estate they will see that it is not the grave in the cemetery, but grave of the unregenerated child of God—those who still sleep in error, delusion, and every false way, "From which none ever wake to weep" for when such characters awake to the truth as it is in Jesus, it is with joy unspeakable and full of glory, they awake, not by the will of man, or the will of the flesh, but by the will of God," these characters awake because God has written their names in the Book of life, and because God calls—"awake thou that sleepest, and Christ shall give thee light." May we not be left to make natural deductions but to "compare spiritual things with spiritual."

In gospel bonds,

E. R. Kinney,
Box 338, Ahaskan, New York.

SERVANTS.

It would be good for all of the children of God to study this subject; but I fear they will not. If they would serve God acceptably, with reverence and godly fear they will have to follow the teaching of the scripture on this very important point.

I heard of a teacher in a theological college who asked three young

students to quote from the Bible the passage of scripture which to them conveyed the sweetest thought or idea of heaven. The first one to speak said—"There shall be no sorrow there." The second said—"There shall be no death," and the third quoted—"And all of His servants shall serve Him." And those chosen to Judge in this contest gave their decision in favor of the last one. The fact that we shall render service to one, is, indeed a sweet thought of the world to come.

The Lord Jesus quoted to satan, "For it is written, thou shall worship the Lord thy God, and Him only shalt thou serve." As this quotation the devil leaveth him, and behold angels came and ministered unto him.

"We can not serve two masters," and this is most positively stated, and observation and experience show the same.

"Hold fast the liberty wherewith Christ has made us free, and be not again entangled with the yoke of bondage, for the yoke here mentioned implies service. "Take my yoke upon you, and learn of me." The servant of the Lord must not strive, and this servant here mentioned refers to a true minister of Christ, and it is a great blessing from God, for to be such a servant we have a good master, and he is truly good.

One is our Master even God, and all ye are brethren, and Jesus taught that real and true greatness consists in serving all. He set a very worthy example for all of us to follow and said to his disciples, "behold I am among you as he that serveth." "The servant is not greater than his lord, neither is he that is sent greater than he that sent him."

Look not upon your own things, but look upon the things of another, and like his master, the true servant thinks not of being ministered unto, but likes above all things to be of assistance to others. He is unselfish, and thinks not of how it will go with him; but always esteems others better or more worthy than he. "Given to hospitality." He is not here to be ministered unto, but to minister, and to give his life a ransom for many.

An Elder was chosen to be pastor of a church, and he lived some distance from them; and on one visit to this church he said in conference, "You will pay my railroad fare to do this service; and the first time you fail to send me a check for this in advance of my coming you will fail to see me."

It was but justice that the church should pay his expenses; and they were scripturally bound to do so, but this position of his appears to me altogether out of place, and looks like he thought more of himself than he did of them. We have quoted above that the public servant of God should not strive, etc. And this shows that it is God he serves, and it is God, for he would not serve idols. But it is written, and for our learning, "that his servants we are to whom we yield ourselves servants to obey."

In Deut. 15th chapter; and in Leviticus 25th chapter, we find a difference in the way we become servants, and should any reader of this be enough interested to study the difference it will be time well spent, but let it suffice for the present to quote the 55th verse of the 25th chapter of Leviticus, "For unto me the children of Israel are servants; they are my servants whom

I brought from out of the land of Egypt, I am the Lord your God." I find the subject broad, and there is no end to the research, but there must be an end to this imperfect article; so here we stop.

J. T. SATTERWHITE.

A GOOD LETTER.

My precious brethren and sisters in Christ I hope:

It is again that I make the attempt to try to write to you through the columns of Zion's Landmark, and I humbly hope the Lord will direct my poor finite mind to write that which is the truth.

I feel that I fully realize my weakness as well as my unworthiness to write to them who know the joyful sound—the monuments of His mercy—the jewels of eternal life through the death and sufferings of our Lord Jesus Christ.

I feel so lonely and cast down, but dear readers, as I make this attempt, I feel to hope that I am not destroyed. Oh, that we just could now for one moment stop and think deep down in our hearts why we are not destroyed! Had it not been for that precious love the dear Lord has for His children where would we have been? As I think of myself, no doubt but I would be wearing stripes upon the county roads or maybe one doomed to die in the electric chair, but thanks to God, and not to self, that He has preserved me from such a place. Now can't we say with David: "Surely Thy goodness and mercy has followed me all the days of my life." Oh, how He has ever been with his people. He never sleeps nor slumbers, but His eye is ever watching over them and protects them from dangers seen and unseen. Now can we

write or talk about a greater love than that the Lord has for us? Most assuredly we cannot! "Behold what manner of love is this that the Father hath bestowed upon us." Indeed, this love is unspeakable, and "Behold the half has never been told." How and when can we appreciate this wonderful love? To me, it is only when we are overshadowed by the Holy Spirit. Then when we are so favored what a blessing and a joy that is inexpressible and full of glory! Yet how helpless we are! It does not please God for the Spirit to dwell with us all the time, and when we are not the time does come when we go with bowed heads and mourning. But aren't you glad that it is written, "Blessed are they that do mourn for they shall be comforted." All God's children are mourners. This is not pleasing to the flesh, but if we be the children of the most high God, we must be crucified. Then it is necessary that we mourn that the flesh be brought under subjection, and the flesh must be brought under subjection, but we can be fit subjects to praise God and have no confidence in the flesh.

The Lord's people have never, and never will go through greater trials than the blessed Saviour did, and all His trials were for the benefit of them to whom He loved with an everlasting love. We are not willing, only as we are made so, to suffer just a little pain, but lo, how He hath suffering for us! "Surely He hath borne our sorrows and carried our griefs." Isa. 53:4. Do you remember that He said on that terrible night of His crucifixion, "My God, my God, why hast thou forsaken Me"? How often that is our cry! Yet the Father strengthen-

ed Him, and surely He hath strengthened us. Did He not tell Paul, "My grace is sufficient for thee?" Certainly He did. And He will bring perfect strength out of weakness. What poor weak beings we are to be made to praise Him, yet we do, because "out of the mouths of babes and sucklings He shall have perfected praise." Oh, that we could ONLY be so blest to trust in Him in whom all fullness dwells, and not in the strength of man. "Cursed is the man that trusteth in man or maketh flesh his arm." The strength of God shall stand throughout all eternity, but the strength of men and devils shall perish for they are vanity and vexation of spirit.

Let us examine ourselves and see if we be in the faith. Let's not "remove the ancient landmarks which our fathers have set."

Submitted in love,

FREDERICK W. RHODES,
102 Youngs Ave., Durham, N. C.

A GOOD LETTER.

Elder M. L. Gilbert,
Dear Brother:

While I have never met you nor heard you preach, yet I feel you are no stranger in the household of faith, for I have been reading from your pen through Landmark for many years. My father and mother were Primitive Baptists and many of my ancestors were of that faith, had an uncle that was a preacher, and now have a son that is R. Lester Dodson, pastor of N. Y. Church and on the Editorial Staff of the Signs of The Times. I served in an humble way as clerk of Staunton River Association for about 15 years so you see I have been with the Primitive Baptists all my life.

I have been a member 40 odd years, was well acquainted with Elders P. D. Gold and P. G. Lester, your old fellow laborers. Have had them in my home many times and therefore feel I know what they believed and taught. Therefore I claim they and a great many I could name as God's heroes, for they stood firm for the old Apostolic doctrine that was set up by Jesus and His chosen followers.

Now, my dear brother, this is what I want, to urge you to continue in the future as you have so ably defended it up to the present time, while some have gone out from us. It may be we do not need them and that they were not of us.

I noticed what you said to Elder Hanks lately in Landmark, but it was the truth, for he is only in the road when he crosses it, on first one side then the other. Who can place him? Others that we once loved have done the same thing until we feel some times there will be none left to hold up the true flag, but my brother, will that ever be true? No, for I feel Jesus is your Captain and you and many others I have in mind are his soldiers, and he bids you not give over. So, fight on, my brother, and while I will not be able to bear flowers at your funeral or erect a monument at your tomb, you are certain of something better, a crown of righteousness fitted on by God's own hand at the time of His coming, and to think peace and happiness and all things needed to make your happiness complete and you will even be like Jesus. Then we can say with Jacob, it is enough oh my brother. I wonder if my name is written there.

If after you have read this you

have any fellowship for poor me, pray that it may be so. Now I say to you watch as some are commanded to do. You now have a good force on the staff of the Landmark. I love all of them dearly. Elder Rowe's present wife is my niece and a good help meet for him.

Farewell for this time.

In hope of eternal life,

Your brother,
R. L. DODSON,

Danville, Va.

A GOOD LETTER.

Mr. J. D. Gold,

Dear Sir:

Inclosed you will find a letter, written by our dear Sister Keaton, to be read in Conference held with the Church of Bethlehem, Tyrrell County, during our last quarterly meeting at that place. Sister Keaton is a much loved member of that body—each member expressing regret at her absence—but after hearing the letter read, we all felt that it contained a message from one of God's little ones and desired to see it in print, hoping that its contents may bring joy to others.

We have Sister Keaton's permission to publish same in the Landmark.

W. R. HINES,

Wilson, N. C.

The Letter.

To the Church at Bethlehem and Friends of my childhood, youth and middle age, the church of my angel father and mother, where I have been enabled by divine grace (as I hope) to worship with them and other dear fathers and mothers in Israel, who have long since passed over the river and are basking in the sunshine of redeeming love. O,

eler, who seeks refuge there, but O, says the weary one, I think I see the shadow of that wonderful rock, but behold I am vile, am not fit to be numbered with the king's guests, and besides like one of old, lame on both feet, weak and helpless, must lie here by the road-side or the gospel pool and wait for the moving of the water, just wait and watch and pray, ere long our good Samaritan shows himself through the lattice, or we see him through a glass darkly. How great is that darkness, sometimes like the darkness of Egypt, can be felt, but blessed thought while we cannot go to Him, because of the thick darkness of this poor earth of ours, yet He mercifully and lovingly comes right in this tabernacle of clay, the darkness flees from his presence, the son of righteousness arises with healing in his wings and ere we are aware the heart breaks forth with songs of praise and rejoicing in the light of sometimes the shadows are so deep and so rough seems the path to the goal, that I feel like it would be sweet to just turn loose of all things earthly and join them over there, but I want to be submissive to my heavenly Father's will and run with patience the race set before me, ever looking unto Jesus who is the Author and Finisher of the Christian faith. But the question arises deep down in this poor heart of mine, how can I look to that dear friend when my vision is so dim? How can I run, when the road before me seems so long and dusty and so weary my feet, O! but something seems to whisper to the weary traveler, "Just ahead is a great Rock and in that Rock are great clefts, large enough and strong enough to shelter every weary trav-

the knowledge of the glory of God in the face of Jesus Christ."

Yesterday P. M., I asked Bro. and Sister Hines to explain why I could not be with you and thought I would not try to write this time, as my poor letters always seem to me a failure, but somehow my heart and mind has been so full of thought of you all, I just couldn't help but seize my pen and try to tell you some of my exercise of mind, how I hope and pray that our dear pastor may be overshadowed by divine wisdom, thereby enabling him to partake of the fruit from the tree of life and feed some of God's humble poor. I know that he must speak to you as individuals, calling you by name, as he did Mary of old, to prepare your heart to receive the word as spoken through his undershepherd. May you be blest to enjoy a heavenly feast together, thereby being strengthened and built up in the inner man and to feel when this meeting is over, that it is good for us to be here. Realizing this, I know you will consider the great sacrifice our pastor and his dear companion are making for our spiritual good.

Husband joins me in warmest Christian love to all, asking an interest in your prayers and that you come to see us, I am, I hope,

Your little sister,

MRS. W. H. KEATON,

Wilson, N. C.

A MISNOMER.

We have been thinking for some time that there should be some way for our brethren to get together and come to a better understanding about things. We are brethren and some very near each other in this relation we bear in our experience

of grace, but get far apart, at times in doctrinating each other (or attempting to).

I find that those among us who are humble and prayerful have not the spirit of vain wrangling, and we love to sit down in their quiet homes and rest.

The term, "Absolute predestination of all things," has taken form in such a way as to make it very objectional among us. Our people are becoming very sensitive over it and the proper thing and sensible thing to do is to drop it from our literature. It has become a misnomer and is calculated to do us great harm through this medium.

We believe that Elder Gilbert Bebee meant no more nor less by the term than to express the sovereignty of God, which all sound Baptists believe, whether their language, always conveys it or not. Brethren of grace cannot afford to divide and sub-divide over words to no profit. We have some among us whose hearts are not truly in the cause and hence do not find the sickening pangs that must come to the meek and lowly, in heart among us, if they should be torn asunder.

Come, let us reason together! We have heard brethren and sisters do this, and express their deep regret for misunderstanding.

When we say the devil is at the bottom of all the meanness that ever has been or ever will be, but is a bound devil and can only go so far and no further, we say it all. This says God has His unlimited sway over him, and it is in harmony with the belief of all true Primitive Baptists.

Since animosity has run so high and much bitterness grown out of it, we prayerfully ask the privilege

to close this discussion, and inquire at the hands of God before we take up our pens, for war any more. In our going forth we often say, I had rather carry water than to carry the fuel.

Now there is positively no difference to fight out amongst us, and if those who are capable would spend some of their time, in each community reasoning together would accomplish much good. When brethren and sisters get thrown apart over little differences it is so natural, it seems, for them to shun each other, and talk about each other. Then when brought together and we see how near nothing there was between us, it is easy to see how foolishly we acted. We need each other and there is no reason except stubbornness that keeps us from having free intercourse with each other.

Now, again, we say, that it shows good sense in us to drop any man made phraseology that misnames things, and confuses us often to painful divisions.

J. D. Cockram.

(Editorial in "Spiritual Law Counsel," July 1914.)

NEED ALL THE GIFTS.

Eld. O. J. Denny,

Winston-Salem, N. C.,

Dear Brother:

I have just read your article on "Let us reason together." In my judgment, it is timely, and one of the best articles you have ever written. I wish all of the Elders would do this (the way you said) and quit looking for faults. We need every gift that God has given us. As for me, I am willing for each and every one to abide in his own lot (field). I hope I have forbearance. If I

can't see just like some see, I do not want to kill him.

As you have said, we have always had two schools; but here of late, I see some that almost hate the word predestinate. That should not be. That is the backbone of our faith and experience. Those that do not see as deep as some others, are making war against it. We need admonition and we need doctrine. But those that feed on doctrine have to be "weaned from the breast." We should not try to push our views on anyone.

With love,
T. A. STANFIELD.

A WARM FEELING FOR THE LANDMARK.

Eld. O. J. Denny,
Dear Brother:

I am enclosing one dollar for which give me credit on my subscription to the Landmark, I have a warm feeling in my heart for the Landmark. My father, Elder J. C. Hall, had it in his home, and I read it when I was a boy at home. Eld. P. G. Lester was a distant relative of my mother, and I knew him when he first began preaching. Later when I hope I was enlightened to see and made to love spiritual things in the year of 1882, I became a reader of the Landmark for several years. I greatly admired the way in which Elder Lester conducted the policy of the paper, endeavoring to maintain the gospel of the Bible, with a liberal consideration of other men's views, keeping the columns of the paper free from contention, thus avoiding strife and confusion. I hope and believe that you will strive to maintain the high standard of the Landmark as a med-

ium of correspondence for the good of Zion and comfort of God's people.

Yours truly,
ELD. W. L. HALL,

808 S. Park,
Independence, Mo.

ATTACHED TO LANDMARK.

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

Dear Sir:

I am enclosing my remittance for the Landmark, which will pay my subscription to March 1932.

I have been a subscriber for 41 years, and have become very much attached to it.

I subscribed to it in 1890, when your dear father was the active editor. And I feel like his editorials are as good as any I have ever read. I have 16 volumes bound in book form for future reference. I also think the present corps of editors are able men.

I appreciate the interest you take in the Landmark, and wish it much success.

Very truly,

J. E. HERNDON,
Danville, Va., R. 2.

ALL THE ENJOYMENT HE HAS.

Dear Brother:

You will find enclosed money order for the Landmark for the year 1932. I enjoy reading the good letters from the dear brothers and sisters. I have been taking the Landmark many years. It is new to me every time it comes. I will soon be 65 years old and reading the good paper is all the enjoyment in life I have.

V. D. WHITFIELD.
Swepsonville, N. C.

Zion's Landmark

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

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EXCERPTS FROM THE WORKS, AND WRITINGS OF MR. JOHN GILL OF ENGLAND.

Dr. Gill as he was known in England was perhaps the best posted man in the Scriptures of any man of his time or of any other age. He was the only man so far as known, who wrote an exposition of the old and new Testament, in which every chapter, and verse was given consideration.

Born in 1697, joined the Baptist Church in 1716, died in 1771, preached his first sermon on the first Lord's day evening on the next Sunday following his baptism on November 4th, 1716 from the text 1st Cor. 22. "For I am determined to know nothing among you save Jesus Christ and him crucified." Forty years later he referred to his first sermon, and text, and said, "by

the grace of God, I've been blest, in a good degree, to keep that pledge."

In his early ministry, his Church, entered into a covenant, adopted Rules of Decorum, Articles of Faith, and from the same we read, Article 5. "We believe that the Lord Jesus Christ, being set up from everlasting as the mediator of the new Covenant, and He having engaged to be the surety of His people, did, in the fulness of time, really assume human nature, and not before, neither in whole nor in part. His human soul, being a creature, existed not from eternity; but was created and formed, in His body, by Him that forms the Spirit of man within him, when that was conceived in the womb of the Virgin, and so; His human nature consists of a true body, and a person made of a woman, and not before; in which nature, He really suffered and died, as the substitute, in their stead, whereby; He made all satisfaction of their sins, which the law and Justice of God would require, as well as made way for all those blessings, which are needful for them both in time and eternity."

Art. 6. "We believe that the perfection of God's elect is only by the righteousness of Christ imputed to them, and the free and full pardon of their sins and transgressions, past, present and to come, is only through the blood of Christ according to the riches of His grace."

After adopting their twelve Articles of Faith, He wrote, "We esteem it our duty to walk with each other in all humility and brotherly love, to watch over each others conversation, to stir up each other to love and good works, not forsaking the assembly of ourselves together, as we have opportunity, to worship

God according to His revealed will; and when need be, or case requires, to warn, rebuke and admonish one another, according to the rules of the Gospel."

"Moreover, we think ourselves obliged to sympathize with each other, also to bear one another's weakness, failings and infirmities and, particularly to pray for one another."

Commenting further on the belief among some that salvation makes one immune from wrong, since some advocated that once saved, no need fear the law. He wrote, "Men commonly dream of a strange kind of Gospel, which never came into the mind of God, that; seeing Christ hath died, that they may live as they list, letting themselves loose to all manner of impiety, and yet go to heaven."

"Certainly, had God opened such a gap, to let in such an inundation of impiety, He could not have justly complained of the deluge of it, that overflows the world."

"Far be it from the Holy God, whose purity abhors it, to allow such licentiousness." "It is true that God finds men ungodly, and imputes righteousness unto them; but he doth not leave them ungodly, after he hath justified them; but teacheth them to deny ungodliness." "He that denieth not ungodliness, him will Christ deny before His Father which is in Heaven."

In a sermon on the Revelation of Grace, He said. "The revelation of grace, is no encouragement to sin," and said "referring to some who are taxed with saying that their sins are laid upon Christ, that they are believers, therefore, may live in sin." He replies, "If there be any such, let me deal plainly

with them. For my part I must account them the greatest monsters on the face of the earth, the greatest enemies to the church that ever lived, And I dare say of such enemies of the Free Grace of God, the greatest hinderers of the course of it, and I dare be bold to say, open drunkards, harlots and murderers, who profess not the Gospel of Christ, are infinitely short of these in abomination, and if there be any such here, their faith is no better than that of devils for they believe and tremble."

Time and space forbids continuance; but will say that Dr. Gill was perhaps the greatest preacher of his time, and has been regarded as a bulwark of strength in the defense of the Gospel of the free, full and sovereign grace of God.

Just before his death, he said to relatives, "I depend wholly and alone upon the free, sovereign, eternal, unchangeable, unspeakable, love of God, the firm and everlasting Covenant of Grace, and my interest in the Trinity, for my whole salvation, and not upon any righteousness of my own; nor on anything in me or done by me, under the influence of the Holy Spirit. Then as though confirming what he had said, "Not upon any service of mine which I have been assisted to perform for the good of the Church do I depend; but upon my interest in the Trinity, the free grace of God, and the blessings of Grace streaming to me through the blood and righteousness of Christ, as the ground of my hope. These are no new things to me, but what I have been long acquainted with, what I can live by and die by. I apprehend I shall not long be here; but this you may say, may tell to any

of my friends, I have nothing to make me uneasy and then repeated the verse,

"He raised me from the depths of
sin—

The gates of gaping hell;
And fixed my standing more secure
Than 'twas before I fell."

His last words were: "O my Father, my Father." Thus he gently fell asleep.

He was referred to as "A great and shining light, whose life as well as his ministry and writings were above reproach.

I quote from memory the substance of his treatise on the Foreknowledge of God, and said if His foreknowledge was the same as His predetermination of the redemption of His people, then all who were fore-known would, of necessity, be conformed to the image of Jesus Christ. Therefore he drew a marked distinction between the foreknowledge of God and His Predestination of the salvation of His people.

Again in discussing the saying, "Who shall lay anything to the charge of God's elect?" He said they charge themselves oft, and are apt in charging others; but God having loved them with an everlasting love, nothing could separate them from His love.

This great minister and man of God died 100 years and 16 days before I was born; but though dead, yet he speaketh to my comfort.

Yours in hope,
O. J. DENNY.

GREETINGS.

To the dear ones scattered abroad, Greetings in the Lord. Dear brethren and sisters read the latter

part of the 4th chapter of Ephesians beginning at the 17th verse. See and zealously heed the admonition of our apostle Paul to a church of Gentile believers, these Gentiles who had sat in darkness had been given to see a great light. Jesus had manifested himself to them, the prophet had said of him, he was "a light to lighten the Gentiles. Not all the Gentiles had seen him, but some had. He takes out of them a people for his name, and those thus enlightened had been gathered by Paul's preaching into Church relationship, for the Lord had especially commissioned him to the apostleship of the Gentiles, and so he enjoins upon them that they walk not as other Gentiles walk in the vanity of their mind. "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." It is always ignorance upon the part of man that makes him oppose God and reject the Lord Jesus Christ. Not natural or worldly ignorance, for it is the wise and prudent of the world from whom the Lord has hid the things of his kingdom. While he has revealed them to babes, it is not from any inability of their carnal powers to comprehend the things of the world, but the blindness of their heart. Man looketh upon the outward parts and reveals things to the head, or natural intellect, but God looketh upon the heart and reveals things to the affections. Man's ability and works are all natural. God is a spirit and his work is spiritual. These are two kingdoms, diverse the one from the other. Jesus said, "My kingdom is not of this world, it is with

the heart that man believeth unto righteousness. Those blind hearted Gentiles he tells us in the next verse are past feeling and have given themselves over to lasciviousness, to work all uncleanness with greediness. 20th verse. "But ye have not so learned Christ." The teaching of Christ, in the hearts of those born from above is entirely different from that which they had in their former ignorance which was the gratification of their evil lusts. Now being born again not of corruptible but of incorruptible seed by the word of God, it is not proper or God honoring that they should walk as other Gentiles walk. They have learned of Christ that they are not called unto uncleanness but unto holiness. Therefore they are to put off concerning the former conversation the old man, which is corrupt according to the deceitful lust. Sometimes we hear it said, this is my nature, it was born in me. I can't help it. May be we cannot take out of the old man that which was born in him, neither does Paul tell us to do so, but to put him off, don't allow him the gratification of his evil passions, especially is it unbecoming in us who preach this blessed Jesus, and his earnest and holy life to others, to spend our time in a display of our natural wits to amuse others. The apostle condemns foolish talking and jesting. How can one who has been taught of Christ, the blessed importance of spiritual things go into the pulpit a place set apart by the church and by Christ we trust, for those to stand who proclaim salvation with their tongues and word of peace reveal, and say things of purpose to make the people laugh. Is it not holy ground? Then put

off the old man with his fleshly inclinations, and be renewed in the spirit of your mind, and put on the new man, which after God is created in righteousness and true holiness. Put away lying, speak every man truth with his neighbor, for we are members one of another, and so should be helpers one of another, with that ability which God giveth, which is Christ, and if God give you Christ how shall he not with him freely give you all things. Therefore James says, if any man lack wisdom let him ask of God who giveth to all men liberally and upbraideth not. Are we ignorant? Jesus is our wisdom. Are we weak? Jesus is our strength. Are we poor? He is our all in all. Are we in the dark? Jesus is our light. Are we dead? Jesus is our life. Yea he is head over all things to the church. The fullness of him that filleth all in all. Then be ye angry and sin not, though your temper gets up, keep your mouth shut. Be still and know that vengeance belongeth unto the Lord. And so we might go on through all the verses of the remaining portion of this chapter, to show that those who are born and taught of God should live differently from those who are not, for those who have Jesus, the light of life should walk as children of light. Living sinners can and do do things that dead sinners cannot do. Now brethren and sisters, Paul, in the closing verse of this chapter says to us, "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. If we did not do wrong there would be no occasion to forgive one another and knowing our own weakness and wrong doing, should we

not be tenderhearted and kind to each other. Maybe my brother is as weak as I am. Maybe his temptation was as great as mine, even greater. Shall we forgive one another our trespasses. Jesus says we should. Is it important to me that I should forgive one who sins against me? Jesus says if ye forgive not men their trespasses, neither will your heavenly Father forgive you. How then can I have peace in my own bosom, when I know that I have not forgiven my brother? How shall I forgive? As God for Christ's sake hath forgiven me. How did he forgive me? Did he require of me full amends for all I have done against him, or did he forgive all debt? Then I should forgive. The matter of repentance is between the offender and his God. Brethren confess your faults one to another, repent of your wrongs (turn away from them) love one another for Jesus' sake, and the God of peace shall be with you, but if you bite and devour one another, take heed that ye be not consumed one of another.

JOSHUA T. ROWE.

LUST THE CAUSE OF SIN.

Dear Mr. Gold and readers of the Landmark:

I notice in the Feb. 1st issue that one W. F. Britt of Arcadia, Fla., says, "I liked Joshua T. Rowe's letter until he gets near the bottom of the first page." He says "That man being a creature of dust, lustful and weak." Bro. Britt does not say which issue of the paper this remark appeared in. So I have been unable to find it. Some of my copies are loaned out, but presuming that he quoted me correctly, will say that Bro. Britt says his un-

derstanding is contrary to mine. Now my dear Brother your understanding is not only contrary to mine, but also contrary to the apostle James. Bro. Britt says, "Lust was the result of sin." Brother James says, "Then when lust hath conceived, it bringeth forth sin." So instead of sin being the cause of lust, lust is the cause of sin. Had there not been something in Adam and Eve that the serpent could reach they would not have sinned. Eve saw the tree was good for food, pleasant to the eyes, and to be desired to make one wise. So she partook. The devil tried his art to its full strength on the Lord Jesus Christ, and utterly failed.

I just wanted to call my dear brother's attention to these things, not for controversy for we do not want any controversy in Zion's Landmark.

JOSHUA T. ROWE.

MRS. CLAUDE JARRELL.

Dear Brethren and Sisters:

It is with a sad heart that I try to write in memory of our dear little friend, Mrs. Claude Jarrell. Before her marriage her name was Miss Letha Massey. She has gone on to her heavenly home, something like a year ago, the last of January, 1930. She was a loving, devoted wife and mother to her husband and children. To this union were born 8 children, two of them dying in infancy. She has living 3 boys and 3 girls. She loved her family so dearly. She was ever teaching and caring for her children. She has left for a brighter and more beautiful home, where all is love. Jesus came down to earth and took her bright and cheerful soul home to rest in heaven, away from the trials and conflicts of earth.

We are left sad and lonely and her loving children are so sweet. They say they miss their mother so much. Their father keeps them all together, and he cares for them as best he can. He is a farmer and has so much work, and they love him and they all seem to cling to home together. They have an aged grandfather who loves them, Mr. John Massey at Salem, Virginia. Our dear little friend and sister has living a step-mother, one brother, Ambrose Mas-

sey, and one sister living at Charleston, West Virginia. Her brother lives in Illinois. And two half brothers, Earls and Hershman Massey of Salem.

We feel assured that our dear friend and sister had a good hope in Christ, our Lord. She would go as often as she could to Valley View church, two miles from her home and repeat the words over, that she could listen all day to our dear old servant, Elder Reynolds, and Elder Cummings preach. Her face, her words, and walk was a sure testimony of her being a bright Christian.

We are trusting that in our Saviour's own time, he will bring the husband into his fold, and that he will meet his dear companion on the shining shore, in the realms of eternal bliss in heaven.

Mr. and Mrs. George Williamson had reared this loving wife and mother, most half of her single life, and there are not words to express their love and devotion for her in their home, and the many friends and kindred all about are made so sad in Montgomery County. She left an aged aunt, Mrs. Jim Rook of Pilot, Va.

MRS. W. M. LESTER.

SISTER BETTIE HARRISON

Whereas, on Dec. 16, 1930, it pleased our heavenly father to remove by death our lovable Sister Harrison from our little band to a better world on high. We feel that she is now in the presence of her Lord, whom her soul delighted in, and by her walk showed a meek and humble spirit.

Sister Harrison first united with the church at Spring Green about 27 years ago, and was baptized by Elder George Roberson, later on in years making her home in Tarboro. She moved her membership by letter to Tarboro Church Saturday before 1st Sunday in June 1914, where she lived a loving and devoted member until death. Her age was 61 years, 9 months and 23 days.

Sister Harrison was twice married, the first time to Peter Martin. To this union were born five children, Jessie Martin, a policeman of Tarboro, Lida Andrews, Ida Smith, Cora Davenport, and Sallie Bradshaw.

Her second marriage was to Mr. J. T. Harrison, who passed away a few months before her passing. Two children were born unto them, Effie Rawls and Johnnie Harrison.

The funeral was conducted by Elder A. B. Denson of Rocky Mount, at the home of her daughter, Mrs. Sallie Bradshaw of Tarboro.

Therefore be it resolved, First: her church has lost a faithful and loveable member, and we desire to bow in humble submission to our blessed Lord who is too good to be unkind.

The church at Tarboro extends to the bereaved children its heartfelt sympathy in the loss of their dear mother.

Resolved, Third,

That a copy of these resolutions be sent to the bereaved family, a copy be placed on our church record and one sent to Zion's Landmark.

Done by order of the church in Conference Saturday before first Sunday in Feb. 1931.

J. S. CORBETT, Mod.
CLAY BROWN, Clerk.
LULA OVERTON HYMAN,
Committee.

CEDAR ISLAND YEARLY MEETING.

Mr. John D. Gold,

Wilson, N. C.,

Dear Sir:

I hope the dear Lord will give you many years to publish the good old Landmark and the blessed truths it has always contended for.

Please state in the Landmark, the Lord willing, that the next Cedar Island yearly meeting will begin on Friday before the first Sunday in May and continue three days, Friday, Saturday and Sunday. All peace loving Baptists are invited to meet with us, especially ministers.

Also state that the Hunting-quarter yearly meeting will convene with that church on Friday before the second Sunday in June and continue three days. All true Baptists are invited who have a mind to be with us.

The Hunting-quarter Church is situated on Atlantic, the home place and home church of the late beloved Elder L. H. Hardy. This church was the beloved church of Elder Hardy and was faithfully served by him for many years. The writer and dear Elder Hardy were associated together for several years as brethren in the ministry and as I hope in the Lord. Our homes were only twelve miles apart. We never had any cause for trouble and were perfectly agreed on the doctrine of predestination and election, and salvation by grace. We still deeply mourn the loss of such a good, kind, loving and faithful preacher and pastor as was Elder Hardy. Such precious, noble gifts from God are seldom to be found.

We take this medium of asking an interest in your prayers and the prayers of all the dear old Baptists everywhere. The unworthy writer is now trying to serve four churches, Cedar Island, Hunting-quarter, South River and Rohama in Morehead City. All the churches are in peace and sweet fellowship among themselves, contending for the faith once delivered to the saints. May God be praised.

Yours in good hope,

ELDER. W. W. STYRON.

AMANDA STANFIELD.

Sister Amanda Stanfield, wife of Brother Eugene A. Stanfield and daughter of Jimmie Lewis and Mary F. Lewis, was born October 7, 1870. Her father and mother both were members of the Primitive Baptist Church at Meadow meeting house, Greene Count, N. C.

She had five brothers and two sisters, namely, Benjamin, J. Thomas, William, Samuel, Redding. The last named two are living. Benjamin and J. Thomas were members of the Meadow Church. Her sisters, Mrs. H. L. Brake of Rocky Mount, N. C., and Mrs. Mary Lang of Farmville, N. C., also survive and are members of the Primitive Baptist church and are known and esteemed by many friends in this and other states.

She was married to Eugene A. Stanfield in the year of 1905 and to this union were born two sons and one daughter, namely Thomas Eugene, Mary Finetie and Robert B., Thomas Eugene preceded her to the grave.

She joined the church at the Meadow in the year 1903 and was baptized by Elder D. A. Mewborn. Later she moved her membership to Damascus church in the town of Farmville, N. C., where she continued a faithful member until death.

She was loved and esteemed by all who knew her. She delighted in the church and attended her meetings as well as the meetings of the corresponding churches as long as she lived. She was at the Meadow Church just a few days before she died. She died March 3, 1939. Her daughter, too, has since passed on into the beyond but we believe, knowing of their faith and works and the beautiful spirit manifested in their life and especially in the writings of her daughter, one of which was recently published in the Landmark, that their spirit is today in the kingdom of our Lord, for He hath said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3rd Chapter, 1st verse.

The only way to overcome our enemies, even death is when He blesses us to do so by the Blood of the Lamb, and His Spirit.

J. E. MEWBORN.

**STATEMENT OF THE OWNERSHIP,
MANAGEMENT, CIRCULATION,
ETC., REQUIRED BY THE
ACT OF CONGRESS OF
AUGUST 24, 1912.**

Of the Zion's Landmark, published twice a month at Wilson, N. C., April 15, 1930.
**STATE OF NORTH CAROLINA
COUNTY OF WILSON.**

ss.

Before me, a Notary Public for the State and County aforesaid, personally appear-

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

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

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

Editors, Elders O. J. Denny, Winston-Salem, N. C., M. L. Gilbert, Dade City, Fla., S. H. Denny, Wilson, J. T. Rowe, Baltimore.

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

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

3. That the known bondholders, mortgages, and other security holders owning or holding 1 per cent or more of total amount of bonds mortgages, or other securities are: First National Bank, L. S. Hadley, Mergenthaler Linotype Co., Brooklyn, New York.

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

JOHN D. GOLD,

Sworn to and subscribed to before me this 9th day of April, 1931.

ELIZABETH S. CLARKE,

Notary Public.

My Comm. expires April 18, 1931.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

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GOD HEALS NAAMAN THE SYRIAN.

"Now Naaman, captain of the host of the King of Syria, was a great man with his master, and honorable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valor, but he was a leper.

And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.

And she said unto her mistress, Would God my Lord were here with the prophets that is in Samaria! For he would recover him of his leprosy.

And one went in, and told his lord, saying, Thus and thus saith the maid, that is of the land of Israel. And the king of Syria said, Go to, go and I will send a letter to the king of Israel. And he departed, and took with him ten talents of silver, and 6000 pieces of gold, and ten changes of raiment.

And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman, my servant to thee, that thou mayest recover him of his leprosy.

And it came to pass when the king of Israel had read the letter that he rent his clothes and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore consider, I pray you, and see how he seeketh a quarrel against me."

—2 Kings 5:1-7.

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

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

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

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

\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

NOTICE!

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

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All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO.,

Wilson, N. C.

Zion's Landmark

Devoted to the Cause of Jesus Christ

GOD IS LOVE.

Love is the golden key of life
It unlocks our hearts to others
It opens the door of the golden rule
It opens the gates of heaven.

Love is God's own command
For us to love one another
It's love that makes this world to
stand,
It's love that draws us to Him.

It was a love no tongue can tell,
That sent our Lord and Saviour
In this world to die for men
To save us from destruction.

Love is a thing that is set apart,
To save and to protect us,
It is a thing within our heart
That makes us akin to Jesus.

Love is you, not your outward form
If Jesus reign within you
Love is the golden rule of life
And it's the golden key to heaven.

Mrs. Nettie Ellis,

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

PRAISES TO GOD.

Elder D. M. Vail and family:

Beloved of God: Once again I attempt to pen you a few brief lines. Family and I are in our usual health. Some colds, but up and doing our usual routine of work. Hope this finds you and your folks

all well. We have had quite a stormy month for March. There was a lot of damage to wires during a heavy snowfall two weeks ago. However we are seeing signs of spring again. The birds are singing, grass is springing up in green shoots and folks are spading the gardens. I always get lots of cheer from the springtime season. All nature seems to be awakening from a long rest in sleep. If I have any experience in grace, it has seemed to be in seasons. Sometimes it seems that my mind is active and can readily receive the things of spiritual import. During such periods my desires and pleasures seem to run after the things that savor of Christ's kingdom. Often I go my way with a heart of rejoicing, feeling that the Lord is gracious and has pardoned all my sins, making me an heir of God, and a joint-heir with our Lord, Jesus Christ.

Like the birds in the springtime, I sing praises unto God for the many warm and sunny hours of sweet meditation in bright rays of light, shining forth from the Son of Righteousness, Jesus Christ. As the springtime must fade away and give place to the other seasons as God, in the creation of all things, ordained should be, just so seems these pleasant and happy seasons of my thoughts fade and pass. How wonderful did God so arrange all

things that there has never been the slightest change or variation in all His work.

All things work together for good to them that love God, to them who are the called according to his purpose. It takes the hot summer days to bring to maturity the things springtime brings forth. It requires the fall season to ripen and harden the fruits and vegetables that grow in the summer months. Then follow the cold and chilly winter season that all nature may have a rest and the young and tender branches harden and become stronger to support the added growth to come upon it in the following season. It seems that all this has been quite a comfort to me in that my seasons of peace and contentment have been of such short duration, just fleetingly drifting or passing from one into another. Sometimes in the bright and beautiful springtime, when all has taken on a newness of life and that life is being manifested in the shooting forth of the bud, the green leaf, and finally the bursting forth of the beauty and fragrance of the flower, we are brought to see more clearly the power and wisdom of an allwise God. What a beautiful scene we will soon behold when nature again is brought forth out of its cold and dreary state unto one of beauty and cheer, by the springtime sun which shines upon it. Is it not a comfort my dear Brother and Sister, to know that just as old Mother Earth feels and responds to the powers of this springtime sun, and bursts forth in life and beauty (even though she has appeared dead for months past) so in like

manner does this earthly, carnal nature of ours feel and respond to the Son of Righteousness when He shines in our hearts. Then it is that we spring forth in song and shout his praise, making manifest the wonderful working power within. A new walk is seen, a new song is being sung and the hearts are overflowing with love bursting forth as in the beauty and fragrance of the lily. O! could but these seasons continue. We often feel that it would give us perfect peace and contentment, yet we readily see and understand why all these various times and seasons are necessary for the good of all nature. In like manner must we have our seasons of trials, doubts, heartaches, disappointments, crosses, yea even the cold and lifeless season of winter that our faith and hope may be strengthened and built up for the added things which shall be ours to pass through as we journey through the months and years of our allotted time here upon these shores of an earthly existence. We can rest assured that as God liveth, so will Winter give way to Spring and so on, each following the other in succession as it has been from the beginning and will continue until time shall be no more. Springtime and harvest shall never fail. No, my dear loved ones, you have passed through many changing seasons, both in the natural and spiritual sense, but you are enabled to testify with no uncertainty how safe and secure you have been kept through them all. Your temporal wants as well as your spiritual wants have been supplied. Your dark and dreary days have

given way to sunshine. The Lord has been your Shepherd and though you walk through the valley of the Shadow of death, you fear no evil, His rod and his staff has been your comfort. In the midst of your enemies (sinful nature) he has spread before you a table and anointed your heads with oil and caused your cup (heart) to overflow. Now in the closing years of your life, as all these changing seasons have worked for you a more secure foundation upon which your hope is laid, even Jesus Christ who is the chief corner stone of a building not made with hands, but whose builder and maker is God, eternal in the heavens, you are given to see the happy fruition of your labors.

Now you can say, "surely goodness and mercy shall follow me all the days of my life and I will dwell in the house of the Lord forever." What comfort, what joy? Let us lay aside, therefore, every weight and the sin which doth so easily beset us and run with patience the race that is set before us: looking unto Jesus, the author and finisher of our faith. Yes, my beloved, "he is the first and the last," "the beginning and the end," "Alpha and Omega." "By him were the worlds made and without him was not anything made that was made." This little message of Christian love is sent with the hope and prayer that it may be seasoned with the spring-time of spiritual cheer and comfort to your hearts laden with many years of trying and passing scenes which but few of us ever live to attain.

The Lord has been pleased to spare you these many years for a

purpose and your walk and vocation has shown this purpose to be that of a faithful and tried servant in His vineyard. May I approach my closing days with such sweet and sure promises that will be mine, as I feel you have. Love, joy and peace from God the Father and Jesus Christ the Son, rest upon you and all your family, together with the household of faith in all parts of our land is the prayer of your little brother in hope of life everlasting, Amen.

Wife sends love and Christian greetings.

C. E. Benson,

103 Western Avenue,
Elsmere, Delaware.

A LITTLE LEAVEN LEAVENETH THE WHOLE LUMP.

This is the language of Paul to the Galatian brethren, 5th chapter and 9th verse. "Leaven," to produce fermentation, mixing with a body to render it light, and cause changes things or opinions. So when the grace of God is put into the sinful heart of flesh, man, woman or child, the lump immediately begins to disintegrate and crumble and soon we see set up in that heart remorse for sin and sorrow for wrong doing to such extent that grief and mourning follows, and we find growing therein as the light is manifest, a desire to cease from sin, but mind you, this comes on by certain degrees as the lump is leavened. This leaven spoken of here as the grace of God, does a perfect work and under the influence of the good spirit produces humbleness and love for truth and righteousness and a desire to refrain

form evil. All thus exercised are told in one word, even in this; thou shalt love thy neighbor as thyself. This say then, walk in the Spirit and ye shall not fulfil the lust of the flesh, but by your humbleness, kindness and circumspect walk and conversation prove to those around you, that this leaven of grace has indeed wrought a good work in your life. As Paul said, if we live in the spirit let us also walk in the Spirit and not desire vain glory. This leaven teaches us to not be deceitful, but forbearing and kind, showing forth our appreciation of what the holy spirit has wrought in us by this divine grace, remembering that such was to us a most gracious and unmerited gift. To all who follow this blessed rule, there is a promise of peace and happiness, that we should be holy and without blame before him in love. If indeed we be the blessed recipients of this leaven (grace) the eyes of our understanding being enlightened; that we may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints and the exceeding greatness of his power to us-ward who believe according to the working of His mighty power, which He wrought in Christ when He raised Him from the dead, and set Him at his right hand, (His own right hand) in the heavenly places, far above all principalities, and power and might and dominion and every name that is named, not only in this world, but also, in the world to come, and hath put all things under his feet, and gave him to be the head over all things to the church, which is His body, the fullness of him that filleth all in all.

Great and wondrous results of the work of the mighty hand of God. How thankful we should be for the least evidence of the fact that this leaven of grace has been placed by the hand of God into these poor hearts of ours, that we may have hope and understanding of the divine description above of what we have in God through Christ his blessed Son and our only Saviour. We should not cease to give thanks to God for this revelation and wisdom, remembering that he is yet far above all principalities and powers and that he, God, is our Creator and Preserver, even our All in All.

Precious thought and blessed hope, that we can embrace him as our Heavenly Father. When in a satisfying condition and fully leavened by this grace, we can exclaim and say, What is there here to court my stay, or keep me back from home when angels beckon me away. And Jesus bids me come? Then we can see that in the past, in the present and also in the ages to come that God has and will show to us the exceeding riches of His kingdom in grace through Jesus Christ, for by grace are ye saved through faith, and that not of ourselves, for it is the gift of God, not of works, lest any man should boast. This leaven or grace is freely given for the perfecting of the saints and leads to peace and love, if so be that we have heard him and have been taught by him as the truth is in Jesus. Therefore have no fellowship with the unfruitful works of darkness, but rather reprove them, for it is a shame to speak of those things which are done in secret. Then we are admonished to awake from sleep, re-

deeming the time, and to give thanks unto God the Father, putting on the whole armor of God. In these things we are fully assured that we will be able to stand and come out more than conquerors, through him who loved us and gave His life to redeem us from corruption. This leaven in our hearts produces sufficient light and knowledge to enable us to walk in the precepts and commands of our heavenly Father and earnestly contend for gospel order and Bible discipline in our private and public worship and when we do otherwise we are made to suffer the penalties of such error here in this life, that is we lose some of the joy of salvation.

May the peace of God, this holy leaven, which passeth all understanding, keep you, dear reader, in the way of holiness, that love, unity and sweet peace may abound and that we may lead an upright life here in Godliness and honesty and give thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light, who hath delivered us from the power of darkness and hath translated us into the kingdom of his Son, in whom we have redemption through his blood, even the forgiveness of sins, for God has called us unto holiness, then a Christian walk and godly conversation is to be manifested. The effect of this leaven is seen and felt more or less by those with whom we come in contact. Then let us pray the dear Lord to "Furnish us with light and power, to walk in wisdom's ways; so shall the benefits be

ours, And thou shalt have the praise."

J. W. Jones,
Peachland, N. C.

COMFORTED BY THEIR LETTERS.

Elder O. J. Denny,
Dear Brother:

I feel it my duty to write to the dear brethren and sisters to let them know I have been comforted so many times by reading their soul-cheering letters through the columns of *The Landmark*.

I have written some few pieces for the paper, but knowing myself as I do, and feeling if the dear ones of the household of faith knew me, what I might write would be no comfort to them. But trusting the all-wise God will lead my weak mind and guide my trembling hand, I will write something that will reach some weary traveler. But unless I am guided from on high what I shall write will never reach the child of God. And I want to say in the beginning that I feel to be the least in my Father's kingdom, if indeed one at all. Oh, if I could speak as one of old, who said, *The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary, he wakeneth morning my morning, he wakeneth mine ear to hear as the learned.*" *Isaiah, 50:4.*

Another year is past and gone. We have had mixtures of joy and sadness. What the future has in store is unknown to us. Many of whom we love have been called to the great beyond. Oftimes we are made to bow down in sorrow and

mourn because of separation, and were it not for the abiding grace, love and mercy of our God we would surely sink into an unbearable condition. I have been made to realize more than ever before in my past life my weakness and inability to trust in the Lord at all times. I realize the weakness in the flesh. How hard sometimes it is to crucify the flesh. Sometimes when sorrow encompass me round I feel that surely the Lord is gone, and I find myself trying to think of some good I have done in the world that might entitle me to some blessing from His bountiful hand.

Yes, dear ones, I try sometimes to walk alone, but like the Apostle Peter, I soon find that I am sinking and that the Lord must save or I shall perish. Oh, how many times I have tried to find something good in myself. But all is as filthy rags and I always realize that I am nothing and less than nothing. But many times when it seemed that there was nothing but darkness in my view, and the dark cloud of doubt hovered over my poor soul, I would find a spark lingering within which caused me yet to hope that grace had made me free. And when I could open my Bible and read the sweet promises therein, how the people of God in the Apostolic Age had doubts and fears, my soul then could be encouraged to trust in the Lord and fight on, hoping that Jesus had won the battle for me.

The Landmark has been a great comfort to me. Oftimes its pages come laden with sweet manna from on high. Oh, for tongues to praise that I may praise God for such

timely gifts as we have in our dear editors. May each of you be endowed with the Spirit of the most high God, that you may walk in the footsteps of Jesus and boldly contend for the truth and press on in the high calling wherewith you are called. You will be tried and persecuted by the world, you will meet oppositions all the way. Remember they persecuted the saints before you. We hear the sweet comforting words of Jesus saying, "Be of good cheer. I have overcome the world."

Then we hear the great Apostle Paul, after he had suffered persecutions and imprisonment, saying in his last days, "Yea, and all they that will live godly in Christ Jesus shall suffer persecutions." We hear him again, when he is about to be offered up, saying, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day. And not to me only, but to all them that love his appearing." How comforting it is to read these timely expressions of a man of God when our poor souls are loaded with sadness and cast down. What a blessing that our poor eyes can glance over the pages of Holy Writ, and our hearts find a moment of joy in the sweet hope that one day we shall lay our armor by and say with Paul, "I am ready to be offered up," etc. I had rather have the sweet assurance that Paul had than to possess a thousand worlds like this. Nothing of a worldly nature. No, neither how costly, can not give such com-

fort to a poor, tossed, tired soul. Surely, every sorrow that has entered the heart will vanish when we behold the smiles of a never dying Saviour, and hear Him say, "I have paid the debt, your battle is won, your fighting is over, come home."

Sometimes I feel like I want to cross over. I grow so tired of sin and trials, and trouble. I find so many thorns and thistles as I journey the rugged pathway. I long for home and rest. The Old Baptist Church is all the treasure I want on earth. If not mistaken the blessed Lord has shown me the beauties of Zion, and as I grow older I still love her dearly. I love thy kingdom, Lord, the house of thine abode. I do know I love God's little ones. I love the doctrine of God our Saviour. I want to follow after the old paths. It gives me great consolation to read after the old writers and to know I believe just what they do. He can work and none can hinder. He wounds and He heals. He kills and makes alive. Oh, the greatness of God. I wish I could sing His praises so it could be heard in all the world, but I know it takes the Lord to prepare the ground; it takes Him to open the blinded eyes and it takes Him to open the deaf ears. Without the Lord we can do nothing and with His help we can do all things.

To believe this, does my soul good. Salvation belongs unto the Lord. Thy blessing is upon thy people. Perhaps I had better bring my poor writing to a close, feeling that I have intruded on your valuable time and crowded out something far better. May our

merciful God spare you many days yet. May He guide you in the way He would have you go. I have feasted many times on your writings, also many more of the dear brothers and sisters too numerous to mention. I ask an interest in the prayers of all God's children. I am a poor beggar begging for mercy and do not feel like I deserve it. If any get comfort from this, give God the praise. It would be a great comfort to me to get a letter from any of the dear children of God. May the saving grace be with us all now and forever more, is the prayer of my poor heart. Be with us through life, stand by us in death and save us in heaven, for Jesus' sake.

In love and sweet fellowship,

Mrs. Elgie Williams,

R. 1, Garner, N. C.

A TIMELY EDITORIAL.

Elder O. J. Denny,

Winston-Salem, N. C.

Dear Brother Denny:

I have just returned from a tour in Florida and South Georgia, and have read your timely editorial, "Let Us Reason Together," which is very timely and I trust may accomplish great good in promoting peace and fellowship among orthodox Primitive Baptists. In all my travels I find our people agreed on the grand essentials—the Sovereignty of God, the Predestination (Rom. 8:29,30; Eph. 1:5), and Election (Eph. 1:4; 1 Thess. 4:13; Rom. 9:10-13; 1 Pet. 1:1-5); Special Atonement, Effectual Calling, Final Preservation, Resurrection of the bodies of the just and unjust and that the joys of the righteous

and punishment of the wicked will be interminable; that the Primitive Baptists are the organic body or church of God and since His Kingdom is not of this world they should stand aloof from all the institutions of men, religious or oath bound secret orders.

The great body of our people hold as you, Elder Hassell and hosts of others that discipline belongs exclusively to the church and Associations are gatherings of the saints to worship God without the slightest disciplinary authority over the churches.

All hold that God's relation toward holiness is causative and His attitude toward sin is over-ruling and restrictive. God is not the cause, author or approver of sin.

Since unscriptural terms are confusing, would it not be far better to use Bible terms on controverted points? God's doctrine needs no prefixes nor suffixes to strengthen it. The admonitions, commandments and exhortations are to the living children of God. Life precedes faith, belief, repentance, hearing, seeing, prayer, hungering and thirsting after righteousness. None believe that our eternal salvation is conditional (Matt. 1:21; Acts 4:12; 2 Tim. 1:9; Heb. 7:25; 10:14). We need the grace of God continually and praise Him for every deliverance.

"Come, let us reason together." I endorse every sentiment in your editorial and I am sure the Baptists of the United States do. The Baptists most generally endorse the doctrines as advocated by the late Elders Gold, Hassell, Respass, Mitchell, Rittenhouse, Chick and a

host of others. Let us see how close together we are. Let us all strive in love for the things that make for peace. We should love the fellowship of our people better than any hobby or confusing expressions that divide or confuse us. We all love an orderly ministry and membership who live sober, chaste, godly lives. God's servants should be humble, kind, tender, loving, forbearing and forgiving. We do not appreciate men who sow seeds of discord or introduce new doctrines or practices.

I am sure if we could have a better understanding the great body would be agreed. Let us all labor to that end.

Your in Gospel bonds,

LEE HANKS,

1800 North Decatur Road,
Atlanta, Ga.

EXPERIENCE.

Elder S. L. Moran,

Dear Brother Moran:

As it has been on my mind to write some of the dealings of the Lord with me, I have decided to write you of my hope of a glorious home after death. I am unable to say how long it has been since my trouble first began. I once dreamed the world came to an end and I saw the tombstones bursting up. One night I dreamed I was to die the next day. All through the day I thought of my dream, thinking it would be so.

In a few days after this one Sunday morning I was to help mother milk. While passing the mirror as I got my bucket, the thought came I am as well and look as well as I ever did in life, but before I got

but a few steps from the yard, I fell, hurting my hip and back and was unable to get out for nearly five months. I was made to think of my dream and cried, Lord have mercy upon me a sinner. And I am made to hope and believe with all my heart He was merciful to me. There was such a change I thought this old world had turned round with me. It seemed the Lord said to me, you will not die. I felt so calm and happy I rejoiced much, even if I was down so badly afflicted. Any one can be brought down humble so quickly.

But I didn't think anything about joining the church, until one Sunday while at Church Elder J. H. Cummings preached so wonderful to me. I had heard preaching before but this was the first sermon I ever understood. He told my feelings better than I could myself and I was made to shed tears of joy. This revived my hope and made me think I had an experience, as I could hear and understand the preaching after this better than ever did before. I have never known whether I was awake or asleep, but one night it appeared the Old Baptists were like a straight fence—each rail was laid down so straight all together.

Once while churning I was in such trouble I did not know what was the matter, and all at once I arose to my feet singing, "A few more days on earth to spend, And all my toils and cares shall end, And I shall see my God and friend, And praise His name on high." I was made to shed tears of joy thinking if it could be with me, as expressed in this song.

One night these words came so forcibly to my mind, "A change of life by the Holy Ghost was what it took to enter the kingdom of heaven."

Later some kind of bird came to me one night and spread his wings over my breast. I think this was an angel.

My sister Ella and myself went to the home of a friend to spend Saturday night with the thought in mind we would go to Payne's Creek Primitive Baptist church on Sunday. Next morning Sister Ella said to me, I have promised to join the church today. I never said what I would do for I was at a loss to know what to do. After services at the church, an invitation for members was given. When I saw Sister Ella start, I had to go and got there by the time she did. I have never been able to remember how I got there, but after she told her experience, I had good liberty to tell the reason of my hope, was received and baptized by the pastor, Elder J. H. Cummings.

I desire to leave this for my husband and family as well as the church. Believing the Lord will do right. This is my prayer. In hope your sister,

Mrs. Della Moran Conner
(Wife of George L. Conner)
Copper Hill, Va., R. 2, Box 104.

IN FEEBLE CONDITION.

Dear Bro. and Sister Vail:

I have thought about you many times this past winter while lying on a bed of sickness, and I want to tell you something about our sickness.

My wife and I were taken down

with a bad cold about the 25th of January. My wife soon got better of her cold but I grew worse and it ran into "flue", and the bad part of it is the disease settled in my kidneys and bladder. I suffered intense pain for a long time and at times I thought I would surely die. I passed considerable blood with my urine for several nights and days. I am now just able to move around a little. If I go to the wood house to get a stick or so of wood I am all out of breath and have to sit down. I haven't been to the meetings at Fryng Pan for the last two months. I fear sometimes that I shall never be able to get there again.

I am writing you this to let you know the reason why I have not written you before this.

I do hope and trust that this letter will find you both well and able to get around. I would be delighted to write you a spiritual letter but I am all in the dark now and don't know at times that I have ever been in the true light of the Son of the most high God. It is a question with me. Has God ever shined into my heart and given me the light of knowledge of the glory of God in the face of Jesus Christ?

It is a question with me, "Am I His, or am I not." I was somewhat surprised to see my letter written to you published in the Landmark. Of course, it was yours to do with as you saw best and I am not going to scold you for having it published.

I expect to renew my subscription again to the Landmark in a few days as my time runs out the first of next month.

We will be glad to have a good letter from you soon, telling us how you are both getting along in

this low ground of sin and sorrow.

My wife joins me in much love and best wishes to both of you.

Your poor weak brother
and sister,

J. F. and Margaret Oliver
Herndon, Va.

FAITH IN THE SAVIOUR SUSTAINED HIM.

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

Dear Editor:

Enclosed you will please find a P. O. Money Order for two dollars (\$2.00) for which please renew my subscription to Zion's Landmark for a year.

I regret that I have been without the blessed message for this length of time, but it is one of those unavoidable cases. Also the time has seemed so much longer than it really has been.

It has been my misfortune to have a very bad leg for an extensive time. Not so long ago I got it broken. Since I am seventy-nine (79) years of age there was little or no hope of the bone in my leg healing as the bone tissue and cartilage would tear down more rapidly than they could build up.

I went to the hospital Monday, February second. My leg was amputated, Tuesday, February 3rd.

It is my belief that my firm faith in the Saviour took me through. I stayed in the hospital almost three weeks. My family worried about me but I had faith that the Lord Jesus that had watched over me this long would not fail me then. He didn't and by His will and grace I'm to be spared with my loved ones awhile longer.

I am writing this as a tribute to the blessed Lord and hope to see this in print. Because I want others to know that I am willing and eager to bear my troubles without flinching when I have His strength to support me.

With sincerest regards and love of brotherhood to all the sisters and brothers.

May all that read this be blessed,
M. B. HART,
R. F. D. No. 2, Box 72,
Marianna, Florida.

LIKES THE LANDMARK.

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

Dear Editor:

I am enclosing a check for one dollar for which please extend my subscription to your excellent paper, the Landmark, for six months longer. I like your paper and think you have excellent writers for it.

I have been sick quite a while the past winter and feel now quite feeble and weak. My doctor told me I had the "Flu." I know this much that I suffered intense pains the most of the time during my sickness.

I am glad that Elder J. T. Rowe is one of the associate editors on the editorial staff. I enjoy reading his editorials for the Landmark. I have known Elder Rowe personally for about 40 years and have heard him preach many beautiful sermons.

All the rest of your editors on the Editorial Staff are able writers. I enjoy reading all the letters published in the dear old Landmark, and I would love to write for it my-

self but am too old and feeble to write letters any more. I am willing to give up the field for other gifted writers to glean in.

But I must close.

Wishing you all much success and that the Landmark may live for many years to come.

A sinner saved by grace if saved at all.

JOHN F. OLIVER,
Herndon, Virginia.

PLEASED WITH ARTICLE.

Elder O. J. Denny,
Winston-Salem, N. C.
Dear Bro. Denny:

The Feb. 15th issue of Zion's Landmark came to hand today. I read your editorial and if the endorsement of the unworthy writer is worth anything to you, you have it, in regard to this piece. I had been hoping the Lord would so direct your mind as to write along this line.

We are all weak creatures and only stand as we are upheld by Sovereign Grace. How beautiful it would be if we could all abide in the calling wherein we are called, and allow others the same privilege. We need one another, and every gift.

If we indeed are so highly favored to be a member of the household of faith, we are servants, and accountable to the Master. In preaching God's predestination, I feel it should be made clear, by Predestinarians that God does not cause men to sin, but that sin is a manifestation of the carnal life of men and women by transgression of laws, etc. The comforting thought with us all should be in the thought that

where sin abounds Grace has much more abounded. And that the Providential care and keeping of the people of God is so wonderful that the hairs of their head are all numbered, etc. And that God is overruling all things to the good of his chosen people.

In hope,
D. V. SPANGLER,

Cascade, Va.

LANDMARK A COMFORT.

My dear Mr. Gold:

Inclosed is a check which will pay up my subscription to April 1st 1932, and I want to tell you I do so much appreciate your kindness in sending my Landmark to me, as I don't want to miss a copy. I enjoy reading it so much and where I am located I don't hear preaching as often as I used to, and you have no idea how much comfort I get out of dear old Landmark. Hoping you may always be able to publish it for the lovers of our faith and order. I have never known you personally, but have heard Brother Gold speak so often of you when in our home.

Respectfully,

Mrs. Koma H. Satterfield,
Raleigh, N. C.

LIKE WAY LANDMARK IS CONDUCTED.

Mr. J. D. Gold,
Dear friend:

Find check enclosed. I intended sending you this two weeks ago, and deposited the \$2.00 in bank so as to send check, but sickness prevented me.

I once thought the stress of circumstances was such that I could not pay for it this year, but am now

pleased to remit. And if I do not pay again when due, please stop it, as I do not wish to owe anything. We like the way you have conducted the paper, and enjoy it. And we cherish the memory of your father.

SALLIE B. HOLLAND,
Axton, Va.

ENJOYS HIS CORRESPONDENCE.

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

Dear Mr. Gold:

In March 15th Landmark, Page 134, in my letter to Dr. B. T. Cox, is a sentence reading "but I can't write," which is incorrect. I can write some and I greatly enjoy my correspondence.

Yours truly,
H. L. BRAKE,
Rocky Mount, N. C.

CAN'T GET ALONG WITHOUT THE LANDMARK.

Mr. John Gold,
Dear Sir:

Encloser find one dollar for the Landmark. If my memory serves me right, I am behind in paying since September 15, 1930. I wish I could pay in advance, but at present I can't. I'll try if the Lord wills to send you more money in the near future. It seems like I could not make out without the paper. I have been reading the Landmark since a child. My father and mother took it when your father was living.

I desire the prayers of all Zion's children.

Your friend,
Mrs. J. S. Smith,
Wilson Mills, N. C.

Zion's Landmark

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

Editor

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

Associate Editors

Elder M. L. Gilbert—Dade City,
Fla.

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

Elder J. T. Rowe, 704 Deepdene
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WILSON, N. C., MAY 1, 1931

EVERY CAUSE MUST SUFFER FROM ITS EXCESSES.

Great causes, secular and religious, have champions, leaders or would-be leaders, whose zeal run away with good judgment. Such men set standards for the conduct and belief of others, that cause many good people to suffer as the result of extreme measures, arbitrary requirements, and the cause, or order of the whole body, politic or religious, suffers, unduly, by the excesses of the few.

Because a few would be leaders go to extremes, in doctrine or practice, it is not right to condemn the multitude who may be directly or indirectly affiliated with them, when it is evident that the rank and file of the people associated, in

Church or Association, are, at heart in line with Gospel truth and order; but instead of withdrawing from or condemning the whole body, those, only, who are disorderly, unfaithful or unsound should first be labored with, faithfully, and patiently, and if not reclaimed let such be withdrawn from as individuals, and that; after due labor, rather than try to curb the activities and privileges of the individual offender by wholesale resolutions.

Churches, Associations and other groups of people banded together in a common cause, often suffer criticism, ostracism and are sometimes condemned, and withdrawn from because of the extremes, excesses, and trouble peddling habits of a very small majority of their numbers.

Blanket resolutions condemning large groups in order to circumscribe the activities, and privileges of the few; who may be more or less objectionable, often make us feel that the remedy applied was worse than the trouble, attempted to be righted.

How much better it would be to deal with individual offenders, at the source, in their home churches, and keep such troubles localized, rather than attempt to curb the liberties and activities of the individual by severing correspondence or otherwise establishing bars among, and between, good brethren, who, at heart, are one people.

If an individual is dropped from a church without labor, it is usually condemned readily, and yet some who are quick to condemn such an act, will take part in dropping correspondence with a sister associa-

tion or name men with whom they will not fellowship without taking any part, whatever, in an effort to restore or save the man declared against, in an orderly manner, or without labor to save the correspondence, the church, or associations declared against.

We are inclined to think sometimes that we are not as well agreed as of old. We often hear statements to the effect that things are different now, that peace, love and unity once prevailed quite generally; but a search of the records do not show that to have been true, except for short periods, and in some churches and associations; but the fact is evident that our people have had much contending and friction much of the time from time to time for ages past.

We quote from a minute of an association, of thirty churches and a membership of 2039, held 118 years ago. They had a number of queries come up, showing more or less trouble. They showed received by experience during the year 146, by letter 150. Excluded 66, lost by death 6.

One of the queries read as follows:

"Query from ----- Church. "Suppose a church of an hundred members, constituted on certain principles which were approbated, and the church incorporated into the union of the association, should ninety of her members together depart from the principles, either in faith or in practice, on which they were constituted; which would be considered the church, the ninety or the ten, or so as to apply to any number? Answer. The ten, if essence be found.

Note their statement, the ten, if essence be found? We conclude that they knew as we all know that family troubles more or less unfit all concerned, since usually all go more or less to extremes.

May the Lord so bless our people that we may have less friction and confusion; more of the spirit of the Lord Jesus Christ in evidence, that; we may be found walking in humble obedience to His will and be found seeking gospel grounds, and scriptural terms that will cause our people to look over each other for good and not for evil, letting their light so shine before men that others may be constrained to glorify God and seek the peace of Zion.

In hope,
O. J. DENNY.

RESOLUTIONS OF RESPECT

Sister Penny Davenport was born November 1st, 1858. She joined the Primitive Baptist Church at Concord at the age of 13.

1st. Therefore the church at Concord has lost her oldest member, therefore we bow in humble submission to the all-wise God of all good.

2nd. That by the death of Sister Davenport her family has lost their best friend (naturally) and especially her husband, who is totally blind.

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

Written by order of the church in conference on Saturday before the 4th Sunday in March, 1931.

Elder W. M. Stubbs, Moderator
A. W. Ambrose, Church Clerk.

RESOLUTIONS OF RESPECT

Whereas it pleased God, on Jan. 25th., 1931, to remove from our church another one of our faithful members, our dear sister Martha Pringle. The church is made sad over the loss of so many of our older members. Hoping that God, who is rich in mercy will guide the younger members and keep us in the old paths and will not let us depart from the old Landmarks which have been set by our forefathers.

Therefore be it resolved,
First, That Great Swamp Church bow in

humble submission to the will of God.

Though we will miss her presence, we feel our loss is her eternal gain, and her memory will ever live with us.

Second, That this church extend to the bereaved family their sympathy, hoping that the God of all grace will comfort them.

Third, that these resolutions be recorded on our record and a copy sent to Zion's Landmark for publication.

Done by order of Conference, Saturday before the fourth Sunday in February, 1931.

Elder S. B. Denny, Moderator,
Lena Harrington, Clerk.

MRS. VICTORIA COLEMAN

It is with sad hearts that we attempt to write an obituary of our dear sister, Mrs. Victoria Coleman, who departed this life the 30th day of October 1930, she being nearly eighty years old.

Sister Coleman first joined the church at Moon's Creek, Caswell County, N. C. She moved her membership to Lickfork Church nearly forty years ago, where she remained a faithful member until death. She attended her church meetings as long as she was able, and was held in highest esteem and fellowship by her fellow members.

The funeral was conducted by her pastor, Elder J. W. Gilliam, at her home near Stokeland, Va., in the presence of a large number of sorrowing friends, and relatives.

Sister Coleman will be greatly missed, but we desire to bow in humble submission to our Heavenly Father, who doeth all things well.

Therefore be it resolved:

1st, That in the passing of our beloved sister, we have lost a faithful member, but we believe that our loss is her eternal gain.

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

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

Done by order of the church at Lickfork, 1st Saturday in February, 1931.

Elder J. W. Gilliam, Moderator
C. L. Saunders, Clerk.

LOUISE GOFF WATSON

I feel very sad, and lonely as I take my pen in hand to try to write the obituary of my dear mother, Louise Goff Watson, who departed this life, December 14, 1930.

Mama was born March 9, 1857, making her stay on earth 73 years, 9 months and 5 days. She was married to J. W. Watson, November 28, 1889, who passed on June 10, 1914.

She was a true wife, and an extremely

devoted mother, who always wanted to keep the least pain away from her children, as long as she was able, I have known her to get up many times after midnight, to go to a sick friend.

Mama was never satisfied unless she was at work, and tried so hard to do her day's work, when she could hardly sit up. She had been troubled for years with high blood pressure and a bad heart, and the night before Thanksgiving she took her bed, never to leave the room again.

She bore her suffering with great patience, never complaining, until a pain would become so intense, that she could not be quiet, then she would ask us to do something for it.

For a week mama did not sleep a wink. The last two days and nights, she was in a stupor, and passed away like that, not knowing any of us when we went to her. She was laid to rest in the Pitt burying ground near Pine Tops, and Elder A. M. Crisp held a short service at the home, being unable to go to the grave. Mama was not a member of the Primitive Baptist Church, but I know in my heart that she wanted to be, and she loved the brothers and sisters as if she had been one of them.

She is survived by two daughters, Mrs. Joseph Edwards and Miss Mary S. Watson, of Pine Tops, one brother, B. F. Goff of Fountain, and two grand children, besides many nieces and nephews.

Sleep, dear mother, sleep
And take your sweet rest,
You have surely earned it
And God knew best.

Dear mother you have left us,
But sweet memories linger here,
And sometimes, when I am sad,
I feel that you are near.

In silence you suffered,
With patience you bore,
Until God called you home,
To suffer no more.

Written by her loving daughter,
Mary S. Watson,
Pine Tops, N. C.

MRS. EMMA EVELYN BROWN

Mrs. Emma Evelyn Brown, of Wilmington, N. C., wife of J. D. Brown departed this life on December 24th., 1930.

She was the daughter of Bryant and Mary E. Williams of Onslow County, North Carolina.

She was married to J. D. Brown in the year 1887 and to this union were born seven children, three sons and four daughters as follows: G. A., J. Arthur and T. L. Brown, Mrs. O. C. Hill and Mrs. John D. Grant of Wilmington, Mrs. W. Albert Brown of Goldsboro, N. C. and Miss Olive Brown of Durham, N. C.

The deceased joined the Primitive Baptist church in the city of Wilmington in 1908 and remained a devoted member until her death. Sister Brown was a great sufferer in her last days, but bore same patiently and with Christian fortitude, believing that the sufferings of this present time were not worthy to be compared with the glory that shall afterwards be revealed in us. Sister Brown was a loving wife, a devoted mother and a kind neighbor and took great delight in entertaining her brethren and friends in her home and while we mourn her departure we mourn not as those without hope for we have every assurance to believe she is now resting from all her labor.

The funeral was conducted at the home by her pastor, Elder R. D. Gurganus, and the writer in the midst of a large concourse of relatives and friends, the body was laid to rest beneath a beautiful mound of flowers in the city cemetery to await the second coming of our blessed Lord, who shall change and fashion our mortal bodies like unto his own precious body, where we hope to spend an endless eternity in the very presence of God.

Written by request,

S. B. Denny.

RESOLUTIONS OF RESPECT

Resolutions of respect to the memory of our beloved Brother J. R. Lindsey, who was born July 19, 1856 and departed this life at his home in Nash County, N. C., January 14, 1931, aged 74 years, 5 months. He was our faithful and efficient clerk.

First, that in the death of Bro. Lindsey the church at Sapphony has sustained irreparable loss, the loss as it were of one of her pillars; the community a kind friend and neighbor.

Second, that while we deeply mourn our sad bereavement we desire to humbly bow in submission to the will of him who is too wise to err and too good to be unkind.

Third, that we extend our heart felt sympathy to his bereaved family and especially to his afflicted wife who was lying by his side when the good Lord called. "Child, come home." Bro. Lindsey died suddenly. He was complaining a few days before death. He passed away in his sleep. Bro. Lindsey leaves two children, one son and daughter and wife and some grandchildren.

Brother Lindsey joined the church at Sapphony, the second Sunday in May, 1887

and soon was elected clerk, which office he served faithfully until death. Bro. Lindsey was a faithful man to every duty that lay in his power.

The funeral services were conducted by R. H. Boswell in the midst of a host of friends and neighbors and the deceased was buried in the family burying ground to await the last call to eternal life.

Done by the order of Conference.

J. T. Williams, Moderator
N. M. Joyner, Clerk.

MRS. FANNIE A. JOYNER.

In memory of our departed sister, Fannie A. Joyner, who departed this life, December 27, 1930. Sister Joyner was born May 16, 1870, aged 60 years. Sister Joyner united with the church at Sapphony the third Sunday in September, 1922, and was a faithful member until death. The good Lord saw fit to take her husband the same year, April 14. He was a good man to her and his children. He left her with one son, the youngest, to battle with this life alone. But she bore her sorrow and labored honestly with her hands to support the house and those who depended on her. Sister Joyner was married to Brother John Joyner. The writer does not know the exact time. To this union were born six children, three boys, and three girls, O. J. Joyner, D. S. Joyner, Lillie Jones, B. W. Joyner, Austin Joyner, Dave Winstead. She was a faithful wife and mother, a good neighbor, and all who knew her loved her.

Elder R. H. Boswell officiated at the funeral in the midst of a host of friends, and the remains were buried in the family burying ground, to ever be with the Lord at His coming.

Done by the order of Conference.

J. T. Williams, Moderator
N. M. Joyner, Clerk.

BEAR CREEK ASSOCIATION.

The Spring Session of the Bear Creek Primitive Baptist Association is to convene with the church at Running Creek, Stanly County, N. C., commencing on Saturday before first Sunday in May 1931 and continue three days, May 2nd, 3rd, and 4th. Those from a distance desiring to attend please write for instructions, to brother J. H. McClure, R. 1, Mount Pleasant, N. C. A cordial invitation extended to brethren, sisters and friends to attend.

J. W. JONES,

Association Clerk.

Peachland, N. C.

ZION'S LANDMARK

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PRIMITIVE OR OLD SCHOOL BAPTIST

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THE HEALING WATERS OF JORDAN

"And it was so that, when Elisha the man of God the King of Israel had rent his clothes, that he sent to the Wherefore hast thou rent thy clothes? Let him come now that shall know that there is a prophet in Israel.

So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

And Elisha sent a messenger unto him saying, Go and wash in the Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

But Naaman was wroth and went away, and said, behold, I thought he will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper.

Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean? So he turned and went away in a rage. And his servants came near and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? How much rather then when he said to thee, wash and be clean? Then went he down and dipped seven times in Jordan according to the saying of the man of God and his flesh came again like unto the flesh of a child and he was clean.

And he returned to the man of God, he and all his company and came and stood before him; and he said, behold, now I know there is no God in all the earth but in Israel: now therefore I pray thee take a blessing of thy servant."—2 Kings, 5:2-15.

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

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THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

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All brethren and friends are requested to act as agents.

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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

TRUSTING ALL IN THEE.

Here I am, dearest Lord,
Trusting Thee and Thy Word
For Thou saves souls from hell
So farewell to the world.

I come to live with Thee
The God of the whole earth,
He gave us a new birth
That we might live with Thee.

Up in Heaven above
All is joy, peace and love.
Around the throne of God
In His blessed bright abode.
Yours in hope,
J. R. JONES,
Pilot Mountain, N. C.

PRIDE IS HUMBLED.

(Published by Request of
Miss Z. J. Bass)

The following incident is told as part of the unwritten traditional history of Elder John Leland:

During the latter part of his life Mr. Leland travelled very much over the country on preaching tours on foot.

On one occasion he had been warmly solicited in writing by a widow lady, to visit the part of old Virginia in which she lived and preach, telling him to set a time and her house was at his service both as a place of abode and also a place to hold his meeting.

Mr. Leland replied to her by set-

ting a day that he would preach at her residence at ten o'clock a. m.

The lady was a wealthy planter in Appomattox Valley. She regarded herself as one of the most pious and exemplary persons to be found anywhere. She had been raised in the high circle of life, and knew nothing about poverty, nor had ever associated with laboring classes. She was about thirty-five years of age and had been a widow two years, but knew nothing of the privations commonly attending the life of the widowed mother. She took much pains to appear pious, and her chief object in inviting Mr. Leland to preach at her house was that she might make a display of wealth, and thus have the applause of her associates; not only to show her wealth, but her piety as well. So she went to great trouble and expense in preparing for the meeting. The appointment had been spread far and near—pressing solicitations had been sent to numerous friends to attend the meeting. No expense or pains had been spared, not only to have the best and finest of everything, but to have everything in the very best of style.

On the evening preceding the meeting several carriages had already arrived to be in good time, and enjoy the hospitality of the hostess. About sunset Mr. Leland came up to the mansion on foot. The day was quite warm and dusty

when he made his appearance. The walk had caused a free perspiration, which ran down his cheeks making roads in dust which had settled on his face during his day's walk. He walked up to the door of the large stone mansion, and his rap was answered by a black servant, of whom he inquired for the landlady. The servant ran down the broad carpeted hall to a door, from which proceeded the sound of talking and laughing. In a very short time a lady, richly attired, made her appearance, walking briskly and lightly toward the door where Mr. Leland was standing. He had a fair view of her person, and at once read in her physiognomy and deportment something of her leading traits of character. His intention had been to introduce himself, but before he had time to speak, or before she was near enough for him to address her, she spoke in rather a harsh tone: "Old man what do you want here? I have nothing for beggars."

Mr. Leland in a very soft and unassuming tone said, "Please excuse me madam; I do not wish to beg for money. I am very tired from a long walk, and called to know if you would do me the kindness to allow me to stay under your roof during the night." "Viewing him hastily from head to foot, she very positively answered: "No: I have company now, and tomorrow Rev. Mr. Leland is to preach at my house; so I cannot take in poor stragglers." "Well," said Mr. Leland, "I am too much fatigued to travel further tonight. Will you allow me to stay in one of those cabins?" (pointing to a row of negro houses, just outside of the mansion yard.)

After a moment or two of recollection she said, "Yes, you may stay there with the negroes if you want to." He bowed a very polite thank you, and turned toward the row of huts. He proceeded to the furthest one from the mansion before he found any one to whom he could speak, to ask permission to stay, but came at last to the smallest, but neatest of all the huts, where he found seated at the door an old negress, who was fanning herself with the wing of a fowl. He spoke to her very gently: "Good evening aunty."

His greeting was answered with "Good evening, Masta."

"Well, aunty," said he, "I have come to ask a very uncommon favor of you."

"Bless de Lord, masta, what can dat be, fo' please God, I'se got nuffin to give any one."

"I am very tired from walking all day. I called at the house of your mistress, but she says she has no room for me in her great house. I am too fatigued to go further and so I have come to see if you can allow me a shelter in your house."

"Bless de Lord, masta, I got no commodation for anyone; but fore a fellow mortal shall stay out doo's I lets 'em stay in my cabin sho if da can put up wid my plain hut. Uncle Ben be in directly, den he keep ye company while I fixes you sumpen to eat, for you looks as do you had not eat a morsel for a long time." (at the same time pointing to a three legged stool by the side of the door saying, "Set down dar and rest yourself, for you looks so wore out.")

Mr. Leland took the seat as directed, saying at the same time, "I am sorry that I am compelled to

put you to so much trouble as I have no money to pay you."

"Please God, masta, Aunt Dilsey never charges any one yit for sich 'commodations as I could give 'em, for God knows it's poor enuff at best."

"You say, masta, you call on missus at the house door, and she can't take you in? Well, you must 'cuse her, for she's looking for a mighty heap o' company tomorrow. Dar's a great man to be dar tomorrow, what's gwine preach in her house, and a good many folks done come a' ready an' heap mo comin' tomorrow; and missus is mighty busy fixin' for 'em. But here's Uncle Ben," she continued as an old gray headed negro came around the corner of the cabin muttering to himself about the carelessness of some other negroes.

This old couple, Uncle Ben and Aunt Dilsey, as they were familiarly called by all who knew them, both black and white, were an old couple who from age, had for a long time lived in a small but snug cabin at the far end of the row of huts occupied by the younger and more active slaves. Although Uncle Ben was not required to do any labor yet he voluntarily took a kind of supervision over the farm stock, etc. When he saw Mr. Leland he stopped and gave him a scrutinizing look, when Aunt Dilsey spoke, saying: "Uncle Ben, don't stare your eyes out at a stranger; dis ole gentleman was out traveling, and came to stay in our cabin kase missus she can't let him stay dar, as she's got a heap o' company now."

"Well," said Uncle Ben, "we's commanded dat if a stranger comes along we's got to take him in an

give him sich as we got to set before him."

While Aunt Dilsey was preparing supper Mr. Leland learned much about the lady of the mansion from Uncle Ben; he learned among other things that they were a religious family, but the hostess had been raised in the city of Richmond, and had imbibed all the fashionable ideas of religion, with but little of its true principles, and none of its humility. Soon after Mr. Leland had finished a very good, coarse supper, he told his host that he was very much fatigued from a very long day's walk, and would like to retire for the night and that he felt like he wished to return thanks to his Creator for the blessings of the day and invoke his protection through the night. That if he would annoy them then he would retire to some place out of doors. "Bless God," said both old folks at the same time, "we allers like prayin' in our house and neber goes to bed 'thout one of us tries to pray."

Mr. Leland then took an old, well-worn Bible out of his little bundle and read in a very solemn tone the one hundred and second Psalm. During the reading the two blacks often said in a low voice, "Amen. Bless de Lord." When the Psalm was ended Mr. Leland fell on his knees, and poured out his feelings in such an outburst of reverential eloquence as was never equaled, and never surpassed by mortal lips. His host and hostess were so affected by his reading and prayer that they could do no more or say no more than to fix their eyes on their guest as though they felt that he was something more than a mortal man. He retired to

a clean little pallet in one corner of the cabin, where he soon fell asleep. When morning came he was up early. Aunt Dilsey soon had him a good repast, after which he seated himself to read, telling his hostess that he felt too much fatigued to travel and if she was willing he would rest there until afternoon anyway, and then if he felt better he would go on his way.

Aunt Dilsey said: "Yes, masta, stay just as long as you want to. We be glad to have you be with us a fortnight, if you can put up with our fare."

Mr. Leland seated himself under a shady tree in the cabin yard, and with his Bible, waiting to see what the finality would be.

About nine o'clock, everything was in a bustle at the stone mansion; the servants were called in to dress in their very best. Carriages began to arrive by the dozen until the hall and every part of the large and elegant building was crowded to overflowing. But to their dismay no preacher had made his appearance, for the last carriage that came in sight had been scanned to get a glimpse of the minister. No one in the large congregation had ever seen him, but all had heard of him, so every one was full of anxious expectation supposing that when he came he would be drawn by two or four fine horses driven by a servant in livery. Ten o'clock passed, half past ten, eleven o'clock was announced by the clock on the wall and no minister. The company had by this time become restless, and were about to disperse when Aunt Dilsey went to her mistress and said:

"Bress de Lord, missus, why don't you git dat ole man who stayed in

our cabin last night to come to de door and pray 'fore de folks all go home; he prayed in our cabin las' night and dis mornin', 'fore God, in all my born days I nebber heard such prayin' afore. He's sittin' right dare now under de tall pine tree, and as de preacher's not cum, if you'll let him pray, I'll go right now and fetch him down."

The lady consulted with some of the company, the matter was talked of among the congregation when it was agreed to have the old straggler, as they call him, come and pray before the congregation broke up. So Aunt Dilsey went to where Mr. Leland was sitting, and said, "Masta, de folks all dispirited bout de praecher comin'; he am not cum and da wants you to go down and pray for 'em fore da all brakes up. Masta, I wants you to pray jis like you did las' night."

Mr. Leland walked down to the front door, and standing on the steps, repeated a short hymn by memory, sang and then engaged in prayer. By the time his prayer was ended all eyes were fixed upon him with amazement. He then remarked that as there seemed to be a disappointment, that if it would not be assuming too much he would talk to them a few minutes, and as a foundation or starting point he would read a short passage from the word of truth which they would find by reference to the thirteenth chapter and second verse of Hebrews: "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." When he had spoke for twenty or thirty minutes the hostess, who had refused him the hospitality of her house the evening before, became so deeply affected that she ran and

fell prostrate at the feet of Mr. Leland, and would, if he allowed her to do so, have washed his feet with her tears and wiped them with the hair of her head. It was said that she was so overcome and affected that from that time forward she was a changed and different woman, so much so that she threw off all her finery and ornamental dressing and became an humble and plain Christian. Though she was a professor before, her whole deportment underwent a complete change. Her house became a place of divine worship where she delighted in making all, no matter how plain or how poor, as happy as kind attention could make them. In fact, it was said that if preference had to be given to any, it was always in favor of the poor and needy.

OLD NOAH.

A gentleman said to me last week, "You are going to preach like old Noah did, as long as you can."

And I replied, "Yes, and as few perhaps will receive mine as his." And this caused me to think of "Old Noah." He died when he was nine hundred and fifty years old; and in many ways was a wonderful character. He was truly called of God to preach, and not easily discouraged, for he preached the truth to the living people, until the day he entered the ark, and the flood came and destroyed them all." Luke 17:27. And the Lord said unto Noah, "Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation." Gen. 7:1. He was one hundred and twenty years building the ark, and the Lord said my spirit

shall not always strive with man, though his days be a hundred and twenty years."

He was a very significant character and it appears that he and his household were the only ones saved; (eternally saved) at the time of the flood. And it came exactly as he had preached it unto them, and they did not believe the flood would end the world, any more than the people believe the truth now, but we certainly live in a time when it is as in the days of Noah; for as in the days of Noah, so shall it be at the coming of the Son of Man, which is the second coming of Christ to the world.

I see so many things similar to the state, or condition of the people in the days of Noah, and I tell you, as I see it, He, Christ, may descend any day upon the earth, and he shall descend with a shout, and the voice of the archangel, and the trump of God. 2 Thes. 4:16. It is said of him "Noah was a just man, perfect in his generation, and walked with God."

I asked Elder Hassell at one time to prove by the Bible that any were saved in the days of the flood except Noah and his wife, his three sons and their wives. Also, if he could prove by the Bible that any of the Pharaoh host who were drowned in the Red Sea were children of God, and saved with an eternal salvation.

And he answered, that none of these were saved unless there were infants among them. I do not consider this any proof at all. All admit that we are living in strange times, and while I know I do not act like it, I would not be surprised to see the end any day. Of course

none know the day nor the hour, that the son of man cometh, not even the Son Himself, "but the Father." Then shall we see the Son of Man coming in the cloud with great power and glory, and we all, good and bad, will see him for it is written, "We shall see Him who was pierced."

I have said above that the people generally now are like they were in the days of Noah, and to prove this from the Bible I will call attention to Gen. 6:12. "And God looked upon the earth, and behold it was corrupt, for all flesh had corrupted his way upon the earth." And verse 13 we find—"And God said unto Noah, the end of all flesh is come before me; for the earth is filled with violence through them; and behold I will destroy them with the earth."

When Noah, with his favored few,
Was ordered to embark,
Eight human souls, a little crew,
Entered on board his ark.

Though every part he might secure
With belt or bar or pin,
To make the preservation sure,
Jehovah shut him in.

The waters then might swell their
tides,
The billows rage and roar;
They could not stave the assaulted
sides,
Nor burst the battered door.

So souls that do in Christ believe,
Quickened by vital faith,
Eternal life at once receive,
And never shall see death.

In Christ, their Ark, they safely
ride,

Nor wrecked by death or sin;
How is it they so safe abide?
The Lord has shut them in.

—606 Lloyd Hymn Book.

It is interesting to read what Paul had to say about Noah in Heb. 11th chapter.

Noah is classed with Abraham, Moses, David, the harlot Rahab and Samuel; Sampson and Jephtha, and it was said of all of these, "Of whom the world was not worthy," "And they all died in faith." And Noah did not make the difference there was in him and those who were drowned in the flood, and yet there was a vast difference, for these antediluvians took right for wrong, and wrong for right, and on this question it is said, "Who has made thee to differ from another, and what hast thou that thou didst receive." "We love him because he first loved us," and if he had not chosen us we would have refused him still. Eld. Mort. H. Craig asked the important question, "Did you begin with God? Or did he begin with you?"

Noah, like the people drowned in the flood, before he was changed there was no "fear of God before his eyes," but Paul said in Heb. 11, he, Noah, was moved with fear and his, like the others, was a move by faith. Did he exercise faith, or did faith exercise him?

Noah was one of that class of witnesses spoken of by Paul, which compass me about, and assure us that it is to our credit to lay aside every weight, and the sin which doth so easily beset us," and to run with patience the race set before us. I am impressed with what is said of Lot (for that righteous man dwell-

ing among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;) But we must end this harangue, and fear it is not the good spirit in exercise which causes us to see as we do, for we see and hear that daily which appeals to our flesh, and while we know "God seeth not as man seeth" yet we see and hear enough to provoke the Lord to end this violence, for only a few seem to know the truth, or care for the right. "Darkness has covered the earth, and gross darkness the people."

Sodom was destroyed for the sins of its inhabitants; and it is a scriptural fact that only a small per cent of them were just ones, for we remember well the visiting angel told Lot, "I will not destroy it for ten's sake." Lot went out and said to his sons-in-law, Up, get you out of this place, for the Lord will destroy this city, but he sensed as one that mocked unto his sons-in-law." Of Noah, Paul said he was moved with fear, prepared an ark. And if there is no fear of God upon us such predictions as above seems "as idle tales to us;" and when warned as we are now people say—"Where is the promise of his coming?" For since the fathers fell asleep all things continue as they were from the beginning of the creation, so the day of the Lord will come as a thief in the night upon all such.

It appears that the surest sign that his second coming draweth nigh, is, the great sacrifice that is being made to refute the idea of such a thing—men are now working day and night to prove the foolishness of such a theory, and we could not expect his second coming to this earth, when wise men are

silent upon the subject. But tell me where there is the greatest effort put forth? Is it not in high places? And by the most learned of earth that a "lo here, and lo there," is most practiced. In Banner-Herald for Feb. 1931, Eld. Crouse says, "I consider it a sin of the highest degree to teach our people that the King James translation of the Bible, which is the Bible found in all of our homes, is full of mistakes, that it is contradictory and teaches falsehood and is not to be relied upon," etc., so as sin will cause him to descend to the earth again will it not be at a time when the least expected?

J. T. Satterwhite.

TWO GREAT POWERS.

Elder O. J. Denny,
Beloved Brother:

I feel to pen you a few thoughts. I was told by brother C. W. Dodson that he heard you preach at Reidsville last 3rd Sunday. Wish I could have been with you, but as I do not run a car, therefore I am dependent on some one to take my wife and me around.

My mind of late has been exercised on the two great powers that be. And how they are adverse one to the other. While we want to exalt Jesus Lord of lords, King of kings, and crown him Lord of all. Now when we read of Satan in his attempt to dethrone Jesus, and in his treatment of Job, it does seem he was just as mean as he knew how to be, in both instances. In the Garden of Eden and also in Job's case he came to face the Lord God and also His only begotten Son. Oh how brazen? He would come up with the sons of God to worship. Have been read-

ing some of the trials of Job. Was he not a type of Jesus? He was perfect, one mark at least, and Jesus said Satan moved him against Job without cause as was the case in the Father against Jesus. Some one had to pay the debt we owed that we might be free. I want to say the mercy and goodness of God reaches all space, the high heavens, and depths of hell are open to him.

Let us get a picture of Job, a perfect man, none like him in all the earth, and yet how Satan afflicted him in the most cruel manner possible. The devil only was able and mean enough to do such things. Think for a moment of a human being having sore boils over his entire body, no side on which to turn without pressure on these many sores. Oh how painful, no tongue can tell half of his suffering, but some try to comfort him in his great distress.

Three comforters came to see him. I feel to say they were the devil dressed up, and I believe you and all of God's ministers meet with just such fellows that would tell you how and what to preach and that all would be well.

It seems to me, Brother Denny, that something concerning the doctrine is shown here, a difference probably not noticed by even some Primitive Baptists, that is we do not believe you can buy a seat in heaven by good works, but when we say this, often: some will say we are opposed to good works, which I deny for all good Baptists. And when I hear a Baptist say there is nothing gained in obedience, nor nothing lost in disobedience, I dislike it. I do not think it does the cause of God justice to leave it that way, for Jesus did and taught good

works while on earth with His disciples. While he did reject and reprove the Pharisees and hypocrites for he knew the wickedness of their hearts.

Again, to be plain, in regard to the doctrine, you will hear all, probably that claim to be Old Baptists, say that you are unable to see until quickened and made alive; so far so good, but after that you can live so as to make for yourself a life of thorns or of flowers. That seems to be the doctrine set forth by Job's comforters, and it is the doctrine loved and set up by the religious world today; but Job did not believe it and neither do I. The life of Job, a perfect man, one that feared God and eschewed evil and then see what he suffered.

Last Friday and Friday night, a week before, I just could not sleep. I thought of you and my son Lester and how I did wish you were present with me. I thought of Paul and Silas in prison with their feet fast in the stocks, but at the hour of midnight they prayed and the prison door was opened and their shackles fell off, but they did not run away. They were not thieves nor robbers, but God's dear ones, and must wait, baptize the jailer, and save him from committing suicide, saying we are all here. I often think of certain ones and wish we were together to talk of the love and goodness of God. Not that I do not have good brethren here, for I have a good and precious brother living near me, and I feel to say of him, Elders W. R. Dodd, J. E. Herndon, C. T. Evins and J. F. Spangler, that they stand for the true doctrine and they are God's heroes, for they were in the hottest of the battle in our division here, and

while I shall not be able to erect a monument at their tomb, I believe God will bless and comfort them for the work he has blest them to do in holding up the pure and unadulterated doctrine of salvation by grace and others also that are so faithful in defense of this same doctrine.

I am thinking now of Elders H. H. Lefferts, an able defender, and how glad I have a son, R. Lester Dodson, associated with such men as Elders Lefferts, Ruston and Vaughn, some more of God's heroes, and I want to say to you brethren, fight on. Jesus is your captain and the victory will soon be won and the crown be yours.

I must stop, my brother, or else Mr. J. D. Gold will think I am like bad money; always on hand, should you have any of this published.

When my good wife called me to dinner I was so interested I did not want to stop to eat. At times I feel it my duty to write but do not know what to say nor how to start.

Your humble brother in hope of eternal life. How I would like some time to meet with the children of God and join in honor and praise to our King.

Farewell,

R. L. DODSON,

147 Broad St., Danville, Va.

We enjoy your letters and trust you will write as often as you feel disposed.—J. D. Gold.

EXPERIENCE.

Dear Brother Dunbar:

I have been impressed for about six years to write my experiences.

When I joined the church I did not know there was so much confusion among the Baptists. When I heard so much confusion over pre-

destination and conditional time salvation, it looked to me like the only people that I could claim as my people were going to war and destroy each other.

I became so troubled there was hardly a moment through the day that I could get my mind off of this condition. How miserable I was!

One day I saw, but not with my natural eyes, two great armies, one on either side of me. I could hear voices from each army saying, come and join us, or you will be destroyed. I could see something about either side that I did not want to join. Both sides were marching towards me, with swords and guns. It seemed I would sink in despair. I saw that the only help must come from God. In my feelings I prayed for God to help me. I looked and saw a great shield coming down from heaven. It fell about me, and shielded me so, that no swords or bullets could reach me. When the armies saw the perfection, and strength of the shield, and saw that it came from heaven, they were amazed, and dropped their guns and swords, and began to praise God for his wonderful work and forgot their battles.

When I realized what I was doing I was standing gazing up into heaven. I looked for the tools I was working with. I had dropped them to the ground. I looked for my comrades. They were all working as though nothing had taken place. I wiped the tears from my eyes and tured back to my work. A peaceful glorious time it was. It seemed like the little grass and pebbles were praising God.

Yet, my burden was not all gone, for I could not yet understand the great questions that were causing

all this trouble; but time passed on, and this great question of predestination grew to be more and more of a mystery to me. I would hear one say it is one way, another would say it is another, and all tried to prove by the Bible, their way was right. Yet, I knew someone was wrong, for they were not agreed.

I awoke one morning about 4 o'clock and, O how miserable I was. It seemed I would have given ten thousand worlds like this, just to understand this thing again. I saw that the only help must come from God.

How I wished I could pray to God; but I saw I was just as helpless to pray as I was to understand.

Just then I saw another great wonder. You have seen how moving pictures appear on the screen. That is how this appeared to me. First the screen appeared, then a line appeared from the top to the bottom of the screen in the center. On the first side of the screen, as we read appeared letter by letter until the word "Foreknowledge" was there. Then, under this, appeared all the evils of the world and of men from the beginning to the end of time.

Then, on the other side of the line appeared letter by letter until the word "Predestination" appeared. Then under this appeared all the works of God, all the predestinated purposes of God from the beginning to the end of time.

Then the hand of God appeared. It converted all the acts of both sides into links, then took the links and arranged them as he purposed and as he would have them. (Rom. 8:28), until all the links were securely fastened in a great chain. Then he took the first end of the

chain and fastened it to a great anchor, that all the powers of earth and hell could not move, then took the last end and fastened it to another great anchor that could not be moved. Then on the first anchor he wrote Beginning, on the chain he wrote Time, and on the last anchor he wrote End.

So I could see that the Beginning or the End could not be moved. I could see the chain could not be broken. Links could not be taken out, neither could there be any put in. The links of Predestination were put in according to the links of Foreknowledge. So the chain of events of Time was complete.

It was not all of Foreknowledge, it was not all of Predestination; but was a combination according to the will of God. (Romans 8.29). So Brother Dunbar, it was not all Predestinated; but all the links were placed in the chain in the beginning that will ever be there.

Your brother in hope of eternal life.

ROBERT M. STONEMAN,
549—30th Street,
Newport News, Va.

APPRECIATED THEIR LETTER.

Dear Mr. Gold:

I hope you will excuse me. I feel like I must try to write a little more. Enclosed you will please find a good letter from our precious brother and sister, I. E. Neal and wife, of Greensboro Primitive Baptist Church. It was so comforting and consoling to me, I felt like I wanted others to enjoy it some too. Brother J. O. Key and wife and I enjoyed it much last night. We spent many pleasant hours together while I lived at Revolution and also with many others of our Lord's dear

little ones. I would be glad if my health was good so I could visit them again soon. Your brother, C. W. Gold and I used to have some very pleasant moments together sometimes, which were sweet to me.

I am quite feeble yet. Have not been well of late.

Yours in hope,

J. R. JONES,

Pilot Mountain, N. C.

The Letter.

Dear Bro. Jones:

Your letter and poetry received today. We were glad to hear from you again. Ashamed that we had not written you sooner. Hope you will improve and feel much better as the weather gets warmer. We are about as usual. Mrs. Neal still is in bad health and suffers right much at times. Sister Belle Benton is in bad shape. Sometimes they think she is dying, then she will get a little better again. We have good preaching at our Church. Bro. King comes each month. Bro. Trent and Bro. O'Brien preached for us last Saturday night. Bro. Combs stays right feeble—has not been able to go to meeting for several months.

We miss you at church. Wish you could attend as you used to do.

We are sending you one dollar to use as you wish. May the Lord bless and keep you is our desire.

Give our regards to Bro. and Sister Key.

Your in hope,

I. E. Neal and Wife.

Greensboro, N. C.

THE LOVE OF JESUS.

Elder O. J. Denny,

Dear Brother:

Just a few words to the redeem-

ed of God. I hope I love you all with the love of Jesus, and I hope to meet all the redeemed with Jesus, where we will never part.

There will be no trials, no troubles, no death to separate us from our loved ones. All will praise his holy name, from whom all blessings flow.

If our names are written in the Lamb's book of life, Jesus will never leave nor forsake us. He will lead us in the narrow and strait way.

No one knows Jesus except those born of the spirit of God.

Oh, I feel so sinful, and know I can't pray a prayer without dear Jesus to make intercession for me. For Jesus is all to his redeemed. He loved them with an everlasting love. His redeemed will live with him, in glory, around the throne of God.

There will be no sin nor sorrow there. All will be joy, and peace and love forever.

Oh I don't see why some want to depart from the good old way.

It seems to me we have too much pride in our churches. We hardly seem like a separate people and separate people can't mix and mingle with worldly things and be a separate people.

Oh, dear Jesus, keep me humble. Keep me poor in spirit.

Bless the dear Lord, for he has all power on earth and in heaven. His grace is sufficient for his redeemed.

Jesus is all my trust. It does not seem I can ever get humble enough. I hope the time will come when I'll be free from sin with my loved ones, at home with Jesus.

Your sister,

Mrs. A. W. Simmons,

Hardy, Va.

Zion's Landmark

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

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WILSON, N. C.

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UNITY OF THE SPIRIT.

"God is a Spirit and seeketh such to worship Him as doth worship in Spirit and Truth."

Unity means agreement. Has there been, is there now, or will there ever be disagreement between God the Father, the Son and Holy Ghost? We think not. And, if not, the Trinity has ever been, now is and will ever be in unity in purpose, in administration and in accomplishment.

A house divided against itself cannot stand; therefore; we dare not question the unity of God, of Christ and of the Holy Spirit.

We read. "And it is the Spirit that beareth witness, because the Spirit is truth." Always truth. "For there are three that bear record in Heaven, the Father, the Word,

(Christ) and the Holy Ghost, (the Spirit of God made manifest among men.)

"And these three agree in one." Are a unit, therefore there is no disagreement.

"And there are three that bear witness in earth, the Spirit, the water and the blood; and these three agree in one." 1st. John 5th. chapter.

The three witness which agree in one are all from Heaven. 1st. the Spirit, the Holy Ghost, the Comforter which Jesus spake of when he said, "I will pray the Father, and He shall give you another comforter, that he may abide with you forever." Even the Spirit of Truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while the world seeth me no more; but ye see me; because I live, ye shall live also." St. John 14:16-19. Surely this is sufficient proof that the first witness is of God and cometh from God, where there is that unity described above.

The second witness in earth, The Water. Water, a fluid necessary to natural life. We cannot live long without water. So in Spiritual life, "Let him that is athirst come and take of the water of life freely." Rev. 22:17. Sometimes it is a problem for the thirsty to find water, since, at times, the springs and streamlets become dry. How earnest the search for natural water when one is thirsty.

What of the thirst for the spiritual water? The streams of spiritual drink never run dry. David said, "he leadeth me beside the still

waters." "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."

Is there a refuge in earth for the thirsty and hungry soul? We read "God is our refuge and strength, (our only refuge and all our strength). Without Him we can do nothing. "A very present help in trouble." "There is a river, the streams whereof shall make glad the City of God." "God is in the midst of her, she shall not be moved. God shall help her and that right early. The Lord of Hosts is with us; the God of Jacob is our refuge." Psalms 46 Chap. What a wonderful witness we have in the spiritual water, or living water, that flows from beneath the throne of God and the Lamb, and we are taught that every living thing it touches is made alive, or, being already a living thing, is made lively, or refreshed.

No wonder we read, "My doctrine shall distil as the dew, as the small rain upon the mown grass." This living water refreshes, comforts, strengthens, makes alive or makes lively living recipients of its blessed refreshings.

The third Witness bearing witness in earth. In what earth? Even in these earthly vessels of mercy, in such vessels, or unto such vessels of mercy in all the earth. Is there an exception? We think not. All true hungry, and thirsty souls shall be filled. What of the cost? It is without money and without price.

Does this living water supply all the earth, or all the born of earth? We read of the great confusion that cometh from sin. "For, behold the

Lord of hosts, doth take away from Jerusalem, and from Judah the stay and the staff, the whole stay of bread and the whole stay of water. Isaiah 3:1.

What a thirsty state cometh to those who seek water in legal services, where grace is not. In this state it was said. "For Jerusalem is ruined, and Judah is fallen; because their tongues and their doings are against the Lord, to provoke the eyes of His glory." Isaiah 3-8.

Notwithstanding the backsliding, and sorrows that befell the Israelites we read. "For thus saith the Lord, I will send peace to her like a river, and the glory of the Gentiles like a flowing stream." Isaiah 66:12.

Enough perhaps about the second witness. What of the third, the Blood. It is in agreement with the first and the second witnesses, the Spirit and the Water. All are of God, and all in agreement, all testifying of the Blood of the Lord Jesus Christ, the only sinless blood ever shed for sin, and by its cleansing power, and by the washing of regeneration we have, fully accomplished, the promise made in the prophetic age, that; "Though your sins be as scarlet they shall be as white as wool, though they be red like crimson, they shall be white as snow." Isaiah 1:18.

All this proves the unity of the three-one God. A unit in being, in power, in purpose, in love, in service to the beloved people of God, and it also proves the unity of the three witness sent from God, a oneness in the conviction, conversion, preservation, resurrection, and glorification of the whole family of God of every nation, kindred, tongue and people, who are the blessed re-

cipients of the purchase of His blood and the travail of His soul.

This record, securely kept in Heaven, cannot be changed or added to or taken from; but we are not left in doubt as to its contents for we read, "And this is the record, that God hath given to us eternal life, and this life is in His Son. Therefore; He that hath the Son hath life and he that hath not the Son hath not life."

In hope

O. J. DENNY.

AN ANNOUNCEMENT

The editor and publishers of Zion's Landmark have secured the consent of Elder Joel E. Marshall of Meadows of Dan, Va., to become an associate editor of the Landmark.

Elder Marshall succeeded Elder P. G. Lester, deceased, as moderator of the New River Association, a body of around two thousand members with some 28 or more ministers.

Elder Marshall is a man of high standing in his country, and a good preacher. He does not promise to write frequently; but as often and as well as circumstances may permit.

To those who know Elder Marshall, personally, there is no need to speak of his impediment in speech; but to the readers who do not know him, will say, he has been afflicted with a stammering tongue from childhood. Due to this handicap, he cannot dictate to others to write for him, and due to his rather feeble condition, cannot write as well as in former years.

When he felt to be called to the ministry, he reasoned that is impossible, for he could not speak as others; but, in the providence of

God, when he is blessed to preach, his tongue rings clear in sermon and song. He is indeed a comfort to many, and a wonder to all who know him.

May the Lord bless his pen as he has blessed his speech, that he may, by his writings, preach righteousness to the great congregation.

We commend what he may have to say to the careful consideration of the readers of the Landmark.

O. J. DENNY, Editor.

A MEMBER FIFTY NINE YEARS.

Fifty nine years ago D. W. Simons baptized me. Since that time possibly I have met and heard more preachers preach than any other man living. (I do not include myself among preachers). Two great men I greatly desired to meet, but never did, were Sylvester Hassell and J. E. W. Henderson. I met Gold, Mitchell, Respass, and many great men of their day.

W. F. BRITT,

ENJOYS WRITINGS OF BRETHREN AND SISTERS.

Mr. John Gold:

Enclosed please find Money Order for \$2.00 which pays for the Landmark another year.

For if I am not deceived I love the doctrine it contains.

I enjoy reading the good writing of the brethren and sisters. I do not want to miss a copy.

I have been reading it over for 36 years. I read it for my mother, who was Mary E. Stewart, as long as she lived, and I want to as long as I live.

If I live until the 10th of this month I will be 70 years old.

Yours truly,

Mrs. J. R. Soyars.

NANNIE JANE PROCTOR.

By request I will attempt to write something about the death of the above name mentioned, although I don't feel I can give justice as I know my weakness and unfitness.

She was my sister in flesh and I have a hope was my sister in Christ.

She was born Sept. 5, 1888, died Mar. 29, 1931, making her stay on earth 42 years, six months, 24 days.

In Dec. 1909, she was married to B. F. Proctor, Jr., and to this union were born six children, three boys and three girls. One girl preceded her to the grave in infancy. She leaves to mourn their loss a lonely husband, five children, three sisters, five brothers, together with a host of relatives and friends.

All was done for her that doctors, nurses and loving hands could do, but none could stay the icy hand of death.

Funeral services were conducted by her pastor, Elder A. B. Denson, and the remains laid to rest in the Proctor cemetery. The pastor spoke very comforting words to the bereaved family. I especially noticed he said if she was not prepared to meet her Lord he was at a loss to know where to find one.

In Oct. 1913 she united with the Primitive Baptist Church at Pleasant Hill and remained there in full fellowship until her death.

Sister was always faithful in many ways, faithful to her church, faithful to her family, faithful in sickness, faithful in many many other ways, and faithfulness becometh the household of God.

I have received several comforting letters from her, though we lived only two miles apart, and so many times I have listened to comforting words from her lips. We were raised as playmates being about four years difference in our age and sister how I will miss you I can't express but I should not wish you back for I feel so sure you are sweetly resting. So sleep on, dear sister. I hope to meet you where parting is no more. Her ways were ways of pleasantness and all her paths were paths of peace, never murmuring or complaining of her lot, and while lying on her dying bed with burning fever and breath seemed so short, the chilling hands of death crept over her body and a smile covered her face and seemed to tell me that sister had bid farewell to every fear and wiped her weeping eyes.

There was something above the ordinary in sister. I don't think a nobler heart could beat within a human breast. She did not shudder or recall a hardship in life but died gloriously like a Christian, thinking not of earthly honors but only of her God and praying that God might guide her husband and watch over her children.

You could readily judge sister's character and number of friends, by the number of flowers on her grave and number of folks that attended her funeral.

To her dear husband who doubtless misses her presence so much as she was his constant companion at all times, I would say, she has gone on before and we must soon follow, and grieve not as for one for whom you have no hope. To the bereaved children whose hearts seemed crushed, you should have no regret only the separation. May the Lord bless you all and your last days may be your best days.

Yes, we loved her but God loved her best, and he has sweetly called her to the shining shore above to be forever at rest. She is gone but not forgotten, nor shall she ever be, as long as breath is in a mortal like me.

The half hasn't been said about sister, nor never will be by a poor mortal like me. I would if I could and the Lord give me to write more but space forbids.

Written by her brother,
Mark D. Calhoun.

THOMAS H. OAKES

It is with a sad heart that I attempt to write the obituary of my dear father Thomas H. Oakes. He was the son of John B. and Elizabeth Oakes, was born Feb. 13, 1843, died Dec. 27th, 1930, making his stay on earth nearly 88 years. Papa was a Confederate veteran, served through the entire Civil War, was wounded eight times. Papa said he did not feel very well and had shortness of breath and we had the doctor to come to see him. Doctor said it was his kidneys and heart, and his age made it very difficult to give him medicine that would do any good. The next night he had a stroke of paralysis in the right side and never had any more use of his right hand and right foot.

I fed him from a spoon two weeks. He could hardly swallow. One morning he said to me, I am almost gone, I can hardly get my breath. But he never would say that he was sick or that anything hurt him. I would ask him what hurts you. He would say, nothing.

He never knew many of his friends that came to see him during his sickness. And he never called any one but my husband and me. We all did everything we could for him but none can stay that icy hand of death. He was very restless and did not sleep much. Papa smiled when I told him it was Xmas day, but oh! what a sad Xmas it was for me. It was the second day of Xmas that we saw the end was near. He could not swallow his medicine or eat anything, and he slowly sank, and Saturday night, Dec. 27, 1930, at 7 o'clock he passed away without a struggle. Oh, it was so hard to give up one so precious.

He had been with me so long and was so kind and patient.

He was laid to rest beside his wife in the family cemetery on Monday afternoon. Elder W. R. Dodd, his pastor, and Elder Jim Stigall conducted the services at my home and although the weather was cold and snow and slush on the ground, it was a large crowd for papa had many friends.

He had lived with me nearly five years since mama died. I always watched after him very close and stayed in the house and on the porch most all the time for the last year he got several falls last September, but did not get hurt.

Papa said he was ready to go any time, and was only waiting for the Lord to call him and he would be glad. He could not hear but very little, but the last few days he lived he got so he could hear better. Papa and mama both joined the Primitive Baptist Church at Strawberry, April 3rd, 1875 and were baptized the first Sunday in May by Elder W. S. McDowell.

He was elected deacon June 1st, 1895 and served as long as he was able. He fought a good fight and kept the faith.

Papa had been a subscriber to the Landmark about fifty seven years. He would read every day in the Landmark and Bible. He said it was like hearing preaching. He had not been able to go to church for a long time. He was a good husband and father and the most honest man in the world.

No one on earth knows how much I miss him, it seems so lonesome now when all the others are out at work and I am alone at the house. I believe papa is at rest for if a clean life was ever lived he was one that lived it.

He leaves to mourn their loss three children, Mrs. R. Y. Blair, Danville, Va. R. 7, Elder E. C. Oakes, Semora, N. C., and Mrs. C. E. Parsons, Dry Fork, Va., R. 3. One daughter, Mrs. Gilla A. Hines, died about twenty years ago. He also leaves a number of grand children and great grandchildren. The pall bearers and flower bearers, were his grandsons that loved him so well.

I hope to meet dear papa in a better land, where sorrow is not known.

Written by his daughter,

Mrs. C. E. Parsons.

THE EASTERN UNION.

The Eastern Union is to be held with the church at Pungo to commence on Sat-

urday before the 5th Sunday in May. An invitation is extended to all lovers of truth to visit this union, especially ministers in gospel order.

A. W. AMBROSE, Clerk.
Creswell, 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 May, 1931. Elder T. F. Adams 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, N. C.

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

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

THE BLACK CREEK UNION.

The next session of The Black Creek Union will be held (the Lord willing) with the church at Mill Branch, Nash County, N. C., about three miles north of Sharpsburg, the 5th Sunday and Saturday before in May. Sharpsburg is on No. 40 Highway between Elm City and Rocky Mount. Visitors will be met at Sharpsburg. All lovers of truth and good order are invited to attend. A special invitation is extended to ministers.

ISAAC A. LAMM, Union Clerk.

LOWER COUNTRY LINE UNION.

The Lower Country Line Union will be held the Lord willing, with the church at Surl, Person County, Saturday and fifth Sunday in May, 1931.

Surl is located about six miles southeast of Roxboro, N. C., on the hard surface road leading from Roxboro, N. C., to Oxford, N. C.

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

A. P. CLAYTON, Union Clerk,
Roxboro, N. C.

MILL BRANCH UNION

The Mill Branch Union is to convene with the church at PeeDee Saturday and 5th Sunday in May. Orderly Baptists are invited.

M. MEARES.

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PUBLISHED SEMI-MONTHLY

AT

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14

GEHAZI PUNISHED FOR HIS AVARICE.

"But Gehazi, the servant of Elisha the man of God, said, Behold my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, as the Lord liveth, I will run after him, and take somewhat of him.

So Gehazi followed after Naaman and when Naaman saw him running after him he lighted down from the chariot and said, Is all well? And he said, all is well, my master has sent me saying, behold even now there be come to me from Mt. Ephraim two young men of the sons of the prophets; give them I pray thee, a talent of silver and two changes of garments.

And Naaman said, be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him.

And when he came to the tower, he took them from their hands, and bestowed them in the house: and he let the men go, and they departed. But he went in and stood before his master. And Elisha said unto him, Whence comest Thou, Gehazi? And he said, Thy servant went no whither.

And he said unto him, Went not mine heart with thee, when the man turned again from the chariot to meet thee? Is it a time to receive money, and to receive garments, and olive-yards, and vineyards, and sheep, and oxen, and men servants, and maid servants?

The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed forever. And he went out from his presence, a leper as white as snow.—2 Kings 5:20-27.

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

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

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THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

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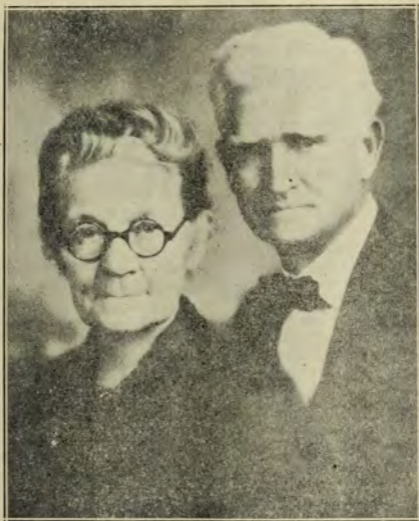
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P. D. GOLD PUBLISHING CO.,

Wilson, N. C.

Zion's Landmark

Devoted to the Cause of Jesus Christ



THEIR GOLDEN WEDDING DAY

Dade City, Fla., May 20, 1931.

Dear Friend Gold:—I am enclosing some bits of history, as given and deduced by my son, Lester Gold, assistant manager of the Times Union, Jacksonville, Fla. He will have it published in that paper and other papers, together with our picture.

I am sending you the article to read, not for you to publish in Zion's Landmark, as it might not be proper matter for a religious paper.

We have received word from friends and brethren from many parts of the state, that they were coming to our home to celebrate with us on the 12th. of June. It is

a time of happiness that is not attained by many, and I want to thank our God that He has blessed us to live in reasonable health and comfort, at least to the near approach of our fiftieth wedding anniversary in sweet union. I am frank to confess, I love and esteem my wife more than I did in the long ago; for now I know her worth, and what she has been to me. I cannot say as some have said that there had never been a cross word between them and their companion. Some one, in describing the state of a contented and happy union of husband and wife, pronounced it the "status of antagonistic cooperation," self-assertions, when properly considered, lead to more self-respect for each other. My wife has ever had more love and respect for me, than has the wife of a henpecked husband; and, so have I esteemed her as a companion and help-meet, and not a floor mat. Thus we have ever maintained honor and respect for each other.

Mr. Gold, I am enclosing a cut of our pictures if you feel disposed to insert them in Zion's Landmark.

Yours in the mercy of God,

M. L. GILBERT.

Dade City, Fla. May 20, 1931.

Remarks

While Elder Gilbert did not intend for us to publish the letter, personal to us it was all so good that we are passing it on to you, for the words of love and esteem for his wife, and the general evidence of love and affection existing between these twain are so fine, and which time has proven are as enduring and firm as the

everlasting hills, we believe, their influence and example will prove of value to all who are so fortunate as to read the account of the wedding and feel the spirit of this event, so happy and joyous in their lives.

Again we are publishing the entire account as prepared by his son for the Times Union, the proud son of a father and mother of whom he may well love, adore and esteem.

So we are passing it all to the Primitive Baptist family which should be a true family, the church of God, one in unity, love and fellowship, under Christ the head of the church, and we are holding nothing back, and we believe Elder Gilbert and his good wife will forgive us for telling it to all, for every reader of the Landmark will be with them in spirit if not in the flesh and wish for them all the joy and happiness this life can give their remaining days, and when God calls them to come home to be with Him, their entire family will all be reunited, together with His church to sing His praises ever more.—J. D. Gold.

(From the Times Union of June 7,

Of much interest to hundreds of relatives and friends in many sections of Florida will be the announcement that Elder and Mrs. Mozelle L. Gilbert of Dade City, Pasco County, Fla., will celebrate their Golden Wedding anniversary Friday, June 12, 1931.

Elder and Mrs. Gilbert are the parents of nine children, one of whom is deceased and they have 19 grandchildren.

The children of Elder and Mrs. Gilbert are Mrs. Carlos Calvin Ham-

ilton (Jeimai), Wendell Vernon Gilbert, Lester Gold Gilbert, Clifford Oliver Gilbert, Crome Cacey Gilbert, Lois Olive Gilbert, (deceased), Mrs. C. H. Smith (Grace), Mrs. Robert Cameron Miller (Annie), and Mrs. Aborn Harris Smith Jr., (Ruth).

All of the children are married and all of them live in Florida.

In 1889 Elder Gilbert was ordained a minister in the Primitive Baptist Church, and in the succeeding years he has continuously and faithfully served four to six churches a month, traveling many thousands of miles. In the services of his church he often traveled with horse and buggy, and one horse, Dexter, which he drove for many years was credited by Elder Gilbert's friends with an uncanny knowledge of the lanes and roads of Southern Florida over which he had carried his owner for so many years.

The visits to one church alone totaled more than 83,000 miles. Elder Gilbert has performed 105 marriage ceremonies and has preached many funerals. He helped to constitute eight churches and to ordain seven preachers.

He has baptized 417 persons.

Elder Gilbert has also been very active in county affairs, especially in the matter of education, which has always been a subject of deep interest to him. He has served as superintendent of public instruction and on the county school board and on the board of trustees.

He has also served on the City Council, and for many years in the first part of the century he acted as curator of the Pasco County Ag-

ricultural Exhibit in the South Florida Fair in Tampa. Elder Gilbert has been a regular contributor to several religious publications, and for many years has been associate editor of the *Zion's Landmark*.

Of no less importance has been the life of his devoted wife, for Mrs. Gilbert is known and loved throughout the State. Her many household calls naturally consumed a great deal of her time, but she has always found additional time to take an active part in the civil and social life of the community where she has lived for so many years.

Elder and Mrs. Gilbert have not lived on the farm for a long time, but have been identified with the life of Dade City. Mrs. Gilbert was a charter member of the Woman's Club of Dade City, one of the first clubs of its nature established in Florida, and has held various offices in the club. She has shone brightest in her own home circle as wife and mother, and her children have her to thank for whatever measure of success they may achieve, for her ambition for them has been boundless and her example a blessed guidance.

Great joys and great sorrows have visited Elder and Mrs. Gilbert in their half century of married life. They have seen many changes in the country where they came so many years ago. It is a bustling, well settled country now. They have weathered the storms together and have shared the joys, and on their Golden Wedding anniversary the line "Well done" seems singularly appropriate to apply to their union.

A sketch of life history of this estimable man and his wife reads like a pleasing tale.

Mozelle L. Gilbert was the son of Mr. and Mrs. Washington Marion Gilbert, of Graves County, Ky., and grew up in the aftermath of the War Between the States in a country which was torn by dissension. His family was in sympathy with the Confederacy, and just a few miles away lived the family of his boyhood sweetheart, Gency Lundy Redwine, daughter of Mr. and Mrs. Jacob Redwine, who were just as sympathetic to the Union Cause.

This was not to prove a barrier however, to the growing love of the two young people. Together they attended Clinton College in Clinton, Ky., where he studied for the law, and she prepared herself for school teaching, about the only profession open to girls of that day. When they had finished their courses, they found that they loved each other too much to part and just 50 years ago, Mozelle L. Gilbert and Gency Lundy Redwine were married in Graves County, Ky., and with high hopes and little capital embarked on a long, arduous, but happy married life. She was 20, and he was 23.

His health was poor and they courageously decided to try their fortunes in the State of Florida, about which they knew very little, but of which they had heard wonderful tales. It was reputed to be truly a land of milk and honey with a bland, soft climate where he could regain his strength and the health which he had jeopardized in the cold winters of his native State.

After considerable correspond-

ence they had secured some land on which they planned to have an orange grove, a dream to their eyes accustomed to the apple and pear orchards of the Middle West. And so, on that long ago June 12, 1881, they were married and took passage on a side-wheeler down the Mississippi River. What a romantic honeymoon that was, past the historic river towns just recovering from the blight of the War Between the States, to the quaint old city of New Orleans, where they boarded another steamship which was to carry them to their new home.

This proved to be a perilous stage of the journey, for the Summer squalls were raging on the Gulf of Mexico and the ship was blown from her course, delaying their arrival several days at Cedar Key. The little bride was very ill, and Florida seemed a haven indeed to her when they finally were landed at Hudson, in what is now Pasco County.

After leaving the ship and boarding a small schooner they continued 150 miles further.

At that time Hudson was a regular port of call. Tampa being only a village in 1881. Tom Hudson took them from there through a practically virgin country to their new home about 30 miles away. A cart to which two oxen were yoked was their conveyance.

And now they began the task of clearing the land for their grove and building a little log house, their first home. The site for this home was on Long Prairie, and on the shore of a beautiful little lake, teeming with fish, which came to be known as Gilbert's Lake.

The first few years were very difficult. The country was strange,

neighbors were scarce, and everything was different to the newcomers. They worked valiantly, gleaning what information they could from the kind settlers who had come before them, and the open air life accomplished one wonderful thing for them, for Mr. Gilbert's health improved rapidly, and they were both robust and strong with the new land.

A little red-haired daughter came that second year to brighten their lives, but an unbearable nostalgia for the old home was ever present and after about three years they decided to go back to Kentucky, and establish their home there again.

They lived in Kentucky a few months, during which time the first son was born, but they remembered the little log cabin in Florida, and their orange trees, and they found that distance had dimmed the remembrance of the hardships they had endured and had left only a longing for their Southern home.

And so they returned, to grapple again with the problems but this time strong in their determination to make a go of it. Pasco County, at that time Hernando County, was very sparsely settled. There was a little village at Fort Dade, but the nearest railroad at that time extended into the State only as far South as Ocala, and some settler made the long trip with buggy and horse for the mail about once a week.

The Seaboard Air Line railway was laid later through the Gilbert grove, and while at this date there was no danger from the Indians, tramps on the new railroad, and

outlawed characters prevalent in an unsettled country, made life on an out-of-the-way farm an adventure in courage.

After several years Elder Gilbert's parents, Mr. and Mrs. W. M. Gilbert came and established a home nearby, bringing with them his only sister, who is now Mrs. R. L. Batchelor of Dade City.

Fortune seemed to smile on the pioneers, until the freeze of 1896 gave them a heart-breaking setback. Their grove, along with the groves of all their neighbors, was killed in this catastrophe, which is still remembered in the hearts of those who lived here at that time. Not even the national drama of the Spanish-American War seemed as close as did this personal loss. The American troops made a colorful interlude, though, for the family to watch as they rode on the new railroad to Tampa for embarkation to Cuba.

During the years nine children came to bless the Gilbert home, and as if this were not enough care and responsibility for Elder and Mrs. Gilbert, they assumed the care of two orphan children for several years. Every sacrifice was made to keep the growing family going. The boys helped with the farm, and in the early years in Florida, both Mr. and Mrs. Gilbert taught in the little country schools which the settlers established.

Exemplifying through all their days, the things that they believed in, Elder and Mrs. Gilbert have so lived that their children have indeed risen up and "Called them blessed." Through the courage of their conviction they have proven that right living is best, and in the

observance of their fiftieth wedding anniversary this week, they will be surrounded by their family, and hundreds of devoted friends.

A GOOD LETTER.

Mr. J. D. Gold,
Dear Sir:

Inclosed you will find a letter, written by our dear Sister Keaton, to be read in Conference held with the Church of Bethlehem, Tyrrell County, during our last quarterly meeting at that place. Sister Keaton is a much loved member of that body—each member expressing regret at her absence—but after hearing the letter read, we all felt that it contained a message from one of God's little ones and desired to see it in print, hoping that its contents may bring joy to others.

We have Sister Keaton's permission to publish same in the Landmark.

W. R. HINES,

Wilson, N. C.

The Letter.

To the Church at Bethlehem and Friends of my childhood, youth and middle age, the church of my angel father and mother, where I have been enabled by divine grace (as I hope) to worship with them and other dear fathers and mothers in Israel, who have long since passed over the river and are basking in the sunshine of redeeming love. O, sometimes the shadows are so deep and so rough seems the path to the goal, that I feel like it would be sweet to just turn loose of all things earthly and join them over there, but I want to be submissive to my heavenly Father's will and run with patience the race set before me, ever looking unto Jesus who is the

Author and Finisher of the Christian faith. But the question arises deep down in this poor heart of mine, how can I look to that dear friend when my vision is so dim? How can I run, when the road before me seems so long and dusty and so weary my feet, O! but something seems to whisper to the weary traveler, "Just ahead is a great Rock and in that Rock are great clefts, large enough and strong enough to shelter every weary traveler, who seeks refuge there, but O, says the weary one, I think I see the shadow of that wonderful rock, but behold I am vile, am not fit to be numbered with the king's guests, and besides like one of old, lame on both feet, weak and helpless, must lie here by the road-side or the gospel pool and wait for the moving of the water, just wait and watch and pray, ere long our good Samaritan shows himself through the lattice, or we see him through a glass darkly. How great is that darkness, sometimes like the darkness of Egypt, can be felt, but blessed thought while we cannot go to Him, because of the thick darkness of this poor earth of ours, yet He mercifully and lovingly comes right in this tabernacle of clay, the darkness flees from his presence, the son of righteousness arises with healing in his wings and ere we are aware the heart breaks forth with songs of praise and rejoicing in the light of the knowledge of the glory of God in the face of Jesus Christ."

Yesterday P. M., I asked Bro. and Sister Hines to explain why I could not be with you and thought I would not try to write this time, as my poor letters always seem to me a failure, but somehow my heart and

mind has been so full of thought of you all, I just couldn't help but seize my pen and try to tell you some of my exercise of mind, how I hope and pray that our dear pastor may be overshadowed by divine wisdom, thereby enabling him to partake of the fruit from the tree of life and feed some of God's humble poor. I know that he must speak to you as individuals, calling you by name, as he did Mary of old, to prepare your heart to receive the word as spoken through his undershepherd. May you be blest to enjoy a heavenly feast together, thereby being strengthened and built up in the inner man and to feel when this meeting is over that it is good for us to be here. Realizing this, I know you will consider the great sacrifice our pastor and his dear companion are making for our spiritual good.

Husband joins me in warmest Christian love to all, asking an interest in your prayers and that you come to see us, I am, I hope,

Your little sister,

MRS. W. H. KEATON,

Wilson, N. C.

HELP BROTHER STEPHENSON.

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

My Dear Brethren and Friends:

Some kind brother or friend, knowing my condition (perhaps) sent me the Landmark several months ago, marked paid to May 15. I have not got a dollar to send to you now, but please do not stop the paper. It is possible I may be able to pay for it sometime in the near future. I am in a bad way just now, but somehow I feel that if my brethren and friends knew my

condition they would donate enough to keep me living until I can die a natural death. The facts are as follows: About ten years ago reverses came into my life in a way that I could not control. I did not drink or dissipate in any way, but reverses continued to come until in the fall of 1929 I said to my wife, let us sell all that we have and pay our debts. She readily agreed with me and we did sell houses and lands, stock, tools, feed stuff, household and kitchen furniture, at a loss of about \$12,000.00, but we did pay our debts. Notwithstanding I was then 73 years old, I got me a job, and was making some money and was doing very well, but on the 28th. of February 1930 I fell on my work, under the power of a stroke of paralysis. I have been either on my bed or a chair ever since with no hope that I will ever be able to earn another penny. Yes I realize that I am in the home of the incurable. If the churches to whom I have preached could find it in their hearts to donate to me each month a very small amount it might prove a blessing to all of us.

My brethren, neighbors and friends have been exceedingly kind to us, but it is so very burdensome on so few. If any brother or sister or friend should find it in your heart to donate any little to me I hope to be able to receive it as from the Lord. There are many things that I would like to write to all of you, but I can not afford to ask for the space in the dear old Landmark. However, I will say, that if any brother, sister or friend would like to hear personally from

me I will be glad to answer any letter that I may receive.

Most lovingly yours,

Elder W. J. STEPHENSON.
Coats, N. C.

I am sending my check for \$5.00 and we shall be pleased to acknowledge any contributions through the Landmark. Pardon me for saying so and perhaps I have no right to say so, but I have always felt that if a minister gives his time and attention to the church in spiritual matters the members of the church who have been so blessed should also remember their pastor in material matters, for every man must have a living or starve.

I know that Elder Stephenson has done the best he could. He has served his churches on Sundays and Saturdays and labored with his hands to make a living. He has sold all he had to pay his debts which is honorable.

If the Lord has afflicted him in body and in store, it is possible He did it to try his faith which has not wavered (as did Job) through all of his trials, and the members of the church also to see whether they would be loyal to their pastor and to God who giveth us all we have, for we are simply trustees of His providence to use what He has given us to help others in their necessity. Remember what the Saviour said about a cup of cold water in My name.

J. D. GOLD.

LET'S HELP HER.

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

While wondering and worrying what to do, and who to ask help

from, it was spoken in my heart, as though some one had spoken, "Appeal to your own people," and the dear Old Baptists were in my view. Now I hope the Primitive Baptists are my people. I have had a home with them since May 1918, and hope to live with them as long as I live.

Now this is my condition. My husband is an invalid and we have four small children, and we are dependent on charity part of the time for something to eat and wear. We have our little home, but owe \$100 on it, and unless we can get help to pay the \$100.00 we will lose our home. Now, Mr. Gold, if you will put just a short notice in the dear old Landmark I will greatly appreciate it. If there are any who feel like helping me I will greatly appreciate any amount.

Yours truly

Mrs. C. S. Flynn,

General Delivery,
Washington, N. C.

I will be one of 20 to give \$5.00 to pay the mortgage off her home.

J. D. GOLD.

PERILOUS TIMES IN THE LATTER DAYS.

This know also, that in the latter days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affections, truce breakers, false accusers, incontinent, fierce, despisers of those that are good etc. 2nd. Tim. 1-4.

The apostle was able to by the spirit of prophecy to see these perilous times in the distant future. These times have come just as he said, and the course of their com-

ing is not because of any fault in the works of the God of nature, but because of the wickedness of men. The earth produces crops for the sustenance of man and beast just as it did when man was young on it. The seasons come and go with perfect regularity, the clouds drop down moisture, and the dew is distilled on the grasses. There is abundance of food, stored in various places as well as cotton and other fabrics suitable for clothing, and yet there are people enough in sight who are hungry and scantily clothed to consume the food and everything which our leaders please to call a surplus if they only could get them. The farmers raise great crops for which there is no demand except at a price that will not pay the cost of production, there is plenty of money but produce will not buy it, and if we send people to legislate for us they forget the common people and serve the rich instead, and they call this the land of the free and the home of the brave.

We are assured these are the last days because the Apostle said these perilous times would come in the last days, and they have come, not because of famine, wars, earthquakes and pestilence, but because men should be lovers of themselves, etc. The times prophesied of are here, the people who are responsible for such times are here, and there is no good reason for expecting better times, only temporarily, for in order to change the times it will first be necessary to change the people, and nothing short of the grace of God can do that. It is right for people to love themselves

enough to safeguard their health, to keep their bodies clean and decent, to inform themselves about the important things of life, that we may be able to teach our children and others, but the greater percent of unpleasantness met with in dealing with our fellow man is caused by an over supply of self love, and in our churches the same spirit is often manifested, because some one wants to rule or dictate to others which always tends towards confusion.

This is a great pleasure loving age, but earthly pleasures never bring happiness, they endure but for a moment and then fly away, leaving us in a wasted condition mentally and financially, but the only real pleasure a child of God can see is to endeavor to live up to dictates of that renewed conscience and when they fail to acknowledge their faults one to another and ask each other's forgiveness. This is a great boasting age when people glory in the material things of life, but boasting is excluded by the law of faith, leaving us the immaterial things to boast of, even the love, goodness, holiness, righteousness and graciousness of our great High Priest who still makes intercession for us according to the will of God. The world has a form of godliness but denies its power, which power to the child of God is the most amazing thing imaginable, how God could save poor sinners dead in sin, without God and hope in the world, and how He can keep, comfort, sustain, lead and preserve them while they are so prone to sin. The apostle says they shall proceed no further, for

as James and Jambres withstood Moses so do men of corrupt minds always resist the truth, they could not demonstrate a power they did not possess. They could not hinder God from demonstrating his power in Egypt, the Red Sea and in the wilderness, they could not hinder the children of Israel from going forth, they could not prevent their crossing the Red Sea, nor prevent God from feeding and caring for them in the wilderness, they could not prevent their crossing the Jordan and entering Canaan their natural inheritance given them in Abraham before they existed as a nation and a type of the heavenly inheritance given us in Christ Jesus before the world began. Israel, compared with the great world surrounding it was small indeed, and often would have been swallowed up, but for the protecting hand of God, so the church is small but great, weak but strong, poor but rich, black but comely, always bearing in its body the mark of the Lord Jesus, who searches out and finds all His sheep and brings them to the fold; feed them because they are His, they were given Him by the Father, He then gave His life for them.

Not one will be lost, but they will be saved from the fury of their enemies, and from their own self and at last be gathered home to rest in His loving embrace forever.

B. S. COWIN.

Williamston, N. C.

AN APPEAL FOR HELP.

Dear readers of the Landmark:

I never have tried to write anything for the dear paper, but I do

enjoy reading the good messages it contains.

I have been in bad health for nearly five years. Sometimes I don't go anywhere by myself for weeks at a time for I get down and have to be brought home. I have been in the hospital three times. The doctors now say I have brain trouble and want me to go to Richmond, Va., to a brain specialist. I have not been able to work any at all since last November. We have five in the family and my wife is also not able to do anything. I am not financially able to go to Richmond, but I am trying to raise the money to go on. If any of the dear readers of Landmark feel like they would like to help me some to pay for this I assure you it will be highly appreciated. You can just send it to me, Noah P. Spangler, Cascade, Va., Route 2, or send it to my father, Elder J. F. Spangler, same address, for I am staying with him. Any amount will be greatly appreciated. I feel that the Lord has been good to me in my afflictions. And I hope if it can be according to His will that I can go to Richmond and be restored to health and usefulness to my family. If it can be so all honor and glory will belong to God. If not I want to be submissive to His will, for He doeth all things well. I have a little hope when I am called away from this world of sorrow and affliction that I will be blessed to meet with the saints of God that have gone on before in that world where there is no sorrow, no sickness and no sad farewells, to sing praises around the throne of God.

A sinner saved by grace if saved at all,

Noah P. Spangler,
Cascade, Va., Route No. 2.

Zion's Landmark

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

Editor

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ST. JOHN 3:16 AND REV. 22:17.

A friend R. P. Garner of Newport, N. C., requests my views on the above scriptures, saying among other things "I can't help believing the doctrine preached by the Primitive Baptists; but it does seem like some scriptures contradict other parts of the Bible."

All scriptures were given by the inspiration of God and are profitable for doctrine, for correction and for reproof, and are not in contradiction one against the other, if, and when, understood in the light of the inspired writers. Many scriptures have to be read or preached in the light of other scriptures, and none of us are wise enough in our own natural wisdom to properly interpret scriptures unless we are taught of the same spirit that taught the scriptural writers.

In the 3d. chapter of St. John we have an account of the learned ruler among the Jews, Nicodemus, a scribe, or interpreter of the law, coming to Jesus by night, saying unto him, 'Rabbi, we know thou art a teacher sent from God, and etc.'" Jesus answered him and said unto him, "I say unto thee, except a man be born again, he cannot see the kingdom of God.

Nicodemus (a ruler of the Jews, and a wise man, in so far as familiarity with the teachings of the law was concerned) could not understand how this could be true, for said he, "How can a man be born again when he is old?" Jesus said, "That which is born of the flesh is flesh; and that which is born of the spirit is spirit. Marvel not that I said unto thee, ye must be born again."

Jesus then said, as touching the manner of this birth of the Spirit, "The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit."

Shall we call this Baptist doctrine? It is Bible doctrine, and embraces all the spiritually born of God. Nicodemus being a Jew, a ruler among them and a strict Pharisee, believed that the Church of God was limited to the Jews or chosen people of God, the Israelites, and hence all others were of the world, or outside the pale of the lawful worshippers shrine.

We often hear ministers speak of even now believe that unless one even now believe that unless one becomes a member of some organized church (and those holding such views as a rule think it makes little or no difference as to what

they believe or do, so they are members of some church, all is well with the soul) but if not all is lost, if death finds them out of the Church.

Now we come to the text. Jesus said, "And as Moses lifted up the serpent in the wilderness, (not in the church) even so much the Son of Man be lifted up; that whosoever believeth in Him should not perish; but have everlasting life." (Now for the reason) "For God so loved the world, (or loved the world so much) that He gave His only begotten Son, (as the only sacrifice for sin) that whosoever believeth in him should not perish, but have everlasting life." In other words, Jesus came not to call the righteous, (the self righteous) but came to call sinners to repentance, and His coming into the world was not to save the Jews, alone; but Gentiles also, the middle wall of partition between Jew and Gentile, being thus broken down; therefore believers in Christ in all the world (whether they be Jews or Gentiles, rich or poor, ignorant or learned, bond or free, noble or ignoble, in so far as the world recognizes distinctions among men) are made poor in spirit, earnest seekers after salvation, regardless of the time, age, location or circumstances and they will be taught of the Lord, so perfectly that they will sing the song of redemption without a discordant note.

"God so loved the World," Jews and Gentiles, that he gave His only begotten Son of God, that whosoever, in all the world, believeth in Him, should not perish. Well, one says, they should not perish; but may do so unless certain conditions are complied with. Let us see

what Jesus says about this possibility? In John 10:27-28 we read, "I know my sheep. I call them by name. They do follow me, and etc.," and "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, and none is able to pluck them out of my Father's hand."

We now turn to Rev. 22d. Ch. "I am the Alpha and the Omega, the beginning and the end, the first and the last. I, Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, the bright and the morning star. And the Spirit, (the Third part of the Trinity) and the bride, (the Spiritually born of God) say, come, and let him that heareth say come, (only the living hear) and let him that is athirst come, (only the living thirst and it is only the living that doth come to the fountain.) And whosoever will, "let him take of the water of life freely." Who; but the believer, believes there is a fountain flowing from beneath the throne of God and the Lamb, and that it flows into the garden of His Grace, watering the plants of his spiritual kingdom, which have been translated from the kingdom of darkness (the world) into the kingdom of God's dear Son.

These scriptures are not in contradiction to the teachings of Jesus. Here read the sermon on the Mount.

"Blessed are they (all of them) which do hunger and thirst after righteousness; for they shall be filled." Matt. 5:6.

May the Lord give us understanding in all things needful, and lead us to the ROCK that is HIGHER than I. O. J. DENNY.

THE IMPOSTOR AND THE HERETIC.

I have been asked if these are similar characters, and when discovered in the church if they should be both disciplined by the Church?

"An impostor is one who imposes upon others by an assumed character or false pretensions."—Wester. If such a vile character should impose upon a church, and pose as preacher, he might be entirely orthodox as far as the doctrine and order of the church, and preach letter preaching with marked ability zealously without any love for the faith he proclaimed. There have been men who never evidenced that they had more than a natural religion seemed as intent as if they had been spiritually taught and called of God to preach the gospel. However it is not impossible for some servant of the Lord, who had been excluded from the church, to impose himself upon a church where he is unknown, though it is not probable; for a true disciple loves the church too well to deceive her. "By mercy and truth iniquity is purged; and by the fear of the Lord men depart from evil."—Prov. 16:6.

Surely, none but God knoweth how far and long an unregenerated, self-willed man may contend for the principles of grace and act like His servant, and be entirely destitute of eternal life. So only doth the Lord know what heretical doctrines one may teach or how remiss in Christian duty, and be a child of God.

When it is discovered that an impostor has crept into the church rank by false pretensions, having no scriptural immunities therein, it is the duty of the church to rescind

her act in receiving him, "that he might go to his own place." Such a person is not a subject of church discipline.

Then there are children of God that have imbibed heretical doctrines and who do not obey the truth, these should be labored with as in Titus.3:10; for, "A man that is a heretic after the first and second admonition reject"—that is he should be excluded.

But as there were impostors, called false prophets among the Israelites of old, so there will be, says Peter, false teachers in the Christian world, who shall privily bring in damnable heresies, as do modernists denying the virgin birth, resurrection and ascension of our Jesus Christ; and, as Peter said the Lord who bought them—not referring to Christ's atonement but to God who had preserved them through all their pernicious ways. So it seems that it is God, and not the church, that deals with them as He did with the Angels that sinned (2 Peter 2:4.)

M. L. GILBERT

DON'T CHARGE IT UP TO THE EDITORS.

Whenever you see anything wrong with the Landmark or any article contained therein charge it up to the undersigned.

We should of course send every article which is sent us to our senior Editor for his inspection and approval, but it is impossible, or impractical to do this at all times, for the reason that many articles require immediate attention, and if sent to Winston for his perusal they would not get back in time to be published before the date of their occurrence.

Of course I have a great deal of work to do, in connection with the conduct of the business, and its numerous ramifications, and cannot give the personal attention to the Landmark that is required to make of it the paper it should be. But to take the blame from our Editors who are willing to peruse the matter and handle it in the right way, leaving out such matter in their opinion as should not be published, we would like to state, that whatever mistakes, inaccuracies, or any thing that is imperfect, about the Landmark, I am entirely responsible therefor.

JOHN D. GOLD.

F. N. GARNER

It has pleased our heavenly father to remove by death our dear brother and father, F. N. Garner, the son of David B. and Elizabeth Garner, who was born Sept. 26th 1848, and died Feb. 19th., 1931, making his stay on earth 82 years, 4 months and 23 days. He was first married Nov. 27th, 1872, to Laura A. Hill. Two children were born to them, one dying in infancy. After the death of his first wife he was married to Mrs. Rebecca Mann, April 27th, 1878. To them were born 6 children, 3 boys and 3 girls. After the death of his last wife he made his home with his youngest son until he became afflicted. Then he moved with his oldest son, and remained there until his death. He united with the Primitive Baptist Church at Newport, N. C., June 17th, 1897, and was baptized by Elder W. W. Brinson. He lived a loving and devoted member until death. He was badly afflicted for 40 years, but for several years he has been confined to the house suffering from heart dropsy. He bore his afflictions with patience without murmuring or complaining. He leaves one brother, 7 children, 40 grand children and several great grandchildren to mourn his absence, together with a host of relatives and friends. He was taken with shortness of breath and flu we supposed and developed pneumonia the day before he died. He suffered more than tongue can tell. All was done for him that earthly friends and doctors could do. But the Lord called him home where all is peace and love. He so often had desired to depart and be with Jesus, 662 was one of his favorite hymns. The funeral was conducted at the home

by Elder W. W. Roberts and the writer and the remains were taken to the home graveyard and tenderly laid by the side of his last wife to await the morning of the resurrection, when his body will be raised and fashioned like the glorious body of Jesus. All the corruption will be left in the grave, and he will see Jesus and be like Him. And while we all loved him, Jesus loved him best. And we could not wish him back. We desire to bow to thy will O God. We feel that his church at Newport has lost one of its dear beloved members. It is our humble prayer that the Lord may continue to bless them, that they may live together in peace and love, and the Lord may add to the church such as He would have to be saved. This is the dear old church where I was ordained. Brother Garner gave good counsel to his church. When we think of never seeing him any more in this life it makes us sad. But we have a hope of meeting him on the sunny banks of sweet deliverance, where there is no night but eternal day. Glorious thought. May God bless you my dear children.

Written by his son-in-law.

E. A. POLLARD,

Jacksonville, N. C.

(Lone Pilgrim please copy.)

NANNIE MAE NEWTON

With a sad and heavy heart, I will attempt to write a few words in memory of a dear sister who on May 12 passed from this troublesome world to a happy home with Jesus. Nannie Mae had been in very bad health for five years or more, never having been strong from a child. She had sleeping sickness in 1926 which left her a nervous wreck, and caused partial paralysis of her right side, blood clotted on her brain which at times unbalanced her mind. She was carried to several places for treatment, all that loving relatives, kind friends, neighbors and doctors could do was done, but it seemed nothing could give her any lasting relief.

In January we got the sad news she had taken Lysol. Oh! how our hearts ached. We thought for several days she would die. But she got over that, but on the morning of May 12, she asked her husband if there was water enough in the pond near her home, to baptise, any one, he, never thinking why she asked told her there was. Then sending him to a nearby store for an orange drink, she got out of bed, dressed and went to the pond, left her clock on the bank and there a passing neighbor found her. She was dead when removed from the water.

But we have a precious hope she is as safe with Jesus as a little babe. For on third Saturday in February, 1928 she professed a hope in Jesus, was received in

Upper Town Creek Church and baptized the next day.

She has had some very beautiful dreams and visions, some she told her family, others she only mentioned. But she often told me she was very happy when she could feel the presence of Jesus.

Just one week before she died she had a very beautiful dream, one that I feel was sent to her to make her strong enough to do what she did, and to comfort her grief stricken family.

She told me the dream and said she was ready and willing to go. She wished Jesus would call her home. She told me this on Sunday and Tuesday she went, I feel sure to Jesus.

The funeral service was conducted by Elder Robert Boswell and was very comforting. Interment was in the Farmer cemetery beneath many beautiful flowers.

She was the daughter of J. T. and Betsey Williams. She was born July 24, 1905 and married to Roy L. Newton on February 25, 1922.

She leaves behind a grief-stricken husband, four little children, a father and mother, four brothers and four sisters, and many friends and relatives.

A precious one from us has gone,

A voice we loved is still,

A place is vacant in our home

Which never can be filled.

A mother's heart is troubled,

A father's heart is sad,

We can only say, be comforted

By the wonderful dream she had.

Her husband's heart is breaking,

Bowed down with deep despair;

Be brave, be patient, and trust in God,

And may you meet her There.

Her little children are motherless,

No sadder sight to see—

We pray God's richest blessing on them,

Wherever they may be.

Her brothers have lost a dear sister,

Her sisters have lost a dear friend.

We know it will be hard to live

Without you, and endure to the end.

"Jerusalem, My Happy Home",

That was her favorite song;

To wish her back in this cold world,

We know it would be wrong.

So sleep on dear sister and take thy rest,

God called you home He thought it best

We will not mourn, we will not weep,

Because we know you sweetly sleep.

Goodby now dear sister, we bid you fare-
well,

We know you are gone, glad tidings to
tell,

Although for a while our bodies must part
Cemented in love, we are still joined in
heart.

Written by her sister, Alice.

RESOLUTIONS OF RESPECT

Whereas it has pleased our Heavenly Father to remove from us our beloved brother F. N. Garner on February 19th, 1931, as it resolved:

1st. That we bow in humble submission to Him who doeth all things well.

2nd. That a copy of these resolutions be sent to the bereaved family, a copy sent to the Zions Landmark and the Lone Pilgrim, for publication and a copy spread in our church book.

Done by order of Conference this the 14th day of March, 1931.

Elder W. W. Roberts, Moderator,
C. Mann, Clerk.

RESOLUTIONS OF RESPECT

Whereas it has pleased our Heavenly Father to remove from us our beloved brother F. E. Mason on March 8th, 1931, be it resolved:

1st. That we bow in humble submission to Him who doeth all things well.

2nd. That a copy be sent to the herey-
ed family and a copy sent to Zions Land-
mark and The Lone Pilgrim for publica-
tion and a copy spread in our church book.

Done by order of Conference this the 14th day of March, 1931.

Elder W. W. Roberts, Moderator,
C. Mann, Clerk.

TO HELP SOMEONE UNABLE TO PAY FOR LANDMARK

The following have paid for Zion's Landmark to be sent to some one unable to pay for it:

\$2.00 G. T. House, Stokes, N. C.

\$3.00 J. Lem Satterwhite, Broaderton, Fla.

\$2.00 Mary A. Morgan, Drumright, Okla.

MARY ELIZA SANFORD

Mary Eliza Sanford was born in Randolph County, N. C., Oct. 31, 1855 and died in High Point, N. C., March 14, 1931, age 75 years, two months, and thirteen days.

She was a daughter of J. H. and Sarah Kivett Boroughs. She was first married in 1876, to A. G. Curtiss and to this union was born one daughter, Ora Ann Curtiss McCain. After the death of her first husband, she was married a second time in 1889, to Mr. K. Sanford who also preceded her in death. She professed a hope in Christ in early womanhood and about the age of twenty years. She united with the Primitive Baptist Church at Mt. Tabor in Randolph County. After her marriage to Mr. Sanford she moved to Ellerbe, N. C., and moved her membership to Suggs Creek

Church and when Cotton Creek Church was organized she moved her membership there it being eight or ten miles nearer her home.

After the death of her second husband she moved to High Point, N. C., near the home of her daughter, and for convenience moved her membership to High Point Primitive Baptist Church.

She was a faithful, industrious and self supporting lady. She was a firm believer in the doctrine of salvation by grace and the doctrine of predestination and election as set forth by the Apostles and prophets and defended by such able ministers as P. D. Gold, Samuel McMillan and others of the Old School Primitive Baptist Church.

She was very widely known and loved by all who knew her; which love was so plainly demonstrated by the many friends who visited her in her last sickness, and which was further shown by the vast crowd of people who attended her funeral and contributed flowers as a token of their love and esteem.

Her body was laid to rest in High Point Church Cemetery.

She often made my home her home where she and my wife spent many pleasant hours; but now we feel that she has a perfect home in that Heavenly Mansion which is not made with hands but eternal and in the heavens.

She leaves one daughter, eight grand children and eight great grandchildren to mourn their loss.

Written by request,

L. A. WRIGHT.

NOTICE

The Staunton River Association appointed to convene or be held at Cane Creek Church near Ringgold, Virginia, has been called off, for this year, so there will be no meeting on Friday, Saturday and 2nd Sunday in August 1931 as stated by minutes of said Association, for reason of drought and cotton mill strike which so embarrassed our people financially that we do not feel able to hold such meeting at this time and place.

Done by order of Cane Creek Church on 23rd day of May, 1931.

J. E. HERNDON, Mod.

R. L. DODSON, Clerk.

UPPER COUNTRY LINE UNION

The next session of the Upper Country Line Union will be held, the Lord willing, with the church at Lynchess Creek, Caswell county, N. C., on the 5th Sunday, and Saturday before in May 1931.

The public is cordially invited to attend, especially ministers.

This Church is located about 2 miles off highway No. 14, between Prospect Hill and Hightowers.

N. C. King, Union Clerk.

LINVILLE UNION

The next session of the Linville Union is appointed to be held with the Primitive Baptist Church, at North Creek, Davie County, N. C., on Saturday and fifth Sunday in May 1931.

This Church is located on Highway No. 99 leading from Lexington to Mocksville, N. C.

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

W. L. Teague,

Winston-Salem, N. C.

APPOINTMENTS

Will you please publish in the June 1st issue of the Landmark the following appointments for Elders W. B. Stadler and J. W. Gilliam:

June 8th (at night) Durham;

June 9th (at night) Wilson;

June 10th (11 a. m.) Mill Branch, near Elm City;

June 10th (at night) Falls of Tar River, ab Rocky Mt.;

June 11th (11 a. m.) Spring Green, in Martin Co.;

June 11th (at night) Robersonville;

June 12th (11 a. m.) Bear Grass;

June 13th and 14th, Smithwick Creek;

June 14th (Sunday night) Tarboro;

June 15th (11 a. m.) Old Beulah;

June 15th (at night) Raleigh;

June 16th (at night) Mebane.

Yours very truly,

J. W. GILLIAM, Jr.

EASTERN LITTLE RIVER UNION

Please announce Eastern Little River Union meetings.

The next session of the Eastern Little River Union will meet with Bethany Church, Johnston county, N. C., on Saturday the 5th Sunday in May 1931. Elder T. F. Adams was chosen to preach the introductory sermon and Eld. J. T. Collier his alternate. Brethren, sisters, friends, and ministers especially are cordially invited to attend.

Yours in hope,

J. A. Batten, Union Clerk.

CONTENTNEA UNION

The next session of the Contentnea Union was appointed to be held with the church at Hancock's, Pitt County, N. C. Elder J. E. Mewborn was appointed to preach the introductory sermon and Elder W. B. Kearney as alternate. Hancock's church is situated about three miles east of Ayden, N. C. Take No. 11 highway at Greenville or Kinston. A general invitation is extended.

J. E. Mewborn, Union Clerk

ZION'S LANDMARK

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AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLDSCHOOL BAPTIST

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No. 15

EVERY MAN SHALL SUFFER FOR HIS OWN SINS.

"In the second year of Joash, son of Jehoahaz, king of Israel reigned Amaziah son of Joash king of Judah.

He was twenty and five years old when he began to reign, and he reigned twenty and nine years in Jerusalem. And his mother's name was Jehoaddan of Jerusalem.

Then he did that which was right in the sight of the Lord, yet not like his father David; he did according to all the things that Joash his father did.

Howbeit the high places were not taken away; as yet the people did sacrifice in burnt incense on the high places. And it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his servants which had slain the king his father.

But the children of the murderers he slew not: according to that which was written in the book of the law of Moses, wherein the Lord commanded saying, the fathers shall not be put to death for the children and the children put to death for the fathers; but every man shall be put to death for his own sins.—2 Kings 14:1-7.

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

ASSOCIATE EDITORS

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

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

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

ELDER JOEL E. MARSHAL ----- Meadows of Dan, Va.

**\$2.00 PER YEAR
TO ELDERS \$1.00 PER YEAR**

THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

NOTICE!

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

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO.,

Wilson, N. C.

Zion's Landmark

Devoted to the Cause of Jesus Christ

DIVINE AND NATURAL LAW

We read in the 20th. chapter of 2nd. Kings an account of Hezekiah, King of Judah, who according to Bible chronology lived and ruled over the Jews about seven hundred years B. C. The incidents which we wish to call your attention to were also in the life time of "Isaiah The Prophet," the son of Amoz. In this chapter we are told that Isaiah was sent to King Hezekiah with the message that the time had arrived that he must die a (natural death). We are told that the king was suffering from some kind of boil or sore (probably what today would be termed cancer) which ordinarily is considered an incurable disease. As we are to understand the meaning of the scripture in this instance according to natural or the physical laws of nature, it was due to the condition of the body of Hezekiah. There is no natural explanation as to the reason why he did not die. We understand Hezekiah had been a good man, a good ruler of God's chosen people, and probably it was natural that he desired to live longer, most people do. He prayed a mighty prayer to God to be spared, to be healed, and God, it is said, heard and had respect unto his prayer, and added fifteen years to his natural life.

The mystery from the human standpoint is how or in what man-

ner was the operation of the divine law to reverse as it were or bring about the change exactly in opposition or contrast to the natural laws of nature. Probably if it were given or shown to mortal men in a measure at least as to the source or workings of spiritual or immortal power there would really be no mystery. We can now only see as it were through a glass darkly. We know many things are done, we see results, but how, or in what way, the operation of the power that worked to bring about the results we cannot comprehend.

According to natural law Hezekiah should have died, but the other law was brought in action in the matter and the natural laws of nature were brought under subjection or overpowered as it were by a stronger and more powerful law.

That the means or power used to heal or cure Hezekiah of a naturally incurable disease is the same power that rules over all natural or physical matter in the universe, we have no doubt.

In some instances the laws of nature were not reversed or changed to bring about the results desired by Jehovah. In the days of the Prophet Elijah when there was no rain in the land for the space of three years and six months, and Elijah was commanded to hide by a certain brook to escape the wrath of "Ahab" in the course of

time there being no rain, naturally the brook dried up by the operations of a natural law. And also according to natural law Elijah had to have water to sustain natural life. Was this stronger and more powerful law brought into action at this time to supply water to Elijah? No, he was ordered to move to another place. The brook remained dry like the rest of the country until it rained. It was not the purpose of Jehovah to bring into action this stronger more powerful law at this time. But it was used some days after when Elijah commanded fire to come down from Heaven and consume the captain and the men sent by "Ahab" to capture him.

There are manifestations of the workings of this stronger more powerful law all through holy writ. Dumb beasts were made to speak with the speech of man. Children being born to those long past natural age, rivers and seas being parted that people could walk through as on dry land. Iron made to swim, great multitudes being fed from a few loaves and fishes. The naturally dead and buried raised to life. Those born blind made to see, etc.

No wonder that David when he had the vision to see and behold some of the many works of Jehovah of the operation of this stronger and all powerful law over physical matter, raised his eyes to heaven and exclaimed, "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which thou hast ordained: What is man, that thou art mindful of him? And the son of man that thou visited him." And another said, "Who hath measured the waters in the

hollow of his hand, and meted out heaven with the spoon, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance."

As to Jehovah's power over all matter, there are those that maintain that there are thousands of other natural physical worlds of matter as large or larger than the one we live on. I do not doubt it. David, Isaiah, Job, all seem to have had the same belief when the operation of the same power that created one could just as easily and with the same power bring into existence thousands more is reasonable to conceive there being plenty room in space, why would He stop at one world?

Sincerely,
W. F. DODSON.

EXPERIENCE OF SISTER SOMERS.

Dear brethren and sisters:

As I have been asked to write my experience, I will try in my own way to tell what I hope was the Lord's dealings with me.

When I was a child, just eleven years old, I was received into the Methodist Church. I thought I was a Christian. I didn't know any better. I was raised up in that faith. My people were all of that faith and I didn't know the Baptist doctrine. I am not criticising other churches; but this is just the way I travelled.

At the age of 18 the Lord brought me to see that I was a sinner. It was brought before me that my name was in the church book, and that I was not fit to be there. I began to beg the Lord for mercy

and it didn't seem that my prayers went any higher than my head. I felt that the Lord had turned his back on me. It came to me that I had been drinking of the cup unworthily. I left the house and went into the woods, begging the blessed Lord for His mercy, and all at once the burden was rolled away. I felt like my prayers reached to heaven, and then I wanted to be baptised. I went on and tried to be satisfied, and told no one what I had been through with.

In 1914 the trouble of being baptised came to me again, and I begged the blessed Lord to lead me the right way; and one night it appeared to me that I saw a pool of water before me, and the people gathered around it and began to sing. When I heard the singing I jumped up in my bed and it appeared that the singing went out of the window, and I heard them singing out of hearing. This troubled me so I went to the Methodist church and asked for my name. Ever since this I have had the impression to come to these people.

Brother Denny was pastor at Gilliams' Church at that time, and I wanted to tell him what I had been through with; but I just couldn't. I went to hear Elder Gilliam the fourth Sunday in last February and his text was 'ye are the children of light,' and he told just how I felt that day. I went back home and sat down and cried. The 26th. of last June he preached my little girl's funeral, and felt I could never stand to hear him preach again and stayed away from these people. I felt there was no more pleasure on earth but to go to those people.

I went to Lickfork Association in July 1930 on Saturday morning. Brother Denny and Brother Gilliam preached. I went home that evening and I believed I was cast clear away; but when I went back Sunday morning the preaching was sweet to me. The words fell around me like grains of gold. After preaching they sang a song and opened up the doors of the church, and I found myself going to these people. I had never seen any one join the Primitive Baptist church, but I went to the stand and Brother Gilliam shook hands with me and asked me if I wanted to talk to the church, and I told him I did. When I told these people of my trouble they all gave me the right hand of fellowship. On the fourth Sunday in August three of us were baptised, and that was a happy day with me. A home in the church is so sweet to me that I don't want to miss a meeting if I can help it. I feel like a new born babe, seeking nothing but the sincere milk of the word. Sometimes I get in a dark valley of sorrow and trouble and it seems that the Lord's presence is gone forever; but when the darkness passes away the sun shines bright and clear again, and His tender love is sweet. I ask the prayers of all who feel it their duty to pray; that I may grow in knowledge and understanding.

May the Lord strengthen all ministers in body and mind who preach this doctrine and richly reward them for their labor.

From a sister in hope if one at all.

MRS. I. R. SOMERS,
Altamahaw, N. C.

CONSTITUTION FREMONT PRIMITIVE BAPTIST CHURCH

About five years ago Brother S. H. Blow, Mr. J. A. Hooks, Miss Ora Copeland and Mrs. Ella Peele purchased the Christian Church building of Fremont, N. C., for the purpose of the Primitive Baptist holding services here, and asked Elder J. C. Hooks to preach there once a month, which he did for two years, much to our comfort and satisfaction.

Seeing much interest manifested, it was his great desire to see a church organized here, but our dear Saviour took him away to eternal glory, and the great reward that we feel awaited him before this work was done. But the great God who took him away, sent us another, Elder S. B. Denny, who still spoke messages of peace, and fed our souls, and made us rejoice declaring the unsearchable riches of God's word.

At the conclusion of services on Sunday April 19th, 1931 Elder Denny asked all the congregation who wished to continue services here to raise their hands, every hand went up; then he asked for those who wished to move their membership to stand, there were two sisters stood up, and some one spoke for an absent sister, who wanted to join us. He then opened the doors of the church, and oh, how our hearts were made to rejoice in thanks to God, when Mrs. Fennie Daniels, who loved the dear old story of Salvation by grace, came seeking a home with us. She was received, but owing to the fact that a church had not been organized, she was not baptized until it was organized. It was agreed to

organize the 3rd. Sunday in May, 1931, and then have the baptising.

On Sunday morning May 17th, 1931, the Council of ordained helps from the various churches were present as follows: Nahunta Church, Deacon Richard D. Pate, Wilson Church, Deacons, W. H. Keaton, J. A. Stephenson, W. E. Turner, T. D. Thomas, and J. B. Barron, Memorial Church, Deacons, John E. Smith and R. L. Hooks, Black Creek Church, Deacons, S. P. Strickland and J. G. Mercer, Aycocks Church, Deacon S. H. Blow, Scotts Church, Deacons David Bryant and Isaac Lamm, Bear Creek Church, Deacon, R. W. Sutton, Elders present, John W. Gardner, Goldsboro, N. C., E. L. Cobb, Wilson, N. C., S. B. Denny, Wilson, N. C.

This Council organized by choosing Elder S. B. Denny, Moderator and Brother W. E. Turner, Clerk. By motion and second the Council agreed to proceed with the organization as follows:

Organization of the Fremont Primitive Baptist Church. On Motion.

1st. Agreed to call for letters, Minnie Hooks was received by letter. Iona Peacock was received by letter.

2nd. Agreed to extend the right hand of fellowship to Sister Pennie Daniels and those who were received by letters.

3rd. Agreed to adopt covenant presented and read before the conference.

4th. Agreed to adopt articles of faith presented and read before conference.

5th. Agreed to adopt rules of

decorum presented and read before conference.

6th. Agreed to call Elder S. B. Denny as Pastor.

7th. Agreed to appoint Sister Iona Peacock as Clerk.

8th. Agreed to have yearly meeting the third Sunday in September.

9th. Agreed to record minutes as read.

After the organization of the church, Elders Gardner and Cobb preached very appropriate sermons for this occasion.

A step farther—all truth loving, God-fearing men and women in or out of the church organization could not withhold admiration for the manifest fine Spirit that characterized this meeting.

Written by a little sister I hope,
Mrs. J. A. Peacock,

Clerk, Fremont Primitive Baptist Church.

EDITORIALS AND OTHER WRITINGS ENDORSED.

I am glad indeed of the Editorials of April 15th, by Elders O. J. Denny and J. T. Rowe, and the article copied from Eld. J. D. Cockran, all of which is sound scripturally and will tend to unify our people upon a sound, loving scriptural basis. I wish every Primitive Baptist would read those good, timely articles and act accordingly. Surely all have had war enough. Let all labor in love to heal the wounds that have been made. Jesus said to first get the beam out of our own eye. James says, "Confess your faults one to another, and pray with and for one another that you may be healed." As we doing this? Bitter personalities in our papers are wrong. Continued agitating

questions of a confusing nature will estrange good brethren and cause heartaches and bitter tears.

I love the writings of Elders Denny and Rowe. God bless them.

We are brethren. We are the body of Christ and members in particular. If one member suffers, the whole body suffers. The world, the flesh and Satan oppose the Old Baptist church; but the world cannot hurt us like we can hurt ourselves. We are all poor needy sinners and all make some mistakes and should be willing to confess all wrongs and forgive each other. We should agree to use Scriptural terms on controverted points. All Primitive Baptists believe in the sovereignty of God and are predestinarians as Paul was (Rom. 8:29, 30; Eph. 1:5) and believe in accountability and that God is not the author of sin, neither does He coerce, or influence any to sin. Sin and unholiness do not proceed from God. All true Baptists accept the positions held by Elders Denny and Rowe and Dr. John Gill, Elders Hassell, Gold, Respass, Mitchell and a host of others.

Perhaps, we shall never find universal peace among our dear people here on earth, yet we should strive for the things that make for peace. We are commanded to all speak the same things. We should all speak the truth in love. We should love God supremely and love one another with pure hearts fervently. We will never injure those whom we love. We all agree on the essentials. When I joined the dear old church, I often had many doubts and fears, fearing I had deceived the best people on earth;

but I found much sweet comfort in the language: "We know we have passed from death unto life because we love the brethren." "Love is of God and every one that loveth is born of God and knoweth God."

I do believe that I love God's humble children wherever they are. We may disagree on some things, but when I see one whom grace has made his heart soft and his only hope is the sovereign grace of God, I love him or her. Even if I disagree with any on some little technical point, I desire to treat all kindly. We should overcome evil with good. "Vengeance is mine, I will repay saith the Lord." Think of the blessed Jesus: He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so openeth he not his mouth." Oh, that we all could exhibit the same meek and lowly spirit. When He was reviled, He reviled not again. "He was despised and rejected of men. A man of sorrows and acquainted with grief." None of us will ever have greater sufferings than Jesus had. It is through much tribulation we enter the kingdom. "He that will live godly in Christ Jesus shall suffer persecution." Oh, let the persecution and untrue accusations all be false. How important for us to preach as we go by our daily walk and godly conversation.

I know I am old and nearing my eternal home. Just a few more bitter tears to shed then I trust my blessed Jesus will call me home. I rejoice in the sweet hope that my mortal body will be changed and fashioned like unto His glorious body. When we reach that sweet home of the soul, there will be no

more sad farewells, no more pain, no more sickness, no more death, but we shall bask in His sweet smiles forever. We hate to leave our home here, but we have a better home awaiting us up yonder than this. We hate to leave our relatives and friends, but we have more relatives and friends in heaven than here. The older I grow the dearer heaven is to me. I told a dear preacher recently, when he was speaking of the heavenly joys here, I enjoyed that sweet thought and we have foretaste of heaven now, but let us not believe it is all here, for I am hoping to soon go to that sweet heaven of rest which will be heaven with all its fullness. Father, mother, brother, sister, husband, wife and little babe are there, but the sweet thought, Jesus is there. "Where Jesus is will be heaven for me." I cannot tell so much about how we shall appear only, "when He shall appear, we shall be like Him." We never shall be satisfied here, but then shall we be satisfied when we awake with thy likeness. Blessed thought. Thank God I have the sweet hope: "I shall see Him for myself." Then let us all be followers of God as dear children and walk in love. Pray for me. I am poor and needy.

Yours in a sweet hope,

LEE HANKS.

1800 N. Decatur Rd., Atlanta, Ga.

EXPERIENCE

Dear readers of Zion's Landmark:

I have been requested to give a little description of my life from childhood till now. While I see nothing wonderful in my life save the love and mercy of God that has been manifested to all of his chil-

dren, I was born Oct. 10, 1863, in a log cabin, 2 miles from where I now live. So far as I know I was just an ordinary intelligent child. For a few years I could talk as other children; but one Saturday evening, while toddling along in front of my dear mother, the world around me went dark and I lapsed into unconsciousness and was carried to the house in my mother's arms as dead. I lay in a coma for 48 hours and when I revived it was with a bad stammering tongue. I was never the same, happy, care free child again. While my little playmates were kind, and helpful, some times they would laugh at me, which always kept me embarrassed. Thus I grew to young manhood, always trying to shun strangers and keeping silent in their company. Thus living in rebellion against God for having thus afflicting me above that of my playmates and young companions.

But, the time came when, according to my hope, God opened my eyes to see my condition as a sinner. Then my rebellious thoughts were turned into supplication and prayer.

Then the great wonder with me was why such a sinner as I was, had been allowed even a stammering tongue or eyes to behold my mother or any of God's beautiful creation. Thus for three years I mourned on account of my sins, pleading for mercy, sometimes trying to hide my trouble by engaging in nothing and gay company; but always adding more trouble, until I almost got afraid to try to pray.

I passed this to the time when I hope God spoke peace to my weary soul, by saying "arise and sing

praises to God for you hath been quickened and given a heart of understanding. Then I was full of love and thankfulness. All things animate seemed to be praising God, for his mercy to poor sinners like me.

I had omitted to say during my trouble I had begun having some kind of spells; something like epileptic fits. During those times, of unconsciousness I would sing and pray. So after my deliverance, I had a desire to join the church; but knew I could not relate my experience. So I became so burdened, I could not eat nor sleep. Then in one of the spells of unconsciousness, I wrote my experience and was received and baptized into fellowship of the church, thinking I had fulfilled what God had required of me. Then the burden to preach over shadowed me. I began to wonder why God would pass by so many intelligent, elegant young men and require public service from this poor ignorant stammering boy. But, bless His Holy name, He made me realize that he could loose the tongues. So with this assurance I went into the service and for more than forty years I have gone when and where I could and have tried to be faithful, trying to take the word of God as the only rule of faith and practice.

I would love to admonish the brethren against extreme unscriptural expressions, but am so nervous must stop. Pray for me and use this as you deem wise.

JOEL E. MARSHALL.

In Gospel Bond,
Meadows of Dan, Va.

Just received a shipment of
LLOYD HYMN BOOKS
S. B. Denny, Wilson, N. C.

94 YEARS OLD AND STILL PREACHING

Mr. John D. Gold,

Dear Friend:

I am enclosing my check for five dollars to be disposed of as follows: Credit my subscription account for Landmark, one dollar and \$4.00 for Elder W. J. Stephenson, Coats, N C. I have a little left, every month, of my income not needed for personal use and am glad to assist others not so fortunate. Then, too, I have all my loving and loyal children and grand children, within close touch all the time and you will agree with me when I say I am most wonderfully blessed of the Lord, though going along in my 94th. year of age since March 1st. The Lord being my very present help in all times of need. I hope to go next Sunday, and try to preach from the same pulpit that I stood in seventy odd years ago, and tried to tell a little of the story of Gethsemane and the Cross—Salvation by Grace and Grace alone.

I am only here temporarily, so you will [please change my address from 1929 So. 4th. St., Springfield, Ill.

Very truly yours,

J. G. SAWIN,

Springfield, Ill.

A LITTLE LEAVEN LEAVENETH THE LUMP.

"A little leaven leaveneth the whole lump." Gal. 5:9.

That is the nature of leaven; "it puffs up". 1 Cor. 5:2. He said to them:

"Your glorying is not good." They were verily puffed up by their fleshly mind" and were re-

joicing at their "sweet peace" but the apostle Paul who knew, said to them "you had better be in mourning, and in sorrow rather than to be glorying.

An examination shows that the Galatian church was holding in their church fellowship one living in adultery, and fornication of a character which heathens would not tolerate, that one should have his father's wife, and hence he could truly say, "you are puffed up, and he shows those who did so should be taken away from among them."

"When you be assembled together, and my spirit with you, delivers such a one to satan for the destruction of the flesh". Exclusion here was the only kind of discipline to be carried out, for Paul said, you should not eat with fornicators, howbeit not the fornicators of this world, but if any man who is called a brother be a fornicator, with such know not to eat.

Christ was purely unleavened, and when we do keep the feast, it must not be with the old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. Cast out the old leaven that you may be a new lump, for a little leaven of this kind, but carried by the church will soon ruin or pollute the whole church, and the word leaven is used by Paul because it works until it will affect the whole of that in whom it is placed. If the church knowingly tries to keep in fellowship and called a brother, or member, who is a fornicator or covetous, as an idolator, or sailor, or drunkard, or an extortioner, that church sooner or

later must die, "for a little leaven leaveneth the whole lump."

I once pastored a church, where they were putting up with drunkenness, and I learned of it, and raised my voice against it, and the members continued to drink to excess. I then warned the church, but they said, "you are right," but they would not be separated from drunkenness. One influential member would say "give the brother a chance" and they gave the brother a chance, until now the whole body is cast into hell. "A little leaven leaveneth the whole lump" my thought was, (and I was happy with the idea) that the church would put away those drunkards, and thus cast out that old leaven and be a new lump, but when assembled together it was "a little more sleep, a little more slumber, a little more folding the hands."

I gave them up of course and now they exist under an entirely different administration, vainly striving to live but Hosanahs languish on their tongues and their devotion dies.

J. T. SATTERWHITE.

5-17 1931.

THE TRIALS AND HARDSHIPS OF LIFE.

Mr. J. R. Jones,
Pilot Mountain, N. C.

Dear Brother:

Your good letter to hand a few days ago and I was glad to hear from you. You speak of trials and hardships through which you have passed, yet the fact that you have passed through them is proof that the Lord has been merciful.

We read "they that walked in darkness have seen a great light,

and upon them that dwell in the regions and shadow of death upon them hath this light shined." We do not read of Christ being the light of any except those who are in darkness, save when they arise with him above the darkness, and despair of this world.

We also read, "In the world ye shall have tribulation, but in Me peace." This is spoken in no uncertain terms.

If we did not have our tribulations, we might well say we were bastards and not sons of God.

The Grace of God is sufficient for the day and trial of his people, and when tried as gold is tried in the furnace; they shall come forth. If they did not go into the furnace they could not come forth from the furnace.

If there was no bondage there could be no deliverance, therefore, the one is set over against the other. We could not know joy, if we knew not sorrow. We cannot appreciate health if we knew not sickness, and therefore it is a part of God's eternal purpose that His people shall be tried in all points as Jesus, their saviour was tried, that He might know how and with their trials and temptations to make a way for their escape.

We are without news of interest. Regret to hear of the illness of your brother T. A. Jones.

Wishing you many pleasant days, yet to come and joy everlasting beyond time, I am as ever,

Yours in hope,
O. J. DENNY.

FOR BRO. W. J. STEPHENSON
Elder J. G. Sawin, Spring-
field, Ill. -----\$4.00

Zion's Landmark

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

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VASHTI.

The story of Vashti in the Bible is very short. She is mentioned only in the 1st and 2nd chapters of the book of Esther. The first mention of her is in the 9th verse of the first chapter. It is said in the fifth verse that the King made a feast to all the people that were present in Shushan the palace for seven days, and the 9th verse says, "Also Vashti, the queen made a feast for the women in the royal house which belonged to the king Ahasuerus." 10th verse, "On the seventh day when the heart of the king was made merry with wine, he commanded the seven chamberlains that served in his presence." 11th verse, "To bring Vashti the queen before the king with the crown royal, to show the people and the princes her beauty, for she was fair

to look on." 12th verse, "But the queen Vashti refused to come at the king's commandment by his chamberlains: therefore was the king very wroth, and his anger burned in him." Then as his manner was he called his wise men that knew the times, law and judgment, and he asked them what should be done to Queen Vashti because she hath not performed the commandment of the king, and one Memucan, answered that Vashti, the queen, hath not done wrong to the king only, but to all the people that are in the king's provinces. And he charged that when this act of the queen shall come abroad to all women that they will despise their husbands in their eyes. And so it is decreed that Vashti come no more before the king, and her crown is taken from her. Now, I think this charge that Vashti's act will cause all the women in the kingdom to despise their husbands in their eyes is groundless. I find in the first volume of Josephus, page 302, that the king was desirous to show Vashti, who exceeded all other women in beauty, to those who feasted with him. But she out of regard to the laws of the Persians which forbid the wives to be seen by strangers, did not go to the king. Not only did the laws of the Persians forbid the wives to be seen by strangers, but the law of decency as well. In a foot note at the bottom of the second column I find the following: "If the Chaldee paraphrist be in the right, that Artaxerxes (known in the Bible as Ahasuerus) intended to show Vashti to his guests naked, it is no wonder at all that she would not submit to such an indignity, and that the king had some such design seems not improbable, for

otherwise the principal of these royal guests could be no strangers to the queen, nor unapprised of her beauty, so far as decency admitted. So taking all these things in consideration I feel that Vashti is to be commended instead of condemned for obeying the Persian law that forbid her being seen by strangers, also the law of decency, rather than the command of a drunken king even though he was her husband. I know that in the Bible wives are told to obey their husbands, but I find that husbands are told to render to their wives due benevolence. 1st. Cor. 7:3. The husband is the head of the wife, as Christ is head of the church. Eph. 5:23, verse 33. Let every one love his wife even as himself. Giving honor to his wife as the weaker vessel. 1st Peter 3:7. He that loveth his wife loveth himself. Eph. 5:28, 25th verse says, Husbands love your wives, even as Christ also loved the church and gave Himself for it. Do not these scriptures all show that the first obligation is on the husband to show himself loving and faithful to his wife? And where is the husband who loves his wife as his own body, that loves his wife as Christ loves the church, that does not give honor to her as the weaker vessel, that does not render to her due benevolence. Will he require unreasonable things of her? Will he wish to expose her to gratify a wicked ambition? No indeed, but he will seek to comfort her in every possible way, protect her from injury and humiliation, and make life as easy for her as is in his power to do. And when a wife sees that her husband loves her and cares for her in this way, I feel that the most of them at least, will take pleasure in obeying him. But when a man is

drunk with wine, selfishness or common rascality, the wife is under no obligation to obey his unreasonable demands. He promised to be a loving and faithful husband. He has signally failed, and so as he has broken his promise, hers is not binding. Woman is the greatest blessing to man. She is his helpmate. She is his mother. She is his companion in holy wedlock. She is his own body. She is taken from his side, not his feet not his head. She is neither to be above or beneath him, but by his side, his companion, his equal, the most loved and honored of all beings or things. Can any normal man look upon a woman as the sharer of his joys and sorrows, his poverty or his wealth, the mother of his children, without a fervent desire in his heart to protect, cherish and honor her even above himself.

Then we have some scriptures in regard to the standing of women in the church that I feel have been misunderstood. Paul says, "Let the woman learn in silence with all subjection. But I suffer not a woman to teach nor to usurp authority over the man, but to be in silence." 1st. Tim. 2:11-12. Then in 1st Cor. 14:34-35, he says. "Let your women keep silence in the churches, for it is not permitted unto them to speak. I feel that when we read these connections we shall find that Paul is talking about public service in the church, like preaching or praying. I understand that Paul means to tell us that women are not called to preach and so should not be allowed to presume to do so. But that they had a place in the service of the church is evident from the following from the same apostle. He says, "I com-

mend unto you Phoebe, our sister, which is a servant of the Church at Cenchrea. That ye receive her in the Lord as becometh saints, and that we assist her in whatsoever business she hath need of you for she hath been a succorer of many and of myself also. Greet Priscilla and Aquila, my helpers in Christ Jesus. Rom. 16:1, 2, 3. 6th verse, greet Mary, who bestowed much labor on us.

Then in Phil. 4:3, he says, "I entreat thee also true yoke fellow, help those women which labored with me in the gospel.

While Paul does not in these scriptures say just in what way those women served, he plainly shows that the sisters were partners in the service of the church with the brethren, and should be recognized in the church business, for many of them are gifted in an understanding of the scriptures and of good order in the house of God. And I have known some who could talk about those things very instructively, and are of much comfort and encouragement to the ministry. They know when they hear the gospel preached as well as the brethren and so should be consulted in regards to one's gift in the church. I have found many of them helpers in more ways than I could mention here. And they always have their vote in the business affairs of our churches. It is by special request that I write about Vashti, that all this is written and I have said what I think of her in a natural way, but that the God of heaven had a purpose in Esther coming to the kingdom there is no doubt, and that she served that purpose there is no doubt, and that the Lord has used women as well as men both in the law and the gospel service there is

no doubt, and they should regard each other in this service as the Lord has manifestly placed them. Woman is often used in the scriptures as a type of the Church of God, and to whom should we render service more than the church of God, or who should we honor more. She is by all endearing ties related to us. Jesus said, "He that doeth the will of my father, which is in heaven the same is my brother, my sister and mother." Then let us do her honor and not feel ourselves above her. Here are all the comforts of home. Brothers help to love and care for sister, the undying affection of mother, who will bear with all of our weaknesses as no other will do. Thank God for woman, for her love and devotion to the cause of our God. Many times should I have faltered but for the encouragement of the woman whom the Lord gave to be with me. Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord. Proverbs 18:22.

JOSHUA T. ROWE.

CONFINED TO HIS ROOM FOR YEARS.

We regret to learn that Brother S. C. Huff of Atlanta, Ga., has been confined to his room for about four years. We hope that the Lord will be very gracious and good to him and soon raise him from his bed of affliction.

J.D. GOLD.

ELDER VAIL SICK

My father, Elder D. M. Vail is sick in bed and has been for some time, and if you want you might put it in your paper that he is sick and not able to answer any correspondence but enjoys hearing from

his friends. God help you in all you do. Thanks. Farewell.

D. M. VAIL,

Per Mrs. D. O. Merrick,
his daughter,

28 Willard St.,
Binghampton, New York.

FRED LANGDON.

It is with a sad heart that I write a few lines in memory of my little nephew, Fred Langdon. On April 11, the death angel visited the home of our dear Brother James and Sister Mayme Langdon and claimed their darling little boy.

Fred was born Oct. 30, 1924 and died April 11, 1931, making his stay on earth 6 years, 5 months and 11 days. He was taken with measles and never fully recovered from them before pneumonia developed, and then only lived one week. All was done for him that loving parents, a kind physician, nurse, relatives, and friends could do.

It was so hard to give him up, but the good Lord knows best and he doeth all things well. "The Lord giveth and the Lord taketh away, blessed be the name of the Lord."

We feel sure, dear ones that your darling is at rest, and is through with his sufferings and troubles, and his sweet spirit is basking in the sunlight of God's love. We miss his sweet face and smiles and his dear voice so much, for he was such a good natured child, and wore a smile for those he met.

All through his sickness he took his medicine so sweet, never murmuring or complaining of hurting. He leaves behind to mourn his departure, a heart broken father and mother, and four brothers, and a host of relatives and little friends.

I have buried one little boy and I would not call him back into this world of troubles for all the gold and silver, for I feel sure he is richer now than any man with his millions in this world. Sing on, dear little ones, the sweet songs of grace. We are sweetly hoping to join you some sweet day, where heartaches will be felt no more. May this be your happy lot, dear brother and sister, together with all your dear children, if it be the dear Lord's will. In His Word He said: "Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven." I do thank and praise His holy name for the assurance of the fact that He is the Saviour of our dear and precious children. I do pray God to reconcile you to the death of your darling boy.

Dear brother and sister, bear it the best you can, and grieve not as though you have no hope of meeting little Fred again.

Live in hope of meeting him again beyond this vale of tears where we will not have to part any more. Comforting words were spoken over his little body by Elders W. B. Monk, Roxboro, N. C., and E. C. Jones of Dunn, N. C. Then he was laid to rest beneath a mound of flowers in the cemetery at Fellowship Church, just before sunset on Sunday, April 12th, there to rest until the resurrection morning, where his little body will be raised again, not a natural but a spiritual body.

May God bless you, dear brother and sister in your sad bereavement and help you to bear it, is the prayer of one that sympathizes with you in all your troubles.

"Fred is gone but not forgotten.

Never will his memory fade,
For sweetest thoughts will ever linger,
Around the grave where he was laid.
Heaven retaineth now our treasure,
Earth the lonely casket keeps,
And the sunbeams love to linger,
Where our darling Fred sleeps."

Written by his Aunt, with great sympathy.

MRS. ELGIE WILLIAMS.

IN MEMORY OF IDA PEARL ROBBINS

It was in the year of nineteen-thirty one; The saddest day of our life that we can recall or remember.

The sadness was the calling of our dear Sister, who so softly answered,
And returned home with a smile,
But Jesus knew she was His and took her in his care.

"Thy will be done, O Lord;
Thy will be done not mine.
And can not we repeat this vow,
Not our will, O Lord, but Thine."
Now she is in heaven's repose,
Though we did all in our power,
We remember your tender hand,
Now it holds a sacred flower,
Now we have a little flower,
So often we look at this,
And think of you, dear one,
And there we place a kiss,
Some bright day we will meet you
Up above the azure skies;
There we will remain,
Where loved ones never die.

Written by her sister,

MRS. WALTER BRICE.

J. B. MIZELL

Brother J. B. Mizell was born February 21, 1872 and died March 28, 1931, making his stay on earth 59 years, 1 month and 7 days. His funeral was conducted by his pastor, Elder J. L. Ross, after which he was laid to rest by his dear companion in the old Ward burying ground near Bethel, N. C.

To this union were born seven children, four boys and three girls, boys, Frederick, Leland, Joseph and Graham, girls, Mary, Elizabeth and Lenora. Joseph died in infancy.

Bro. Mizell united with the Church at Briery Swamp Saturday before the second Sunday in August, 1930 and was baptised the same day by his pastor, Elder J. L. Ross. He only had a name with us seven months, but I feel that I can say with truth that he had a desire to be with us long before he was. He leaves to mourn his departure six children, eight grandchildren, two brothers, four sisters and a number of relatives and friends. Brother Mizell had been in feeble health for a few years, gradually growing weaker with high blood pressure and paralysis, until he had served his days out. The Lord saw fit to take him out of his suffering, where we hope he is sweetly resting in the arms of Jesus who does all things well and makes no mistake.

Brother Mizell was first cousin to the writer. I knew him in my early days. He lived a straight and honest life as far as I knew. He was a tiller of the soil by the help of the Lord. He provided for his family remarkably and made an honest living. He was kind and peaceable among his family.

Oh how we hate to give up those we love so but God loves them best.

We, the church at Briary Swamp, hope our losing Brother Mizell is to his eternal gain.

Done by order of conference Saturday before the second Sunday in April 1931.

Elder J. L. Ross, Moderator.

C. L. James, Church Clerk.

G. A. Ross,

C. L. James,

Committee.

IN MEMORY OF JOHN MARSHAL TOMME

When on April 5, 1931, the news of the passing of John Marshal Tomme was spread in his, and surrounding communities, there was great sadness, because he was much beloved and held in high esteem by all who knew him.

When a useful man is called from his loved ones in this case, a wife and six small children, and with his going, the kindness, loving care, devotion, and responsibility in a financial way all at one stroke, it is indeed a shock! Such a situation would bring a gloom through which no ray of light could pierce if there were not a bright side to the picture. Though broken hearted, the wife, by faith, can trust in the promise of God that He will be a husband to the widow and a father to the fatherless. The Heavenly Father "who doeth all things well," called him and transferred him to a better and more beau-

tiful home. So she can think of him as mingling with the saints who have gone before, and serving his Master whom he loved and served in this life. Should not this make heaven sweeter to her children, to his friends and relatives and inspire them to follow in the footsteps of this loved one who lived such an exemplary life here? For he was a man of unquestionable character, honest and reliable. He possessed a true knowledge of morality, truth and right. Greater than all that, he was a devout christian, living his faith every day. He had a cheerful nature, never happier than when making others happy. But these and other characteristics will long live in the hearts of those who knew him best.

He was born June 1, 1875 and lived the greater part of his life in Troup County not far from LaGrange. In early life he joined the Primitive Baptist Church at Lebanon, eight miles south of Lagrange, and was ever after a conscientious member, doing everything a good christian could do for the uplift and encouragement of his church.

His children are Mary Ruth, aged 12, Lou Ellen, aged 10, John Marshal Jr., aged 8, Robert Simeon, aged 6, Albert Jackson, aged 3, and Christine Omega, aged 3 months.

Besides his wife and children he leaves five sisters, Miss Ella Tomme who lived with him; Mrs. V. H. Simmons of Buena Vista, Ga., Mrs. L. D. Pratt, Mrs. Ruben Taylor and Mrs. Ab Hardy of New West Point, and many friends who mourn because he is no more.

His funeral was held at his church, conducted by his pastor, Eld. J. W. Harmon, of Opelika Ala., assisted by Eld. J. T. Satterwhite of LaFayette Ala. Then the body was laid to rest in Lebanon cemetery.

MRS. F. J. PIKE.

RESOLUTIONS OF RESPECT

Whereas, through the infinite wisdom of our gracious Father to call our beloved Sister Temesa Belvin home, who was a mother as well as a devoted member of our church at Eno, and joined the church July 1876, and died Oct. 30th, 1930. She was born Oct. 17th, 1845 which made her 85 years old. To know her was to love her. May we all be reconciled to her death for blessed are the dead that die in the Lord God said the spirit, that they rest from their labors and their works do follow after them.

Therefore be it resolved:

First: That in the death of sister Belvin our church has lost a loving mother and sister, but to her we believe it has brought eternal glory.

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

Third; That a copy of these resolutions be sent to the family of the deceased and one to the Landmark for publication and one also to be placed on the church book.

Done by order of the church at Eno in conference Saturday before the fourth Sunday in May 1931.

Elder Charles Wood, Moderator
Charley M. Mayhew, Clerk

LENA B. SMITH

In loving remembrance of our dear sister, Lena B. Smith, who on March 1st, 1931, was visited by the death angel who took her sweet spirit from the shores of time to the glorious regions of immortality.

Sister Smith was born November 17th, 1865. She was married to James B. Smith October 12th, 1892. To this union were born one son and one daughter whom with her husband she leaves to mourn their loss.

Sister Smith was a loving mother and a devoted companion.

She was united with the church by baptism at Black River church December 1895, she was a faithful member and was prompt in attending her church meetings, she believed in reading scriptures and seemed to enjoy spiritual conversations.

Funeral services were conducted by Eld. E. C. Jones, Xare Lee, and L. A. Jonson at her home after which the body was laid to rest in Green Wood Cemetery.

We shall miss her, but we hope some sweet day to enter through the portals into that blessed city, where she is now resting with Jesus and the blessed angels.

It is the request of this church that a copy of this memoir be sent to Zion's Landmark, a copy to the Advocate Messenger and a copy to the family.

Done by order of conference Saturday before third Sunday in April 1931.

Elder E. C. Jones, Moderator
W. P. Griffin, C. C.

MRS. R. L. JEFFERSON

Please publish the death of our beloved sister, Mrs. R. L. Jefferson, who departed this life fourth Sunday in January 1931. She was 44 years old. She joined the church at Antreys Creek, about seven or eight years ago, where she was a devoted member until her death. Words cannot express how I felt when they came and told me she was dead, for she was a very dear sister to me. In the community in which she lived she was always ready and willing to lend a kind and helping hand to any one in trouble.

She was pal, playmate and mother to her children and a devoted wife to her husband.

We all miss her at home, church and

everywhere we are in the habit of seeing her.

God called her home and may we all be reconciled to his will. I would say to the husband and children, you have lost a good wife and mother, whose place can never be filled. She leaves several brothers and sisters to mourn her loss, we feel our loss is her gain. Sleep on dear sister and take your rest and may we all strive to meet you in a better world.

Written by her sister and one who loved her.

MRS. J. L. D. CORBETT

RESOLUTIONS OF RESPECT

Whereas, it has pleased our heavenly Father to call home our beloved Sister Ella J. (Garrard) Dixon, who professed a hope in Christ and united with the church at Eno the third Saturday in July 1880 and God saw fit to call her home while sitting at the table eating Thanksgiving dinner, November 27th, 1930, and was partially paralyzed for about four years, therefore be it resolved:

First: The church at Eno has lost a faithful member who was always present when able to fill her seat.

Second: We extend our deepest sympathy to her bereaved children and may God bless them and comfort them and lead them in the way of truth and love.

Third: That a copy of these resolutions be sent to the Landmark and a copy be sent to her children also a copy be put on our church book.

Done by order of conference Saturday, before the fourth Sunday in May 1931.

Charley M. Mayhew, Clerk
Elder Charles Wood, Moderator

RESOLUTIONS OF RESPECT

Whereas through the infinite wisdom of our gracious Father, He has seen fit to take our much beloved Sister Mary Breeze from us on May 3rd, 1931 who was born Nov. 3rd 1860.

Therefore be it resolved:

First: That in the death of Sister Breeze our church has lost a good sister, and to know her was to love her, but, our loss to her we believe has brought eternal glory.

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

Third: That a copy of these resolutions be sent to the Landmark and a copy to her children and also a copy placed on the church book.

Done by order of the church at Eno Saturday before the fourth Sunday in May 1931.

Elder Charles Wood, Moderator
Charley M. Mayhew, Clerk

RESOLUTIONS OF RESPECT

Whereas it has pleased our Heavenly Father to call home our beloved Sister F. Frances McFarland who professed a hope in Christ and united with the church at Eno, Saturday before the third Sunday in July 1911, when God saw fit to call her home Feb. 16th., 1931, therefore be it resolved.

First: The church at Eno has lost a faithful member when able to fill her seat

Second: We extend our sympathy to her bereaved children and may God bless and comfort them and lead them in ways of truth and love.

Third: That a copy of these resolutions be sent to the Landmark and a copy be sent to the family and a copy be put on our church book.

Done by order of conference Saturday before the fourth Sunday in May 1931.

Elder Charles Wood, Moderator
Charley M. Mayhew, Clerk

RESOLUTION OF RESPECT FOR BRO. WILLIAM G. STOKES

Blessed are the dead that die in the Lord, they do rest from their labor and their works do follow them.

Bro. Stokes united with Great Swamp church a few weeks before his death, and died the 11th. of April, and tho he was not baptised we believe he was baptised with the Holy Ghost. So we mourn not as for one without hope. The church was called together at his bedside and he expressed a sweet hope in Christ and a strong desire to unite with this church. Tho very weak he was strong in faith. He bore his afflictions with much patience, and left evidence sufficient for us to feel that he has fallen asleep in Jesus and resting in His love.

Therefore be it resolved:

First, That we bow in humble submission to the will of an all wise God and extend to the bereaved family our sympathy, but we realize that Jesus is the only source of comfort.

Second, That a copy of the resolutions be placed on the church record and a copy sent to Zion's Landmark for publication.

Done by order of the church in conference, Saturday before the fourth Sunday in April 1931

S. B. DENNY, Moderator
LENA HARRINGTON, Clerk.

PIGG RIVER DISTRICT PRIMITIVE BAPTIST ASSOCIATION

The Pigg River District Primitive Baptist Association will be held with the church at Bell View Roanoke County, Va., beginning on Friday before the First Sunday in August, 1931. All lovers of Truth are invited.

Those coming by rail will come to Star Key, Va., which is two miles from church. The church is about 6 miles west of Roanoke, Va.

Randolph Perdue, Moderator.

COUNTRY LINE PRIMITIVE BAPTIST ASSOCIATION

The next session of the Lower Country Line Primitive Baptist Association will convene (D. V.) with the Church at Camp Creek, five miles north east of Bahama, in Durham County, North Carolina, on Saturday before the third Sunday in July 1931 and continue three days, (July 18th, 19th, and 20th.) The churches in this Association are all in union and harmony, and we extend a cordial invitation to our brethren and friends, who are in fellowship with us, and have no desire to depart from "the ancient land marks which our Fathers have set."

Those coming by railroad, from the East, West or South, Via. Durham, will be met at Bahama, N. C., on N. W. R. R., on Friday P. M. before, at 12:47 and 5:26. Those coming from the North, Via. Roxboro, N. C., will be met at the same place on Friday P. M., before, at 1:25 and 4:43.

Those coming by automobile Via. Durham or Roxboro, N. C., should come Saturday morning, over State Highway No. 12, (from Durham to Roxboro) to Bahama road, (near Bahama station thence a north eastern direction Via. Bahama, about seven miles to place of meeting.

Stem, N. C., June 1st, 1931,

J. H. Gooch, Association Clerk

APPOINTMENTS

Elder R. W. Rhodes of Louisiana, and Elder Jonas C. Sikes of Texas will, the Lord willing fill the following appointments.

Beulah, June 20. Newport June 21. Atlantic at night June 23. Cedar Island June 24. Newbern at night June 24. Grantsboro June 25. Sandy Grove June 26. Goose Creek 27 and 28. Pine Level June 29. Raleigh at night June 29. Mebane June 30. Burlington at night June 30. Bush Arbor July 1. Spray at night July 1. Macedonia July 2. Martinsville at night July 2. Old Center July 3. Rocky Mount at night July 3. Roanoke Saturday night and Sunday July 4 and 5. Salem Church July 6. Laurel Creek July 7. Floyd Courthouse at night July 7. Paynes Creek July 8. Snow Creek July 9. Russells Creek 3:30 July 9. Sandy Grove July 10. Danville Saturday Night and second Sunday July 11 and 12.

I hope to be with Elders Sikes and Rhodes at most of the above appointments. All appointments will be at eleven o'clock in the day, unless otherwise mentioned.

H. F. Hutchens

ZION'S LANDMARK

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PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXIV.

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No. 16

THOU SHALT HAVE NO OTHER GODS BEFORE ME.

"In the twenty and seventh year of Jeroboam king of Israel began Azariah son of Amaziah king of Judah to reign.

Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jerusalem. And his mother's name was Jeholiah of Jerusalem.

And he did that which was right in the sight of the Lord, according to all his father Amaziah had done;

Save that the high places were not removed: the people sacrificed and burnt incense still on the high places.

And the Lord smote the king, so that he was a leper unto the day of his death, and dwelt in a several house.

And Jonathan the king's son was over the house, judging the people of the land.

And the rest of the acts of Azariah, and all that he did are they not written in the book of chronicles of the kings of Judah?

So Azariah slept with his fathers; and they buried him with his fathers in the city of David: and Jonathan reigned in his stead."

—2 Kings 15:1-11.

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

ASSOCIATE EDITORS

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

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

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

ELDER JOEL E. MARSHAL ----- Meadows of Dan, Va.

**\$2.00 PER YEAR
TO ELDERS \$1.00 PER YEAR**

THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

NOTICE!

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

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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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Zion's Landmark

Devoted to the Cause of Jesus Christ

ELDER AND MRS. GILBERTS GOLDEN WEDDING (By M. Whipple Bishop)

An appropriate tribute to a prominent Florida couple, who last week observed their Golden Wedding anniversary, was paid by members of the family and a host of friends who gathered at Dade City last Friday.

The occasion was the fiftieth anniversary of the union of Elder Mozelle L. and Gency Redwine Gilbert. Present on the beautiful occasion were four sons and their wives, four daughters and their husbands, 19 grandchildren many other relatives and scores of friends and admirers.

Eight sons and daughters of the beloved couple were: Jermai (Mrs. Carlos C.) Hamilton, Jacksonville; Wendell Vernon Gilbert, Dade City; Lester Gold Gilbert, Jacksonville; Clifford Orville Gilbert Dade City; Crome Casey Gilbert, Miami; Grace (Mrs. C. H. Smith) Wauchula; Annie Gency (Mrs. Robert C.) Millar Jacksonville, and Mary Jane Ruth (Mrs. Aborn H.) Smith Jr. Orlando.

The family residence, for many years a center of hospitality and accustomed to holding large assemblages of the members and friends of this family witnessed another day of great interest and activity. Breakfast was served to 45 at 8:15 A. M., all the family were there and a few relatives and close friends.

As the guests were received at the residence throughout the day, orange punch was served on the front verandah, and orange iced

cake wedding served in the dining room. In the parlor they were requested to register in a Golden Bride's Book, using gold ink.

Just prior to the high-noon luncheon, a miniature wedding was held in the parlor at the residence. Under a golden bell in an arch, before an improvised altar flanked with golden tapers, grandchildren re-enacted the ceremony of fifty years ago.

The minister was Lester Gilbert II. Geraldine Gilbert of Miami and Gilbert Smith of Wauchula were the bride and bridegroom, respectfully. Charles Gilbert of Dade City was the best man and Janet Millar of Jacksonville was the flower girl. Bridesmaids included Lucille Gilbert, Jaunita Gilbert, Dade City; Clarice Gilbert, Dade City, and Virginia Ruth Smith of Wauchula.

Mrs. Orville Dayton played the wedding march and recessional, with Annetta Hamilton playing the violin obligato. During the reception, which followed, a quartette of older grandchildren, including Rex Gilbert, tenor, Edwin Hamilton, soprano, Zelma Lois Gilbert, contralto, and Woodrow Gilbert, bass, sang "My Old Kentucky Home," "When You and I Were Young 'Gency'" and other selections.

The Primitive Baptist Church, in which Elder Gilbert has preached for many years, was beautifully decorated for the anniversary luncheon; the pulpit was banked with palmetto leaves and tall bamboo placed in the corners. Snowy cov-

ered tables were centered with fern and shasta daisies filled the church auditorium, and additional tables were provided under the shady oak trees in the yard between the church and residence for those guests who could not find place within. At each place was found a container, gold covered, filled with salted nuts and mints.

Head table across in front of the pulpit, centered by a three-tier, golden iced cake, with tiny bride and groom under a wedding bell atop. At this table were only the honor couple, sons and their wives, daughters and their husbands. After a beautifully worded and appropriate invocation by Elder Gilbert a course luncheon was served (Marsh's Cafe, caterer). Toastmaster Lester Gilbert first requested Mother Gilbert to cut the wedding cake in front of her and after this very important ceremony had been skillfully performed by the bride, the oldest son, Wendell Vernon Gilbert, as the Toast to Mother, recited the poem, "Wonderful Mother of Mine," and eulogized mother love.

A toast to grandmother was offered by Woodrow W. Gilbert, eldest son of the eldest son, who using both verse and prose, expressed gratitude to Mother Gilbert for her example of service to others and the happiness of a long married life.

Mother Gilbert responded, saying her children and grandchildren mean more to her than fame or money, and are a source of great pleasure and comfort; and she expressed the hope that they might enjoy as many years of marital bliss as had she and her husband.

After a violin solo by Miss Annetta Hamilton, a granddaughter, the toastmaster introduced George A. (Scotty) Trumbull of this city, who,

without instrumental accompaniment, sang "Mother Machree" in a most pleasing manner, which number the toastmaster announced was dedicated jointly to Mr. Trumbull's mother in Leith, Scotland, and to mother Gilbert.

Mrs. Jermai Hamilton, as the eldest daughter, then paid tribute to her father, his upright and honorable life and devotion to his calling ever being an example to his descendants and an inspiration to all who know him.

Annetta Hamilton, as the eldest daughter, voiced the feeling of all the grandchildren, that Mozelle Gilbert is their ideal and the perfect grandfather such as any child would want to have. She concluded by playing (*La Cinquain* the Golden Wedding), by Gabriel Marie, upon the violin.

In responding to these toasts, Elder Gilbert said he felt very grateful and happy on this occasion to have found grace in the hearts of so many people and to have a testimonial of their affection as was evidenced by the large number who attended the anniversary luncheon or who had sent their congratulations. He expressed thanks for the companionship of "the best woman in the world," and for the good health enjoyed by both of them and by all their children and grandchildren.

Mrs. Lester Gilbert recited a particularly appropriate set of verses entitled "Companionship," after which the remaining sons and daughters, with their wives and husbands, were introduced by the toastmaster, as were several other relatives, one cousin, Mrs. Myrtle Dishman Fortson, after suitable verse, presenting Mother Gilbert

with an arm bouquet of golden colored rose buds.

Ministers of other churches in Dade City, merchants, public officials, friends of many years, who made short addresses in response to the toastmaster's invitation, all expressed the highest regard for Elder and Mrs. Mozelle Gilbert, their personal influence and service to the community and State, which they have helped build during their half century of residence in Pasco County and Dade City, to their sterling and unblemished characters their gratification at having been privileged to know and be associated with them and their family. Among those so responding were Congressman Herbert J. Drane, Mayor Younger O'Neal of Dade City, Dr. and Mrs. Russell H. Dean, and M. Whipple Bishop of Jacksonville, Elder E. J. Devane who has performed the marriage ceremony for all the Gilbert children, State Senator Auvil, Cook Lee, Mrs. Annie Huckaby, Jesse Roberts, and others who had known the Gilberts since or before they moved from Kentucky to settle in Florida, Col. and Mrs. Jeff Henley, George Gilbert, Arch Burnside, George Dayton, the Rev. James of the Baptist and the Rev. Latham of the Presbyterian Church, Jasper Carter, William Friedman. Benediction by Elder Gilbert.

Letters and telegrams from hundreds of friends were received during the day, including congratulations and good wishes from Senator Duncan U. Fletcher, Senator Park Trammell, Governor Doyle E. Carlton, Mr. and Mrs. John S. B. Moyer, Merrill G. Shiveley, Warren Hill, Bob Steckert.

Beautiful and costly gifts testi-

fied to the love and affection borne to the Gilbert family by many friends. The golden motif was evident in them all, including embroidered linens, luncheon sets, crystal ware, bedspreads, rugs, pitchers, cups, spoons, plates, and approximately \$460 in gold pieces, and a score of cakes, some of which bore the names and dates, "Mozelle and Gency Gilbert, 1881-1931," in frosting. Attending the celebration from Jacksonville were: Mr. and Mrs. Carlos C. Hamilton, Misses Annetta and Edwina Hamilton, Mr. and Mrs. Lester Gold Gilbert, and her sisters, Misses Jennie and Mr. and Mrs. Robert C. Millar, little Robert Pearl Blanton and Janet Millar, George A. Turnbull, M. Whipple Bishop, Dr. and Mrs. Russell H. Dean.

JESUS MY SAVIOR

Mr. and Mrs. J. H. Gooch,
Stem, North Carolina.

Dear Brother and Sister Gooch;

After the service Sunday and every day since, I have had a mind to write you and Brother Gooch and tell you of my joy, I hope in the Lord, for I have had a season of rejoicing and praising His Holy name for His wonderful mercies to me never before experienced.

Although more than twenty years have passed since I first was made to feel that Jesus is my Savior, I have felt until a few weeks ago that I was shut up as one in the clefts of the Rock and could not come forth. I have often felt that I was in prison as Paul and Silas and have prayed and sung praises to God with a longing for the prison doors to open that I might come forth and tell others of the goodness and mercy of the Lord to me a poor sinner. It was in

Elder Ashburn's time when he preached from this text that I felt he was directing his sermon to me and oh the suffering and longing desire within me that the prison doors might be thrown open to me that I might go forward and tell the church of my feelings. He used to ask me to visit him in his home, but I felt so unworthy and for fear he would talk to me about the Lord's dealings with me, for I felt he knew about them, I would not go.

It was about six weeks ago that I told Brother Teague what I felt was some of the dealings of the Lord with me. He asked me if I had a desire to unite with the Church. I told him I had seen many a time when I felt I must go or must see him or some other and talk about the goodness of the Lord to me and my total depravity. A few days before the first Sunday in March, which was after my talk with Brother Teague I had a dream or vision that;

I was travelling in Palestine. I was sitting at a table with several friends eating, drinking and having a good time, and got up from the table and left them and walked alone into Jerusalem. There I went into a building. I saw no one at first but after looking around I saw coming up a stairway from below a tough looking character dressed in dark uniform. When he reached the head of the steps on the main floor he suddenly stopped and stared at me as if to say: "What are you doing here". Neither of us spoke. I decided to go back to my friends. After getting out from the city on a hill I stopped and saw many roads leading from me beyond in several directions. I felt that to take any of them I would not find my friends and they would not find me and that I would be lost and fall into the

hands of the natives. So I decided I would go back to Jerusalem and spend the night. I went into the same building. I was met by a young woman dressed in snow white. Although she was not of my nationality, being from the South of my country, she could speak my language. This made me happy, I first told her that I wanted to spend the night and she was very friendly and showed me a registration book with several names on the page. I then told her that I wanted to see the American Legation, then I said no, the Consul. She said his office was down stairs, but it was five o'clock in the evening and he was not in. I then turned and went into the main part of the building (for my conversation with her was in the lobby) and I saw Bro. Teague coming toward me with outstretched arm to shake hands with me. Here the dream ended.

On Sunday following I went to church and when the invitation was given I was cold and hard hearted. When I returned home I remembered that my dream ended before Brother Teague reached me with his hand extended. I was so anxious to see him and tell him my dream and did a few days later. He told me that it was a good dream and asked again if I did not want to join the church. My answer was "yes". After that time I felt I could not live in peace outside. So Saturday evening I left my work and walked to church not knowing what I would do. My very breathings were a prayer for the Lord to so direct me to offer. Brother Teague asked me to select a hymn. I did "Rock of Ages" because the stanza;

"Nothing in my hand I bring
Simply to thy Cross I cling.

Naked come to thee for dress;
 Helpless look to thee for grace;
 Back I to the fountain fly
 Wash me Savior or I die."

fit my case. But I couldn't join in because of tears. After the sermon by Elder Denny and the conference the invitation was given and I went forward with fear and trembling. I felt so unworthy that I did not know whether I would be accepted. I was received and on Sunday morning after prayer by Elder Fagg was baptized by Elder Denny, I told my feelings Sunday, and so stated to Elder Denny, that surely it must be the Lord for there was no earthly reason for his bautizing me. Afetr the service Sister Smith told me that she dreamed a few weeks ago that I joined the church.

Since then the Bible and "Fragments" by Elder Silas Durand, which you so kindly gave me a few years ago I have read every day. These books though read many times before, have been so sweet to me and now, with an understanding as never before that I was led to look up 2nd. Corinthians 5:17- "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold all things are become new". Sunday morning I opened my Bible and read the book of James. I have been rejoicing in spirit and praising God and desiring the association of God's people more than ever before.

Your letter which has been read several times by me makes me shed tears and offer praise to God. I humbly hope that the Lord will so bless me as to live in sweet fellowship and remain as a little one among good people, and to ever praise His

glorious name for His wonderful mercies to me my remaining days on earth.

The blessing I have now received of joining in the bonds of Christian fellowship with God's people here on earth, I longed for more than 20 years and I have been made to feel that it was God's appointed time-not my own. That it was within me to go to church earlier or put it off. It was when I received the sweet command that I was so weak and helpless and surrendered all. "Nothing in my hand I bring, simply to thy Cross I cling". God's ways are wonderful and past finding out.

I shall never forget my conversation with Brother Gooch on the porch the evening we visited in your home a few years ago; his talking of the doctrine of our Lord and Savior Jesus Christ. I was "shut up" and could not tell him of the Lord's dealings with me. Now I want to in tenderness and as a little child tell every one. But I am made to feel that only God's people are interested or can understand.

I would like to accept your invitation to visit your May meeting. Our communion is here at that time and will wait until your Association and visit you then, if it is the Lord's will.

Come to see me the next time you come to Winston-Salem.

Your Brother, I hope
 B. C. CLINARD

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EXPERIENCE

Coats, N. C.

June 17, 1931

Elder O. J. Denny,

Winston-Salem, N. C.

Dear Brother.,

We are enclosing letter received from Sister Elgie Williams, we feel it so rich that others would like to read it, and am sending it to you to publish in the Landmark if you see fit.

Unworthily, in hope,

MR. AND MRS. J. C. LANGDON.

The Letter

Dear precious Brother and Sister, in hope of a home beyond this veil of tears:

This lonely Sabbath day as I am at home, it is on my mind, for some cause I know not, what, to write you some of my feelings today; and the cause I hope, why I was made willing for my name to appear before the public in the columns of the dear Landmark, to be seen and read by my dear kindred in the Lord I hope.

Dear ones; I want to ask you if I ever should write anything to wound or hurt your feelings, be frank enough with me to let me know it. I feel that I would gladly get down at your feet and ask forgiveness. My daily prayer is: "Lord keep me at the feet of my brethren and sisters, Lord lay me low, and keep me there."

A short while after I was received into the church at Fellowship, an impression came upon my mind, and these words were continually ringing in my very heart: "Comfort my people, wherewith the comfort thou hast been comforted with." I tried with all the power I possessed to lay it aside, but soon found I

could not. I could not sleep, I would plead and cry. I felt there were so many of the Household of Faith, much more capable, better educated, had so much more knowledge of the scriptures, and Heavenly and Divine things, than I had. Then the thought came to my mind that if I would write to some of the brethren and sisters, that maybe this impression to write for publication would leave me. I tried this, but still this did not fully relieve my mind and burdened heart, although I received lots of comfort from writing to them, and receiving their good letters. While thus being tossed about in mind, trying to rid myself of this burden, in my feeble way one night I tried to ask the Lord if it was his will to relieve me of this burden, not my will but thine be done. In my sleep I was placed in a large field. The field was full of pens with sheep in each pen, I was walking from pen to pen looking at them. They were bleating and seemed to be hungry. A woman appeared before me with something in her arms, it looked like dried leaves and grass, ground and pressed, and in blocks about six inches square. She handed me one of the bundles and said. "Take this and feed these sheep." I told her that was not the kind of food that sheep liked. She said. "It is. You take it, and feed them, and watch them grow." I did as she asked me to. I would break off just a small piece at the time, they ate it and seemed to be satisfied and contented, and dear ones, I believe I received as much joy and comfort in feeding those sheep as any one thing I ever did in my life. But yet, I was rebellious, and gave way to this old sinful flesh, let Satan rule, did not have

power to say as the dear Savior did, get thee hence behind me Satan, and it seems that I was given over to him to be tempted and tormented and for about two weeks I stayed in this condition. It seemed the Lord had withdrawn his presence from me forever, that I was forsaken, cast down with not a friend in the wide world. I felt that I was deceived and had deceived you good people, and surely the next meeting day I would tell you all to take my name off the church book. My very breathing was in supplication to the Lord, and if it was His will for me to write anything for the Landmark, to remove this burden, and give me renewed evidence. I went to sleep in this condition, and was asked this question. Is thy God whom thou hast worshipped, able to deliver you out of our hands? My answer was my God is able to deliver me out of thy hands, and when I spoke these words I was placed in one of the most beautiful garden of flowers, all the same size and the head of each flower was bowed. The rows of flowers, and the space between them were all the same width. The walk between the flowers was of pure white marble. A little gold book was placed in my hands, and these words were spoken to me—Take this book and go back to yonder world and comfort my people.

Dear ones I feel this is too great task for such a poor, ignorant, sinful and unworthy worm of the dust as I feel to be. I oftimes feel that it is only of the flesh, and I can't write anything that will be comforting to God's humble poor. I have been beaten with many stripes for my disobedience but when I am brought to the place that I am will-

ing to write then I can lay down at night and rest, and go on with my work with ease. Dear brother and sister it may sound strange to you, but I have received as much comfort, joy and ease of mind in writing, as I have when hearing and feasting on good preaching. Sometimes I can say I am not ashamed to own my Lord or to defend his cause. And at other times oh, I feel so unworthy, and fear I am not one of the elect. I feel like it is a fearful thing to fall into the hands of the living God. Oh, that I could only do or say something that would cause God's dear children to walk close together and stay at each others feet, and live and dwell in unity. If we could always remember that we are nothing, just poor weak creatures, stumbling along, subject to many mistakes, for there is none perfect no not one. Then why not help each other along by bearing one another's burdens? It is possible that their burden could be greater than ours.

When it is necessary to rebuke a brother or sister, do it with love and kind words. May the Lord be merciful to us and help us to forgive and forget each others short comings. Lay down the old weapon of hate, envy, jealousy and pride, take up the cross and follow His darling Son, who shed his precious blood that his people might live .

There are times I am made to wonder if I am one of them, did he shed just one drop of that precious blood for me? It gives me comfort to feel and hope that I have tasted the goodness and mercy of our great Redeemer. Oh, the people of God! How they are scorned and stoned. But are we any better than Christ? He was put to death, and

if it were in the power of our enemies we would be put to death.

Dear ones I reckon you think I'm not going to stop, but feel that I cannot until I fully relieve my mind.

For the last three nights dear sister I have viewed you and myself leaning against a great huge rock, and I thought you said, "We are devoted to each other so much." If you will accept my views and weak way of understanding—I feel that it represents Christ, and the great love I hope I have, we have for each other. My heart was filled with love for I want to be sheltered by the Rock that is higher than I. Oh, that love I have for God's people, I can't express it. The love of Christ is the love I desire in my heart. O for a closer walk with God. O happy day when free from sin and all my toils and cares shall end. Jesus, keep me ever near thy side. When my knees are down in prayer Oh, meet me there and thy spirit ever sweet. I hope to be among that happy host with all the redeemed, behold Him face to face to go out no more forever.

I leave this for your consideration. May God's richest blessings rest upon you and your family.

In love and sweet fellowship.

ELGIE LEE WILLIAMS
Garner, N. C.

PROPHESY UNTO US.

By referring to Math. 26:68 verse we may find this language, on the statement at the head of this short letter. There is an old saying that we may lead a horse to water, but we can't make him drink.

They blindfolded him, but they could not put out his eyes. See Luke 22:64, and even if they had put out his eyes he would have been as

Sampson was. "Though blind, his strength was increased with his bodily infirmities.

They were the blind ones had they known it. He was blindfolded by the blind. His knowledge of their condition was the same when blind folded. All they did to him, from an evil motive, was only fulfilling the scriptures concerning him.

The fact that he was shamefully treated and required by them to do certain things, and make it clearer and clearer that he was the Son of God.

Leaving him, we come to his ministers, and they need not marvel if the world hates them as it did him, and we are sure that the servant of the Lord is no better to suffer these shameful things than their Master was.

"Prophecy unto us," may be said to them, just as it was said to him, but they know it is not them that speak, but the "Holy Ghost."

He realized that there was a time to speak, and a time to hold his peace, and so do his ministers, and though it is said to them, speak, they remember the saying of Peter, "is it right to obey God rather than man, judge ye."

"Prophecy unto us," but he at that time was led as a "sheep to the slaughter, and as a lamb before his shearer was dumb, so opened he not his mouth. Had he have proclaimed unto them it would have been as blasphemy to them, for he would have spoken in the spirit of the Father, for he said, "the spirit of the Lord God is upon me, for he has anointed me to preach good tidings to the meek, and not one of his persecutors at this time was such in feelings or experience.

"Prophecy unto us," was uttered

by such as felt that he would obey them, but he "assured them not a word."

No prophet was more ready to speak, and hold not his peace than he, but he did not prophesy when he knew that those at that time who required such, "were enemies of the Cross of Christ." "Answereth them nothing" said Caiaphas, the high priest? And here we see his wisdom, for speaking was not expedient upon the questions then asked. Things they should know, he would not answer. Ever learning, and never able to come to the knowledge of the truth were they. "Prophesy unto us," but they desired to catch him in his words, and present unto their king a falsehood not believeable in any court.

There is a time and purpose to everything under the sun.

J. T. SATTERWHITE

June 21, 1931.

MRS. FLYNN ACKNOWLEDGES MONEY

P. D. Gold Publishing Co.,
Wilson, N. C.,
Mr. John D. Gold,
Dear Sir:

I wish to acknowledge through the Landmark the names and amount each contributed to me up to the present, so I am enclosing list of names of those sent checks to me and also those sent through the Landmark.

Hattie Bean	-----	\$1.00
Bettie G. Everett & Joe Britt	-----	\$2.50
Alma Hall Brooks	-----	\$2.50
A Friend	-----	\$10.00
Mrs. Georgia Partlow	-----	\$2.50
Mrs. Martha N. Walton	-----	\$2.00
J. H. Balance	-----	\$5.00

MRS. C. S. FLYNN
Washington, N. C.

LIKES THE LANDMARK

Dear Brother Denny,

Enclosed please find \$2.00 to renew my subscription to the Landmark for another year, which expired in October I think. I don't wish to get behind because I enjoy reading it so much and too it is the duty of every subscriber to pay as early as possible.

I am also enclosing another piece you may publish if you think it worthy of space, hoping it is all in accord with the truth. If I have said anything that will comfort anyone give all the honor and praise to God, for I am not capable of doing anything good unless aided by the God of all mercy.

Love,
ANNIE HOOKS.,
Fremont, N. C.

My mind tonight is very much centered on the scriptures on the great and marvelous works of God our Savior. And notwithstanding my inability to tell of the glorious liberties that the child of God is blessed to pass through all the sufferings conflicts and woe, I will attempt to give a portion of them. What a wonder of wonders that Jesus should suffer bleed and die for poor weary tempest tossed souls that have come to the end of their strength, and who has trampled God's mercies under their feet all the days of their life. Oh, what a blessed privilege, after having been condemned to die, feeling to be banished from the presence of the Lord forever, knowing that we are ten thousand talents in debt and not a farthing to pay. This is a needy time, a time when such characters will fall on their feet and sue for mercy, "a crumb of mercy Lord I crave." Such

characters will begin to say with the Poet, "Approach my soul the mercy seat, where Jesus answers prayer." It matters not how unworthy we feel or how great our transgressions might be, the Lord is able to forgive them all, what a glorious privilege when burdened down beneath a load of care, to be blessed with the spirit of prayer. Then it is when Jesus instantly comes to us and revives our courage by the way. It is there and then only that we are made to go on our way feeling that weary stumbling stone has been removed and we are once again made to feel that our Redeemer lives. No wonder that the poet could say what a comfort this sweet sentence gives, "I know that my Redeemer lives." I believe that every child of God has seasons of sorrows and murmuring and also seasons of joy and praising. Sometimes it seems that every thing is against us and when it does we begin to complain and say our way is harder than others. I have more conflicts and woe than anyone else, and when I do them all at once all the blessings that I have ever had begin rolling up before me with such force that I am made to be ashamed of myself for being so unthankful. All of my sins come up before me and I feel that I get far better than I have ever deserved. The greatest blessing that has ever been my portion to enjoy is the blessed sweet hope that I have of a resting place beyond this world of sorrow and suffering and to my mind this glorious hope is the most precious treasure that any mortal soul could ever have, for without it or without the presence of God, nothing is of any comfort to one that has been called out of the darkness into the light.

One of the greatest evidences we have that we are a child of God is this "we know we have passed from death unto life because we love the brethren. If I am not badly deceived I love the doctrine salvation by grace more than anything and all things combined. It is the surest and only way by which mortal man must be saved. I can say of a truth that it is by the grace of God that I am what I am. I feel to say tonight that all the praise and glory be to God for my change if indeed I have been changed and I hope that I have. There is one thing that I do know that I love the brethren and I now love the things that I once hated and hate the things that I once loved. In other words I love right and hate wrong, yet I persist in it. So my sincere prayer to God is that I might be given sufficient strength to walk according to what I hope my charge has been. I am praying that my future days my be my best days, and that they may be spent walking in the straight and narrow way, with all meekness and lowliness of heart. Oh, that I might be patient and calm, loving and dutiful in every instance is my constant desire. Hence I am made to feel as the poet did when he said, now my remnant of day be spent to his praise, who hath my poor soul redeemed, whether many or few all my years are his due.

Hoping all that has been said amiss will be forgiven and let this truth within us live.

A little sister I hope.

ANNIE HOOKS
Fremont, N. C.

Just received a shipment of
LLOYD HYMN BOOKS
S. B. Denny, Wilson, N. C.

WILL GIVE \$5.00 IF NECESSTRY

Mr. John D. Gold,
Wilson, N. C.,
Dear Sir;

Enclosed find check for seven dollars \$2.00 for subscription from July 15, 1931 to 1932. My P. O. address same as heretofore. You will give the other five dollars to Mrs. C. S. Flynn, Washington, N. C. If they fail to get enough to pay mortgage off house I'll pay five more if that will clear it.

Yours truly,
J. H. BALANCE
Dunn, N. C.

SENDS \$10.00 FOR MRS. FLYNN.

We wish to acknowledge through the Landmark a check of \$10.00 for Mrs. C. S. Flynn, General Delivery Washington, N. C., from a subscriber's husband in Roanoke, Va., who wishes his name given as "a friend"

As stated before in the last issue of the Landmark we are willing to be one of 20 to give \$5.00 to pay the mortgage off of her home.

J. D. GOLD.

**CAN'T DO WITHOUT
LANDMARK**

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

You will please find enclosed order for \$2.00 for the Landmark, which will pay it up to January 1932. I sure don't feel like I could do without it as I have been reading it 40 years and get lots of comfort from its pages. Hoping you will have many more years to continue the paper as you have in the past is my prayer. As ever yours,

LOUISA R. LANGDON
Four Oaks, N. C., R. 4, Box 14.

LANDMARK A PEACE MAKER

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

I appreciate you reminding me my time is out for the Landmark, tho' sorry I have been so negligent that you had to do so, for I realize this is both trouble and expense to you. However, it slipped my mind this time. I will endeavor to watch the date on the Landmark in the future, and try to be more prompt in sending in my renewal for we do enjoy reading the Landmark very much. It is clear of arguments and controversies. No fighting each other, but works for peace and the upbuilding of God's Kingdom here below.

Thanking you again for your kindness and trusting you may be spared and blessed many years yet to publish this dear paper, I remain.

Your unworthy brother in the hope of eternal life.

J. E. JONES
Largo, Florida.

DONATIONS

Mrs. Martha N. Walton of New Bern, N. C., sends \$2.00 each for Mrs. C. S. Flynn of Washington and W. J. Stephenson of Coates, N. C.

**READING LANDMARK SIXTY
YEARS.**

I have been reading the Landmark for something like sixty years now. I am seventy-five today and I am not able to work. I am not able to go to church only when I can get some one to carry me and that is not often. I have not been to church but once this year.

Wishing you much success, I am,
Yours lovingly,
S. A. Goolsby

Stokesdale, N. C.

Zion's Landmark

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

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THE RESURRECTION.

Since becoming associated with Zion's Landmark, I have had quite a number of requests, that I write on the resurrection.

I have so often referred to the conviction, conversion, travail, deliverances, preservation, resurrection, ascension and eternal glorification of the people of God, (sinners saved) of every nation, kindred, tongue and people, who have or will have washed robes, made white, pure and clean by the washing of regeneration, the full, free and effectual work of Christ, through His blood and righteousness, that I feel anything I might say will be a repetition, and maybe a vain repetition of what has already, so often, been said.

The resurrection of the dead is very clearly taught in both the Old

and New Testament scriptures. See Job 19 ch. verses 25-26-27. John 5:28-29, John 12:24, John 14:19, Matt. 25:52-53, 1st. Cor. 15:14-20 and 36, Acts 13:33, Romans 4:25. These and many other scriptures treat on the subject of the resurrection.

As to the teaching of the Sadducees, who did not believe in the resurrection of the body from a carnal to a spiritual, and eternal state of life and immortality. Read Mark 12:18-23, Acts 22:8, 1st Cor. 15:12, Luke 20:33 and other scriptures touching on the subject.

Jesus said, "Because I live, ye shall live also," John 14:19. He is called "the first fruits of them that slept." 1st Cor. 15:20.

Paul said, "If Christ be not risen, (risen from the dead) risen from the sepulchre, "then is your preaching in vain and your faith also is vain."

Who doubts the resurrection of Jesus? Is He not, then, all things to the church, the body of Christ. He said, "I am the resurrection and the life, whosoever believeth in me though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die."

He did not have in mind that corporal death or the dissolution of our bodies would not take place, if we were believers in him; but looking beyond death, and the grave, he thus treated death as a falling asleep, to be awakened in God's own time, and by His miraculous power, to be presented without spot, wrinkle or any such deformity; and we are told that it doth yet appear what we shall be, but when we shall see Him we shall be like Him (in perfection, glorified) and be satisfied.

"He, Christ, was delivered for our offenses." Delivered even unto death, yet he knew no sin, or did not sin; but became our sin bearer, suffered and died in our stead, thus He, the innocent one, the sinless one, bore the cross alone. He alone could shed innocent blood, and we, represented by Barabbus, the great sinner, justly condemned and under the death sentence of death, was set free. Free not only from the power of sin to bring again into condemnation before God, but free from the power of death and the grave, hence the apostle 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."

He was not only delivered unto death for our offenses; but, He arose (from death and the grave) for our justification." How much of our justification, spiritual life and liberty is of Him? All of it. No wonder then, we read, "Though your sins be as scarlet, they shall be as wool, though they be red like crimson, they shall be white as snow," or that we read "No weapon, that is formed against thee shall prosper and every tongue that shall rise against thee, thou shalt condemn, this is the heritage of the saints, and their righteousness is of me saith the Lord."

Peter and John were imprisoned for preaching the resurrection of the dead, and if there be those who do not agree with us, we seek no quarrel; but commend all such to a careful searching of the scriptures.

If it is desired, would be glad, at some future time, to look into the

subject more fully, and can, if need be, give the beliefs and teachings of some of the outstanding ministers of the past; but hope this will suffice for the present.

Yours in hope,
O. J. DENNY,

C. T. WILLIFORD

In memory of our husband and father Charles Thaddeus Williford who was born in 1873 and died June 4, 1930.

Just one year ago today
God saw fit to take you away
To a better home above
Where all is joy, peace, and love.

A kind husband and father is gone
A voice we loved is "stilled"
There's a vacancy in our home
That never can be filled.

We cannot hear your foot-step
Nor meet you at the door
You have gone away and left
To return to us no more.

We could not keep death away
Our prayers were all in vain
The angels came and took you
Out of your suffering and pain

You were so kind and gentle
Never angry or cross
Your death to us means
An irreparable loss.

We hope to meet in that bright world
Upon that heavenly shore
There to join in praises
Where parting is no more.

It seems so hard to give you up
But when Jesus speaks, it's done
So he has called you away
And left us all alone.

You heard death's angel calling
You said it would be one hour more
Then it would all be finished
And that your suffering here would be
o'er.

Cease then, fond nature, cease thy tears
The Savior dwells on high
There everlasting spring appears
There joy shall never die.

Let us be weaned from all below
Let hope and grief expel
While death invites our soul to go
Where our best kind dwell.

All your suffering now is o'er
Your voice we'll hear no more

Your dust lies silent in the tomb
Your soul has gone to its final home.

There's not a doubt upon our mind
But victory you obtained
Although you're left us here behind
We hope to meet again.

And since it is God's Holy will
We must be parted for awhile
In sweet submission, all as one
We say, "Our Father's will be done".

MARY MAGDALENE HILL

By request of her father I will write the death of Mary Hill. She was born August the 29, 1929, she was the youngest daughter of Caleb and Eva Hill.

Her death was attributed to measles and pneumonia. It was almost heart-breaking to see the little thing have to suffer so much. She died May 8, 1931 and was laid to rest the second Sunday in May in the family cemetery.

Elder J. A. Herndon conducted the funeral services. She leaves to mourn their loss, father, mother, four sisters and one brother.

The little babe is gone to rest, to rest with God for ever blest.

Written by her aunt,

LERA COPLEY

ROBERT L. LUCAS

It becomes my duty to comply with a request of writing an obituary notice of our dear Brother deacon Robert L. Lucas, who was born in Black Creek, N. C., on Nov. 3rd., 1868, and joined Lower Black Creek Primitive Baptist Church on June 12th., 1887.

He was married to Diana Rose, daughter of Puffin and Morning Pose, of Black Creek, N. C., on November 11th., 1888.

To this union were born 10 children, seven boys and three girls, two of the children dying in infancy.

In the year 1922 the church of which he was a devoted member saw fit to choose him as their church clerk, which office he filled faithfully until his death.

In June 1923 the church saw the qualifications of deaconship in this dear man of God. He was chosen and set apart to this high office, which he also humbly and faithfully filled to the end.

As it was my sweet privilege to know him, though it was but for a short time. I loved him for Christ's sake. He was a good and faithful husband, loving father and neighbor, always attending to his own affairs and not a busy body in other men's matters.

His good home was indeed a home for his brethren, sisters and friends.

Besides his devoted children, he leaves a lonely widow, who feels her loss most keenly.

The church at Lower Black Creek has lost a devoted member, and the county and state a good citizen. May God's richest blessing rest upon each one who feels their great loss by the passing of this dear man of God.

His funeral was conducted by the unworthy writer, his pastor, in the midst of a host of sorrowing friends and relatives, on December 28, 1930.

The pall bearers were his fellow deacons of Black Creek Church.

JOSEPH D. FLY,
Rocky Mount, N. C.

MRS. ELVIRA BALFOUR TARKENTON

In memory of my dearly beloved cousin Mrs. Elvira Balfour Tarkenton, who passed to the great beyond May 12, 1931. She leaves to mourn their loss four sons and one dear daughter. Her sons are Mr. R. W. Tarkenton formerly of the Norfolk Fire Department, but who is now an invalid and was unable to attend his mother's funeral, Mr. E. V. Tarkenton, Mr. C. E. Tarkenton and Mr. T. W. Tarkenton all of Norfolk and Mrs. L. B. Litchfield of Cradock with whom she made her home since her widowhood some years ago and who was a daughter in every respect. She and her husband did all in their power for her, securing the best medical skill giving her kind care and nursing but her span of life was run and no hand could stay the approach of death. She was the daughter of James F. Balfour and his first wife. She was bereft of her mother when a small child and was cared for in the same home of my dear mother and grandmother, Mrs. C. A. Cox and Mrs. Sallie Balfour. She was like a mother and sister combined to me, being several years older than myself, she was one of the sweetest characters I've ever known.

She had been in failing health for a long period of time, being subject to attacks of something like heart asthma but for several weeks previous to her death had seemed better so she could walk around and talked with the neighbors which she seemed to enjoy and they were hopeful that she might be spared awhile longer. On the evening of May 12th., she retired to her room at bed time, was taken with an attack of heart trouble and only lived a few hours. Her death was a shock to every one who knew and loved her.

She was a member of the Methodist Church and for sometime had a great desire to be able to go to church and commune. On the Sunday previous to her death was able to go to church and commune with her church.

The funeral was conducted at the home by her pastor Mr. Edgar A. Potts amid a large concourse of sorrowing relatives and friends. The floral offerings were numerous and beautiful bearing mute

evidence to the high esteem in which she was held. Her precious baby was laid to rest in Olive Branch Cemetery Portsmouth, there to await the coming of Jesus to gather up his jewels.

May God comfort her bereaved children and cause them to emulate her example of piety and service of Him whom she served.

Calm on the bosom of thy God,

Fair spirit, rest thee now!

E'en while with us thy footsteps trod;

His seal was on thy brow.

Dust to thy narrow house beneath!

Soul, to thy place on high!

They that have seen thy look in death,

No more may fear to die.

Lone are the faiths, and sad the bowers,

Whence thy meek smile is gone,

But O, a brighter home than ours,

In heaven is now thine own.

Written by her lonely cousin,

Mrs. J. B. Hathaway

RESOLUTIONS OF RESPECT

Whereas it has been the will of our Heavenly Father to take from us our beloved brother John Gideon Walton, who departed this life May 2nd., 1931, making his stay on earth 62 years.

Brother Walton united with the church at Malmalson Pittsylvania County, Virginia at its June meeting 1897.

He was a firm believer in the doctrine of Salvation by Grace.

Therefore be it resolved, 1st., That in the passing of Brother Walton the Church has lost a faithful member, but we feel that our loss is his eternal gain.

2nd., We extend to the family our deepest sympathy.

3rd., That a copy of these resolutions be sent to Zions Landmark for publication.

Done by order of the church in conference at its June meeting 1931.

D. V. SPANGLEE, Mod.

R. S. WILLIAMS, Clerk.

RESOLUTIONS OF RESPECT

Whereas, it has pleased Almighty God to visit our little flock at Fellowship Church, and call from us our dear brother, Jas. E. Olive, who was born Oct. 22nd., 1877, and died April 11th., 1931.

His stay on earth 54 years, 6 months 11 days.

Whereas we feel that in his passing that the church has lost a faithful member and the family a good and instructive father and husband.

Therefore be it resolved:

First, That the church at Fellowship bow in humble submission to the will of our heavenly Father that doeth all things well, and is too good to be unkind.

Though we feel that we will miss his presence, we also feel our loss is his eternal gain.

Second, That the church at Fellowship extend to the bereaved family their heartfelt sympathy hoping that the God of all grace will comfort them and cause them to feel that he is resting from his labors that his work will follow him.

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

Done by order of Fellowship church in conference Saturday before the first Sunday in June 1931.

ELDER L. H. STEPHENSON, Moderator

J. C. LANGDON, Clerk

MAYME LANGDON,

ELGIE WILLIAMS, Committee

MR. E. T. BARKLEY

Mr. E.T. Barkley departed this life Saturday at 11:30 o'clock at his home 4 miles east of Elm City, at the age of 87. He had been feeble for several years. Had been confined to his room for four months, during which time he suffered intense pain.

He bore his sufferings patiently and gladly welcomed death.

Mr. Barkley was born in 1844 in Northampton county, and was the last survivor of 5 brothers and 2 sisters.

His last brother J. H. Barkley preceded him 10 years ago.

The funeral was conducted at 4 o'clock at the home by Rev. E. N. Childress of Rocky Mount, and Dr. W. W. Barnes.

He enlisted in the service of his country in 1861 and served through out the war between the states with good record, was wounded in the hip. He retained a wonderful memory, could even call the roll of his company. On one occasion during his sickness, he united with the Missionary Baptist church when quite a young man, and was a faithful soldier of the cross.

His wife Mrs. Anna Barkley preceded him to the grave 6 years ago. He leaves to survive him a son and daughter, W. E. Barkley and Miss Allie Lee Barkley, besides a number of nieces and nephews. He was a kind loving husband and father and was faithfully attended to by his devoted daughter and son who were always willing to render all the service loving hearts could do. He had lived a life of service and set a good example for his children and relatives. He will be greatly missed by them as will a host of friends.

The active pall bearers were his nephews J. T. Barkley, H. S. Barkley, W. Z. Barkley, E. L. Barkley and Z. L. Dawson. He was laid to rest in the Elm City cemetery.

ELDER D. M. VAIL DIES.

Elder D. M. Vail of Binhamton, N. Y., died June 25th., 1931. His many correspondents and friends will miss him much but it is well that he has gone hence since he had lived beyond the time usually allotted to man.

We extend our sympathy to the bereaved family and friends.

THE UPPER COUNTRY LINE**ASSOCIATION MEETS**

Dear Brethren:

The next session of the Upper Country Line Association will convene, the Lord willing, with the Church at Pleasant Grove in Caswell County, North Carolina. This Church is located about fifteen miles East of Reidsville, N. C., on a top soil road which connects 703 with 65 highways. In coming from the West via Reidsville leave Reidsville on No. 65 hard surface and go to Dove's Cross Roads, turning short to the right for a distance of about two miles; if coming via Yanceyville from the East follow the same route No. 65 to Dove's Cross Roads, and take the left for two miles to church; if coming from the South leave 703 near George Rice's store, and turn due north on top soil road which leads direct to meeting house.

The Upper Country Line Association convenes on Saturday morning, July 25th, and continues three days, holding with business sessions on Saturday afternoon and Monday morning. If you anticipate coming via railroad buy your ticket to Reidsville, N. C., and first write Elder T. A. Stanfield, Reidsville, N. C., No. 7, and he will render any aid possible in arranging for your entertainment and comfort.

The position of the Upper Country Line Association with regard to doctrine and practice is generally known, and it affords us a genuine pleasure to have our friends and brethren come to see us. As Predestinarian Baptists we have no compromise to make with Conditionalism. Our Association is in peace. If you are in fellowship with us and in good standing as Primitive Baptists at home we shall be delighted to have you visit our Associa-

tion, and Elders of this order are especially invited.

J. W. GILLIAM, JR.,
Association Clerk.

*** ASSOCIATION NOTICE**

The next Staunton River Primitive Baptist Association will be held with Mount Arrarat Church near Mount Cross, Va., eight miles north of Danville, Va., Friday Saturday and second Sunday in August 1931.

Ministers and brethren of our faith and order invited to meet with us.

WM. R. DODD, Association Clerk,
R. L. DODSON, Assistant Clerk.

WILL ATTEND STAUNTON RIVER ASSOCIATION

Elder R. Lester Dodson, pastor Ebenezer Primitive Baptist Church of New York City, and Elder Joshua T. Rowe, pastor Ebenezer Primitive Baptist Church of Falmouth City, will preach at Malmanson, Va., on Wednesday after first Sunday in August (5) thence to Staunton River Association at Mt. Arrarat.

STAUNTON RIVER ASSOCIATION

Mr. J. D. Gold,

Dear sir:

Please publish in the Landmark that the next Association of the Staunton River will be held at the Old Mountain Church, the second Sunday in August and Saturday before.

We want all the ministers that can and feel so disposed to come.

Yours in hope,

ANNIE ASTEN,
Danville, Va., Route 6.

LINVILLE UNION

The next session of the Linville Union is appointed to be held with the Primitive Baptist Church, at Lexington, Davidson County, N. C., on Saturday and fifth Sunday in August 1931.

An invitation is extended to ministers, brethren, sisters and friends who have a mind to attend.

W. L. TEAGUE

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLDSCHOOL BAPTIST

VOL. LXIV.

JULY 15, 1931

No. 17

THEY FEARED THE LORD AND SERVED THEIR GRAVEN IMAGES.

"Unto this day they do after the former manners: they fear not the Lord, neither do they after their statutes, or after their ordinances, or after the law and commandment, with which the Lord commanded the children of Jacob whom he named Israel. With whom the Lord had made a covenant; and charged them, saying, ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them.

But the Lord who brought you up out of the land of Egypt, with great power and a stretched out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice.

And the statutes and the ordinances, and the law and the commandments, which he wrote for you, you shall observe to do forever more, and ye shall not fear other gods.

And the covenant that I have made with you, ye shall not forget; neither shall ye fear other gods.

But the Lord your God ye shall fear; and he shall deliver you out of the hands of all your enemies.

Howbeit they did not hearken, but they did after their former manners.

So these nations feared the Lord and served their graven images, both their children and their children's children; as did their fathers so do they unto this day.—2 Kings 17:34-41.

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

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**\$2.00 PER YEAR
TO ELDERS \$1.00 PER YEAR**

THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

NOTICE!

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

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

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Zion's Landmark

Devoted to the Cause of Jesus Christ

EXPERIENCE

"It was a stricken deer that
left the herd
Long since. With many an arrow
deep infixed
My panting side was charged,
when I withdrew
To seek a tranquil death in
distant shades.

There I was found by One
who had Himself
Been hurt by the archers. In his
side He bore
And in His hands and feet
the scars,
With gentle force soliciting
the darts,
He drew them forth, and healed,
and bade me live.

Since then, with few associates,
in remote
And silent woods I wander,
far from those
My former partners of the
peopled scene;
With few associates, and not
wishing more."
—Cowper, "The Task," Book III.

How blessed is the story told of the work of the Spirit; of the favored sinner's experience who is called by grace; of the comforting revelation of salvation, and the heavenly effects and fruits felt and brought forth in God's elect who know the grace of God in truth.—Col. 1:6.
"I was a stricken deer that left

the herd long since." "Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee."—Psalm 45-5.

When God sendeth forth his arrows he does not draw his "bow at a venture."—2 Chron. 18-33. Such a thought has no place in the doctrine of God our Savior, but has its place in the "another gospel which is not another."—Gal. 1:6-7. Proclaimed by men who know not the truth as it is in our precious Savior, the Lord Jesus Christ.

"But thus the eternal counsel ran,
Almighty grace arrest that man;
I felt the arrows of distress,
And found I had no hiding place."

When the set time is come that it pleaseth God not to propose but call by grace, Jehovah, the Spirit, sendeth for his arrows like lightning. Not an arrow misseth its mark, for the Almighty is the archer.—Job 6-4. No armor that the sinner has arrayed himself is of any avail. No matter how much he may have hardened himself in sin and flattered himself that he was proof against all the lightning of the thunder of God in the law. "Thine arrows are sharp in the heart." "They were pricked in their heart."
—Acts 2-37.

"Deep are the wounds thine
arrows give,
They pierce the hardest heart,

Thy smiles of grace the slain
 revive,
 And joy succeeds the smart."

Who was more sinful, more hardened than I? With the herd I ran in pursuit of fleshly lusts; fulfilling the desires of the flesh and of the mind, by nature a child of wrath even as others. But the Holy Ghost sent forth an arrow that hit me—even me, the chief of sinners, O, what amazing grace! What divine love and mercy was this the proof of? Was the whole herd of mankind shot at? Was it a random shot that by chance struck me, and brought me down? O, no! The work of the Lord is perfect. I was the one aimed at, and with no uncertainty does the Lord send forth the arrows from his quiver.

"I was a stricken deer." As I review all the dealings of the Lord of Hosts with my soul how sovereign are all his acts of grace, how distinguishing his love and mercy to such a vile sinner like me! Oh that I could love and praise the precious and glorious name of God, my redeemer, for his marvelous loving kindness to my soul. The Lord wounded me. His sovereign grace and mercy singled me out, and I truly found his "arrows sharp in my heart," and I felt in my soul. O, what a sinner I am! A rebel, an enemy of God, a hell deserving wretch, God is against me, the poison where of drinketh up my spirit; the terrors of God do set themselves in array against me."—Job 6-4. As Job thus expresses himself, so I found it. That scripture, "Boast not thyself of tomorrow, for thou knowest not what a day may bring forth."—Prov. 27-1, dashed me to the earth. My contemplated life in the pleasure of sin

was blighted. My sins so many and so great, as sharp arrows of the law, wounded me, I was stricken through and through by my sins. The law of God I found to be unto death. It was the ministration of condemnation and death to me a vile transgressor.—2 Cor. 5:7-9. My sins, taking occasion by the commandment, deceived me, and by it slew me.—Rom. 7:11. Sin revived and I died; the commandment which was ordained unto life I found to be unto death.

"I was a stricken deer." Stricken by the Lord. I felt I must perish for the arrows of eternal justice pierced me and the poison thereof drank up my spirit.

They were indeed deadly arrows. Jehovah's just and holy condemnation convicted my soul of guilt. His terrors made me sore afraid. Yes, I feared there was no escape for such a sinner. I said in my soul, hell, the damnation of hell, is surely destination and justly my portion. O what pain and grief possessed my soul. I remember one day, when in the midst of my distress, I sat in anguish of soul pondering over my awful condition, and so vile and abominable did I feel I was; such a mass of sin, I was well nigh plunged into despair, and I felt there can be no mercy for such a vile transgressor. On every hand I could see that which brought my sins to view, and the law that I had transgressed proved its curses on my sinful head. What was I to do to assuage my wounded heart? Filled with anguish because of my sin my soul fainted within me. While in this state little did I know the mercy, the "rich mercy."—Ephes. 2-4, in store for my soul. The wounds which God's thus made in my heart I

could not heal, and I judged they were forerunners of my eternal destruction, and that now the Lord was about to destroy me utterly. "I was a stricken deer that left the herd long since." Yes, when about a month passed my 15th birthday, some 60 years ago, the Lord separated me from the herd. The work of the Holy Ghost in my soul was such I could not run to the same excess riot with my companions in sin. The time past of my life sufficed me.—Peter 4-3. I now loathed the paths of sin, and sought to find the way of holiness. Before I was a stricken deer I could run as eagerly as any of the herd in transgressions, in vile practices and filthy conversation. In all ungodliness I revelled and banqueted, taking my fill of sin. But when Jehovah's arrow wounded me "I was a stricken deer." My heart was faint, the pleasures in the pursuit of sin languished and died. I had no heart to keep up with the herd. God's voice in the law gave me (so I felt) my death wound, and his gracious and divine work in my soul had implanted and begotten hatred of evil, and hungerings and thirstings after righteousness.—Matt. 5:6. Prov. 8:13. I "turned from transgression"—Isaiah 57-20. I wanted the companionship of the herd no longer. God's arrows within me so distressed me and drank up my spirit.—Job 6-4. My sinful and perishing condition occupied all my thought; cut me off from the pursuit of the pleasures of sin, others might run after vain and vile delights, but as for me "I was a stricken deer" Jehovah's arrow had arrested me, forbade my continuance with the herd in their vile and wicked ways "I left the herd long since." Yes, I

shunned my former associates; their very presence and sinful conversation seemed to aggravate my painful wounds. As I evaded them and secluded myself some of them sought me, and inquired what was the matter with me, was I sick? What made me so sad looking and lonely? After persistent inquiries, at length I told them what was the trouble with me, and how I could not any longer run with them in sin. At this they laughed and jeered, and I became their laughing stock, and the butt of many of their sinful jokes. But "with many an arrow deep infixed my panting side was charged." They were no skin deep wounds God's arrows made in me, but "deep infixed" his arrows were lodged by his almighty power and love, and thus I entered into the experience of one who cried out: "Thine arrows stick fast in me, and thy hand presseth me sore."—Psalm 38-2. No creature power can extract the arrows of the Almighty. It is the Lord who said "I wound and I heal."—Deut. 32:29; Job 5:18. His own gracious hands removed the arrows and bind up the wounds. Truly thou art glorious and wonderful in thy works, O Lord.

How surprisingly gracious, teeming with loving kindness and infinite tender mercy have all thy dealings been with a poor sinner like me! Oh that I could love thee and praise thy glorious and matchless name.

"With many an arrow deep infixed my panting side was charged." All my attempts to draw forth these arrows lacerated my soul the more. God's barbed arrows pierced my heart, not one of which could I remove. Each day fresh arrows from Jehovah's bow were "deep infixed"

in me, and O, what pangs, what sorrows my soul underwent. I mourned and wept in solitude, distressed by my hateful, cruel sins, harrassed by the devil, and the curses, the arrows of the law drank up my spirit. "I was a stricken deer that left the herd long since, with many an arrow deep infixd my panting side was charged, when I withdrew to seek a tranquil death in distant shades."

The stricken deer with its life blood ebbing away faint and exhausted, retires to die. "I was a stricken deer," in whom God's arrows were "deep infixd." The sorrows of death encompassed me and the pains of hell got hold of me I found trouble and sorrow. "Ready to perish" was I, to die in my sins—Deut. 26-5; Isaiah 27-13. None but those who have been stricken by the arrows of the Lord know what are the sorrows of this death. Sin is the poison of the Almighty's arrows in the law. Sin drank up my spirit—Job 6-4. Sin is the sting of death—1 Cor. 15-56. O, when the Holy Ghost conceived my soul of sin by the arrows of the law, I felt there was not hope for me. I was ready to die. How could I survive the sting of death? What could save me from my sin? Sin taking occasion by the commandment deceived me, and by it slew me.—Rom. 7-11. Thus was I taught, and thus prepared to know and confess to the praise of the Lord of Hosts that "salvation is of the Lord."—Jonah 2-9. There I was found by One who had himself been hurt by the archers." It was the Lord who found me. As it is written, "The Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land and

in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye."—Deut. 32:9-10. Dear Lord thou hast said, "Thou shalt remember all the way the Lord thy God hath led thee."—Deut. 8-2. O, can I ever forget, ever unmindful be of thy wondrous acts of tender mercy to my soul! O what proofs of thy eternal love hast thou revealed to my soul's everlasting consolation. It passeth knowledge, passeth all telling that dear love of thine, O, God! A poor vile, sinful worm am I, and yet thou lovest me and hast redeemed me from my sins, from all my woes. Thou hast put gladness in my heart, and in the earnest of thy Spirit in my heart I rejoice in hope of the glory of God: that I, a poor, vile transgressor with all the elect and blood bought flock shall be glorified together with thy dear Son, our Jesus, Emmanuel.

"Immortal honors be unto thy glorious name,
I would thy praises evermore proclaim.
My soul all grace and power ascribes to thee,
For thou; O Lord, hath saved a wretch like me."

When in a solitary way,—Psalm 107—sick and wounded and ready to die. "There I was found by One who had himself been hurt by the archers." Jesus sought me and found me. He is the great Shepherd of the sheep.—Luke 15:4-6, Ezek. 34. Well do I now remember the time when in my soul's distress I first saw Jesus with the eye of faith. When he was thus revealed to my soul I saw he "had himself been hurt by the archers." I

beheld him the antitypical Joseph. "The archers have sorely grieved him, and shot at him, and hated him, but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob."—Gen. 49: 23-24. Christ Crucified! O I had been thinking it was useless to cry for mercy, for I felt I was altogether too vile a transgressor, that there could be no hope for a wretch like me. The terrors of Jehovah's justice made me afraid, and I could see nothing before me but to perish in my sins. At length the Holy Ghost the Comforter spake these words in my heart, "God is love." A little hope sprang up in my distressed heart, and in bitter anguish over my sins I cried "God be merciful to me a sinner." It was the dear Lord who taught me thus to pray, and thus I became one of those whom he calls "My suppliants."—Zeph. 3-10. Years have passed since first I cried unto the Lord in my distress, and to this day I am often found a suppliant at the feet of the Lord. O what marvelous grace to me is shown. Yes, by the lovingkindness of the Lord I can sing "I love the Lord because he hath heard my voice and my supplications; because he hath inclined his ear unto me, therefore will I call upon him as long as I live."—Psalm 116:1-2. When first my soul was exercised to cry to God for mercy I felt my need, but did not know, I could not see how mercy could reach me. How could the holy and just God pardon my sins? But when Jesus found me, O what a revelation of mercy and salvation I found in him.

"There in my grief and wounds a stricken deer, with many arrows deep infixed I was found by One

who had himself been hurt by the archers." It was at night time, in my bed room, sometimes upon my knees, sometimes pacing up and down the room, in my wounds and deep distress, imploring the Lord to have mercy upon my soul and to pardon all my sins, that Jesus, the dear Savior was discovered to me. There was presented to my mind a vision of Christ crucified. I saw Jesus, the dear Redeemer, on the cross; and while thus I gazed upon him a voice in my soul said, "Salvation is in my dear Son."

Then, for the first time it was revealed to my soul God's way of salvation. As one perishing my heart went forth in cries, and sighs and bitter tears unto Jesus to save me. I saw indeed that he was the "One who had himself been hurt by the archers. In his side he bore and in his hands and feet the cruel scars." Never shall I forget the sight the Holy Spirit gave me of the crucifixion of the Son of God. O how hideous and hateful did sin appear that the Holy One, the Christ of God should so suffer. He was made sin for us who knew no sin that we might be made the righteousness of God in him." For some time on bended knees that night, with cries importunate, I besought the Almighty to shew me mercy, and all the while in my mind I saw the dear Savior extended on the cross in agonies and blood.

"In his side he bore and in his hands and feet the cruel scars." Yes, Emmanuel, Our Lord Jesus Christ, was the One who was hurt by the archers.—Gen. 43:23-24.

To save his people from their sins he came into the world. He being in the form of God thought it not robbery to be equal with God, but

he took upon him the form of a servant. He came to do the will of the Father. He was made flesh, and made sin, and made a curse for the sins of his people. He bare our sins in his own body on the tree, and when the "due time" Rom. 5:6 was come he was smitten by the arrows of the Almighty. "He was smitten of God and afflicted," "For the transgression of my people was he stricken." Isaiah 53:4-8. O what a sacred awful sight to view; Christ crucified while the Holy Ghost opens to the soul the unfathomable depths of Jehovah's justice and grace in the atonement by the precious blood of Christ. While thus at the feet of the Crucified One, longing for some word, some glance to heal my painful wounds and save me from my sin and misery. I thought the dear Redeemer looked down upon me from the cross, and with such compassion and tender love in his countenance that it seemed to my soul that he "with gentle force solicited the darts" that lacerated my poor soul. I felt to cast my all on him, to repose myself alone in his sufferings and blood to save me from my perishing condition, to heal all my wounds. And this he did, for at length he looked with such surprising love upon me and said to my heart, "I suffer for thee, I did this for thee; I died for thee.

The arrows that stuck fast in me, his own hand, his salvation, "drew them forth, and healed and bade me live."

O what mercy to a vile sinner like me! What comfort and rejoicing filled my heart. My wounds were healed, my pain and anguish were gone. I believed in him by the mighty power of God; yes, I believed he

had suffered and died, endured the curse of the law, had purged away my sins in his own precious blood. The remainder of that (to me) memorable night I spent in sacred joyful meditation upon the wonders of love, and mercy, and grace revealed to me a poor sinner, in the sight of Christ crucified, O my ransomed, healed soul was bowed before the Lord in love and adoration.

"Since then, with few associates,
in remote
And silent woods I wander,
far from those
My former partners of the
peopled scene;
With few associates, and not
wishing more."

Jehovah's discriminating grace so wrought in my heart that I could no more associate "with my former partners of the peopled scene." Poor sinners saved by the grace of God are those whom now I love to meet, and in sweet fellowship hold sweet converse upon the matchless, glorious and gracious works of the Lord our God in the salvation of sinners. Those who like myself can say, "I was a stricken deer" who have known the wounds that God inflicts—Jer. 30:17; Hos. 6:1, and who by the graciousness of the Lord can say, "With his stripes we are healed.—Isaiah 53:5. Such associates I crave. These in the gospel of Christ are my bosom companions—Psalm 119:63, and so precious is their companionship that I feel I owe a debt of gratitude to the blessed God that I am favored to have the blessedness of the fellowship of some of the blood bought flock of Emmanuel. It is written that "Lot was vexed with the filthy conversation of

the wicked; for that righteous man dwelling among them in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds." So in measure it is with all the "taught of the Lord." The child of God soon learns that he is a pilgrim and a stranger in the world; and that he need not marvel if the world hate him.

But with those of "like precious faith"—2 Peter 1:1 he desires to walk and sojourn in this present evil world.

"Midst scenes of confusion and
creature complaint
How sweet to my soul is com-
munion with saints,
To find at the banquet of mercy
there's room,
And feel in the presence of
Jesus at home."

Your brother in the fellowship of
Christ's gospel,

FREDERICK W. KEENE
Raleigh, N. C.

A DAY OF JOY

On the 21st, day of June, which was the third Sunday, I was 73 years old. My children all came to see me and brought full baskets and boxes of good things to eat. It was a day of joy to me. There were eleven boys and four girls and their wives and husbands and children, thirty grandchildren, eleven great-grandchildren and many of my friends whom I was very glad to see. My children brought me many presents which I was proud of. While looking over the picnic table, stretched across the lawn, I felt like talking about the goodness of God who has been so merciful to me, answered all my prayers and

blessed me with a hope in his son 45 years ago.

I will be very glad to hear from any of the brethren and sisters or friends I know. I am a sinner and if saved at all I am saved by the grace of God.

Your true friend,

RILEY SHEPARD.

Chinquapin, N. C.

R. F. D. No 1, Box 65.

MARRYING IS OF THE LORD

Mr. John D. Gold,

Wilson, N. C.,

Dear Sir:-

Please publish in Zion's Landmark as soon as possible your fathers views on a subject, requested by brother S. M. Price, published in Zion's Landmark, dated February the 1st, 1930, on pages 139 and 140.

I have been reading the Landmark for thirty years. I always regarded your father as one of the safest counselors that we had in his day or since.

He was a good useful man of God.

Yours very truly,

ENOS SIKES

Asheboro, N. C.

Elder P. D. Gold, Dear Brother—Please give your views through the Landmark of ministers leaving their wives, getting a divorce, and marrying again, and especially an Elder of our faith. Do you not think it should be a test of fellowship? Ought not such an one be turned out of the church, his credentials taken from him and be advertised in our periodicals, that the household of faith might know who he is, and what he is?

We think the scripture condemns

such, and we should also condemn it in our churches.

I would be very glad if Elder L. H. Hardy would give his views on the same subject, as I look on him as being able counsel also. Hoping that both of you will be very plain on the subject, I remain yours in hope of a better life.

S. M. PRICE.

Marrying is of the Lord. A very wonderful exhibition of its import and sanctity is thrown around it by the Lord God in the garden of Eden, and reaffirmed by Father, Son, and Holy Ghost.

What God hath joined together let not man put asunder, is the language of inspiration. The very first effort of the devil was against marriage. His endeavor was to separate Adam and Eve.

God hates putting away. He made them male and female, therefore shall a man forsake his father and mother and the twain shall be one flesh.

Jesus expounds the law on marriage and says, what God hath joined together let not man put asunder. There is only one cause justifying a divorce. If a man puts away his wife for any other cause he violates God's law.

The husband and wife are one. He should love her as he loves himself. Whosoever puts away his wife save for fornication causes her to commit adultery, and whosoever marrieth her that is divorced commits adultery. We should avoid doing anything that would cause another to sin.

How can a man put away his wife? They are one flesh. How can a man divide himself? In these modern times of lewdness and lust, of

disregard for God's law, and of overriding the scriptures, it is quite common for both men and women to obtain divorces; but in the kingdom of heaven it is not so. The marriage is honorable and the bed undefiled.

If we love God we love his law, and honor his ordinances.

If a man's wife abandon him without his committing a fault then we should seek to comfort him. For then he is not to be condemned, but much to be pitied. He should not be held then in bondage.

This is not the case of one who leaves his wife and marries another woman. In such a case I do not see how the church can fellowship him.

P. D. G.

A GOOD LETTER.

James R. Jones, dearly beloved brother:-

We received your kind letter last evening. Had been wondering how your health might be, and whether you were able to get about? You are with good people, sister Eliza and brother G. O. Key. Forty odd years ago the good Lord blessed me to baptize them in good faith, and I love them yet: So it must be after a Godly manner, for; the love of God never ends, or is everlasting. In nature we love our kindred in the flesh, our father, mother, brothers and sisters, and have respect for others. But some how, we are begotten in love with certain other people, and whilst we may see their faults we are sorry for them and can forgive their failings, which are little things because we love them. The less we are associated with the dear brethren and sisters causes us to think that love is waxed cold, but when we meet with them, sing

preach and pray together, the Lord appears in the midst, then our love abounds with joy and peace. It takes the love of God in the heart to keep us in peace with each other, so where there is no peace, there is no love of God.

I would love to meet some of the people again, whilst many are gone to their blessed reward.

As we get older we reflect, or look back on things of the past which we have the experience of whilst we used to look forward. But we are now waiting in hope.

With love and fellowship, we remain your sister and brother.

D.S. AND LULA WEBB.

ENJOYS THE MEETING

Dearly beloved Landmark readers:

I am again blessed to write you. You are constantly on my mind. Every association I attend makes me love you more and more. Ours in October last was so lovely, though it did seem to me like dear brother Isaac Jones' funeral. He will ere long be remembered. I attended each day, and if there is any chewing cud, I've been chewing it all along. I must say that I don't want Elder Hill out of my mind long at a time. All the preachers were dear to me, and I enjoyed hearing all of them, and tried to shake each one's hand. I did hug brother Kit Brown's neck and am glad I did. I so often ask the Lord in my weak way to spare me and let me go to Cypress Creek association, and when the time came I was not feeling well, but went and almost forgot all my ailments. My niece Mrs. Gladys Horne, who lives seven miles from the church, took me there on Saturday. I told her and her husband

to let me alone then till Monday. I went with sister Annie Joyner to Mr. Zadock King's home on Saturday, his wife is a sweet sister, and I visited the home of brother and sister G. V. Lanier. I can't forget them and I spent one night at dear old brother Wilson Batchelor's. I feel that I was wonderfully blessed. Then I came on to my dear old home church, White Oak, and to my sons. I visited all my children except the one in Georgia, and the one in Alabama, who recently returned to Greenville, my daughter with me winter here if nothing prevents. I didn't think to write a long letter this time. Mr. Gold you will please correct mistakes if you see fit to publish it. I love you for your father's sake and the Landmark cause, and sure I'll write for it as long as God enables me. I am now seventy four, and can see very well. Don't use glasses at all and enjoy right good health, for which I hope to praise the Lord. Please pray for me, and I hope you all receive this as a token of love and good wishes for a prosperous year.

The same old lonesome sister, I hope.

SUSAN HIGGINS.

1215 Reade St.

Greenville, N. C.

THAT WHERE HE IS WE MAY BE ALSO

My dear beloved brethren, sisters and friends in the Lord of Glory: It is of Him we live, move and have our continual being here in this world of sin and sorrow, notwithstanding the many blessings we are permitted to enjoy, both temporal and spiritual; but our dear Savior was a man of sorrow and was acquainted with grief, yet

He never did sin. Guile was not in His mouth yet He suffered many things for our benefit and to the glory of His Father, for He came not to do His own will but to do the will of His Father who sent Him. His will was that of all He gave Him, He should lose none, but to raise them up at the last day that where He is we may be also and won't it be most glorious to be with the Father and Christ our elder Brother and precious Savior and all the holy angels around the throne of God and the lamb, forever in one God.

Yours in hope of his blessed immortality,

J. R. JONES.

84 YEARS OLD

Mr. John D. Gold,

Dear Friend:

I am enclosing two dollars to pay for my Landmark. I regret that I could not send it before now. Money is so hard to get. Since Christmas I could not do any better. I am 84 years old and not well. A lot of my time I am afraid I shall not read much longer. I wish you success in your business and that God may give us a prosperous year.

Your friend and well wisher,

MRS. JULIA A. BRUMFIELD.

Long Island, Va.

MISSES THE OLD WRITERS

P. D. Gold Pub. Co.,

Dear brethren, am sending you money order for two dollars to pay on my subscription to Zion Landmark. Sorry I can't send more at this time. Hope to send you more soon. Hope to pay up and get in advance.

Will say if I should move or

change Postoffice address will inform you.

The Landmark is much appreciated by me. Have been taking it since 1883, and endorse most all I see in it.

I miss the old writers

Yours in hope.

S. M. PAUL,

Conway, S. C., R. No. 2.

A WELCOME VISITOR.

Mr. John D. Gold,

Wilson, N. C.,

Dear Mr. Gold:

My subscription to Zion's Landmark expired January 1, 1931, and I am enclosing money order to pay for another year or to January 1932.

The Landmark is a welcome visitor at our home. My wife and I love its blessed truths. It earnestly contends for salvation by grace and not creature works.

I have been impressed for some time to write what I hope have been the blessings of the dear Lord with me in calling me out of nature's darkness and translating me into the glorious light of the Son of God, but so far have not obeyed the impression because of a deep sense of weakness, and unfitness on my part. Again I feel I am mistaken about the whole matter and have never known the Lord in the pardon of my many sins.

The wound of sin is so grievous. "O wretched man that I am, who shall relieve me from the body of this death." Can I say in truth with all the saints of God and Christ I thank God through Jesus Christ my Lord?

If by the grace of God I am what I am it is enough. Then I press forward toward the mark of the

prize of the high calling of God in Christ Jesus. "If God be for us, who can be against us"

"He that spare not His own Son but delivered him up for us all, how shall he not with Him freely give us all things."

'Tis all things that pertain to life and Godliness. Then why fear the wrath of man? Even the wrath of man shall praise our God, and the remainder of wrath he will restrain.

W. W. STYRON,
Roe, N. C.

to me, I am always glad to receive it, for there is always so many good letters from the dear brothers and sisters.

I am a member of the Primitive Baptist Church of Helena. I joined the first Saturday in May 1920, and was baptized the first Sunday in June by Elder J. J. Hall. He was our pastor until his death, we sure miss him at our church.

Yours truly,

MRS. H. R. BROWN.
Hurdle Mills, N. C., R. 1

ENJOYS THE LANDMARK

Mr. John D. Gold,
Dear Sir:-

Enclosed find two dollars to pay for the Landmark another year or until June 15th, 1932. Am sorry I'm late with it but hope it hasn't bothered you. I wish to say that I enjoy reading the Landmark and especially when one is blessed with such light and so beautifully explained as our sister Elgie Lee Williams wrote on "Duty," in February No. 1, and brother Joshua T. Rowe on Vashti, June 15th number and so many, many others. But will not mention more now, as space will not permit.

May the grace of God be with you.

MRS. A. F. WHITLEY, SR.
Smithfield, N. C., R. F. D. 1.

LANDMARK A PLEASURE.

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

Dear Sir:

Enclosed find money order for two dollars to pay for the Landmark for another year. I should have sent it before now, but just kept neglecting sending it in. The Landmark is certainly a pleasure

AN OMISSION

Stem, N. C., July 15th. 1931
Mr. John D. Gold,
My dear Mr. Gold:

In the letter of brother B. C. Clinard, which you so kindly published in the last issue of the "Landmark" there is an omission of one small word "not" which so entirely misconstrues the intended meaning, I am asking if you will please correct.

In the 10th line from the top of page 245 last column, it should read "that it was **not** within me to go to the Church earlier or put it off."

Thanking you in advance,

I am most sincerely your friend,
J. H. GOOCH.

LOVES THE LANDMARK

Dear Mr. Gold:

Enclosed you will find check to pay for the Landmark. I have been taking it for so long that I have learned to look for its coming. I love it very much. I have spent many an hour reading its pages, sometimes in tears and sometimes in joy. It has been very enlightening to me and a great help to the Baptists.

ELDER W. M. K. TAYLOR
Sharpsburg, N. C.
Route No. 1, Box 82.

THROUGH SUFFERING DO WE LEARN OBEDIENCE.

Mr. John D. Gold,
Dear Sir:

Enclosed you will find a check for \$2.00 for which to pay for the Landmark for another year. I should have sent it before now but my health has been so bad for the past six months I did not think I would live to read it, but God has seen fit to keep me here this long, for some purpose best known to himself. Since I have lost my usefulness I feel like I am just waiting to hear Him call "Child, come home." I hope all who see this will pray for me, not that I may live but that I may be made willing to bear all the suffering that the dear Lord sees fit to send upon me, for it is through suffering that we learn obedience.

With love to all the saints.

MRS. H. C. CUMMINGS
Elm City, N. C., R. No. 3.

\$5.00 FOR SISTER FLYNN.

Mr. John Gold,
Dear Sir and Friend:

Please find enclosed check for seven dollars to cover dues for the Landmark for one year and five dollars for our dear Sister Flynn that has asked for help to save their home. I hope I am not too late contributing my amount. While I have other obligations would rather give more than to have them lose their home, but hope there will be enough to open up so they can go on their way rejoicing they still have friends in this old world.

Hope you and family are well, I remain,

Your friend,
J. L. Thompson.

630 Lake St.
Elmhurst, Wilmington, Del.

OLD COPIES BEING SAVED.

P. D. Gold Publishing Co.,

I am sending you money order for the Landmark I should have sent before now. And you will please change my address from 903 Cleveland St., Durham, N. C., to 616 Shepherd St., Durham, N. C.

Mrs. Alice Lanier.

P. S.—I have been a reader of the Landmark a number of years, in my father's lifetime and after his death my husband took it a long time before he died and I have enjoyed it so much and especially Brother Gold's writing, and I now have right many numbers that I go back and read over again. May the Lord continue to bless you all is my humble prayer.

Mrs. Alice Lanier,
616 Shepherd St.,
Durham, N. C.

A LOT OF ENJOYMENT

Hr. J. D. Gold,

Enclosed money order for \$2.00 to pay for Zion's Landmark to June 1st, 1931. I am very sorry to have neglected sending it so long.

I do enjoy reading the experiences of the dear brothers and sisters. I am in poor health and unable to walk to church, so I don't go often, for I hate to be a bother to any one, and that keeps me at home many times when I would love to go. I get a lot of enjoyment reading the writings of the brothers and sisters, though we are strangers in the flesh.

I hope and feel we have relationship in the spirit, for they can be my experience and feelings better than I can myself.

Your sister, I hope
Mrs. America McCann,
Sparta, N. C.

Zion's Landmark

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

Editor

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

Associate Editors

Elder M. L. Gilbert—Dade City,
Fla.

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Road, Baltimore, Md.

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WILSON, N. C. JULY, 15, 1931

TREES OF RIGHTEOUSNESS.

Christ is called the Tree of Righteousness, in the singular, and in the strict sense, He is the only Righteous Tree, except as His righteousness, is imputed to others, who are called trees of righteousness (trees in the plural) Isaiah 61:3.

All such trees of righteousness bear fruits of the Spirit, such as "love, joy, peace, longsuffering, gentleness, goodness, faith and etc and we are told, "Against such there is no law," therefore; no condemnation in the same.

Christ, "The Tree of Life", bore all the sins of His people in His own body, though the sinless one, He became the sin bearer of all the people of God.

In showing the true relationship between God the Father, and Son and the people of God, He was

pleased to call himself the VINE, the Father the husbandman, and His people the branches; or the outgrowth of the vine. Therefore; all the life, and strength and resulting fruitfulness of the branches owe their all to the vine which beareth them.

Though Christ is all and in all to the branches, yet he makes himself of no reputation, giving all the glory, honor and praise to the Father, saying, "the Father worketh and I work hitherto."

Christ "The Tree of Righteousness." The Tree of Life."—Rev. 2:7. Is the fountain from whence all true obedience flows, and all the branches being in Him and proceeding from Him, yet not removed, owe their every conquest, through grace, to Him who is their life, and without Him there is no spiritual living, to Him who is the way, and without that way there is no spiritual walking, to Him who is the truth, and without divine revelation, and divine teaching, there is no way for His people to know the truth, as it is in Christ Jesus.

The wicked are called trees whose fruit withereth, whose lives are full of wickedness. Read Jude 12:13th verses.

In Rev. 22:2-4, we read of the Tree of Life, which bears twelve manner of fruit, yielding His fruit every month, and the leaves of the tree were for the healing of the nations. Christ, the Tree of Life, is the savior of the world; but an especial savior to believers in His name.

Every manner of the fruit of this Tree of Life and the leaves thereof are useful. Nothing bad in it, for we are told, "Beware of false prophets, which come to you in sheeps clothing; but inwardly they are raven-

ing wolves, ye shall know them by their fruits. Do men gather grapes of thorns, of figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree CANNOT bring forth EVIL FRUIT, neither can a CORRUPT tree bring forth GOOD FRUIT.—Matt. 7:15-19.

The rejection of the Jews, worshipping under law, though spoken of as a vine; but not as the "The VINE" is fully set forth in Ezekiel 15 and 17th chapters. Also in Ezekiel we have in the last few verses, a description of the setting of Christ the goodly Cedar, the True VINE, and in Him, and through Him all His seed are blest.

"Thus saith the Lord God; I will take the highest branch of the high Cedar and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon a high mountain an eminent, in the mountain of the height of Israel will I plant it; and it shall bring forth boughs, and bear fruit, and be a goodly cedar; and under it shall dwell all fowl of every wing, in the shadow of the branches thereof shall they dwell."

And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done it."—Ezekiel 17:22-24.

We believe the high tree and the green tree here represents national Israel, the Jews, once the chosen and favored people; as the natural branch of the Olive tree, broken off, and Christ Jesus, who was of the house and lineage of David, a Jew,

as the low tree, and as the dry trees represents the setting up of the Gospel Kingdom which kingdom shall last and abide forever. Thus the unnatural branch, the Church of God, are thus engrafted into the vine.—Romans 11:17-24.

Jesus, coming of the house and lineage of David, may be regarded as the highest branch of the highest cedar, yet is broken for our sins, wounded for our transgressions, he thus becomes the broken branch and a tender one. Men regarded him indeed, as a root out of dry ground, stricken, smitten of God and afflicted. He was bruised for iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed.

He was oppressed, and afflicted, yet He opened not His mouth, He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth, He is taken from prison and judgment, condemned, put to death, made His grave with the wicked, and with the rich, and thus; we see the high tree and the green tree, he being of the House of David, brought low, yet in all this God was pleased to bruise Him, he hath put him to grief; when His soul was made an offering for sin. Excerpts from Isaiah, 53d. Chapter.

He was the highest branch of the highest cedar, in the sense that he was the only one who could meet all the demands of the law, and thus He became the end of the law for righteousness to every one that believeth.

In rendering this signal service, he had to become as one of them and therefore was humbled to the dust, tempted in all points as ye are tempted that He might know how

to make a way of escape from temptation, yet in all these things he triumphed gloriously, not for himself alone, but for all the people of God of every nation, kindred, tongue and people.

Thus we see Christ becoming as the low tree, and as the dry tree as he suffers with his people, and as they suffer with him, they shall also reign with him, as the dry tree is made to flourish. In this role as the mediator, He shall see of the travail of His soul and shall be satisfied.

This tender branch, of God's planting, shall become a goodly cedar and under its branches and boughs, shall dwell all fowl of every wing, in the shadow of the branches thereof shall they dwell. As Christ is likened to a goodly cedar so the people of God are likened to all fowl of every wing, and thus we see sinners, saved by the people coming as shelterless doves to their Masters windows for refuge.

Here we have a beautiful word picture of the birds of every wing, restless, shelterless, timorous, subject to dangers seen and unseen, all coming, through the trackless air, to the one goodly Cedar, Christ, and there under the shadow of His boughs, they rest in His love, trust in His word, protected by His power, solaced and comforted, fed and clothed and given spiritual drink, they trust implicitly in Him whom to know is life eternal.

In hope,

O. J. DENNY

MRS. J. T. LAMM

My dear grandmother died May 22nd, 1927 at her son's home, Mr. E. I. Lamm, Wilson Mills, N. C. She was 77 years of age and had been a faithful member of the Primitive Baptist Church for a long time. I just don't know how long.

Grandmother was in good health until

about three years before she died. Her health failed her. She was only confined to her bed nine days before Jesus called her home.

Grandmother was a devoted christian, never complaining, but waiting in patience until Jesus saw fit to call her a-love.

She took a great delight in attending her church. She always was a kind woman to every body and enjoyed the company of her christian comrades.

To this union ten children were born. All are dead and gone to rest but two as follows: E. D. Lamm, Clinton, N. C., Mrs. W. C. Winstead, Clayton, N. C. She also leaves to mourn, over a hundred grandchildren and great grandchildren and a host of friends and other relatives.

May God enable all of us to live honest and upright and try to follow the example of her, the one we hope to meet in life eternal.

Her funeral took place on May 23rd, 1927 in the family cemetery at Lucama, N. C. A very large crowd attended her funeral and her grave was beaked with lovely flowers.

Precious mother you have left us,
Left us, yes, far even more,
But we hope to meet you,
On that bright and happy shore.

Dear mother you have left us
In this world to mourn and sigh,
But beyond this world of sorrow,
We hope to meet you in that sweet by
and by.

Written by her granddaughter,

(MISS) FIXIE LAMM

Clinton, N. C.

RESOLUTIONS OF RESPECT

Whereas it has pleased our Heavenly Father to remove from our midst, our aged and faithful brother, T. S. Bateman on May 31st, 1931, he it resolved:

1st. That we, the Church at Bethlehem Tyrrell county bow in humble submission to the Master Builder who is too wise to err and too good to be unkind.

2nd. That we tender our heart-felt sympathy to the bereaved family and pray God's richest blessings upon them, especially those who so tenderly and lovingly nursed him in his declining years, even down to the moment when the death Angel came and said, "Child, your Father calls, come home." His patience and resignation demonstrated the fact that he was overshadowed by Divine power and when the end came he quietly and peacefully fell asleep in the arms of Jesus, to awake in his likeness and be satisfied.

3rd. That a copy of these resolutions be placed on the church record and a copy

sent to Zion's Landmark for publication.

Done by order of the church in conference, Saturday before the first Sunday in June 1931.

W. R. HINES, Moderator
J. B. HOLIDAY, Clerk

REBECCA L. HARDEE

It is with a sad heart that I attempt to write the obituary of my dear mother, Rebecca L. Hardee, who departed this life January 28, 1931, making her stay on earth 84 years, 9 months and 26 days.

On April 25, 1865 she was married to my dear father, James Hardee, who died May 19, 1921. To this union were born eleven children, six girls and five boys, one girl having preceded her to the grave three years ago. They are as follows: Mesdames G. W. Stokes, J. B. Gladson, J. B. Edwards, J. R. Mills, G. B. Bibb, Messers James M., Charles R., Henry B., William O., and William S. Hardee, 67 grandchildren, 69 great grandchildren, two sisters, Mrs. Addie Sermons of Greenville and Mrs. Kate Clark of Tarboro, seven nieces and nephews also survive.

On the second Saturday in June, 1880, she, with my dear father, joined the church at Red Banks and on the following Sunday was baptised by Elder Jonn A. Williams. Mother lived true to her professions. As long as she lived her talk was Jesus and His crucifixion, the way, the truth and the life. I believe mother was a true Primitive Baptist if there ever was one. Her doors were open to the Baptists. She always filled her seat at church when not providentially hindered. When she was taken ill with pneumonia, all that the doctor, children and kind friends could do could not stay the hand of death. Oh, we do miss her so much, but God knew best. He works and none can hinder. He hinders and none can work. I feel to say with Job, the Lord giveth and the Lord taketh away, blessed be the name of the Lord.

Dearest mother, thou hast left us

And our loss we deeply feel,
But 'tis God who hath bereft us
He can all our sorrows heal.

The golden chain is broken,

A voice we love is stilled,
A place is vacant in our home
Which never can be filled.

She is gone but not forgotten,

Never will her memory fade,
Sweetest thoughts will ever linger

Around the grave where she is laid.

She was laid to rest January 29, in the cemetery at Red Banks, beside our dear father. Funeral services were conducted by her pastor, brother Luther Joyner, whom she loved very much. I feel that she is sleeping that blessed sleep, from which none ever wake to weep—a calm and un-

disturbed repose, I believe she will hear the welcoming voice say, "Come in, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." I believe she has fought a good fight, kept the faith and she will wear that crown of righteousness which the Lord, our God, hath prepared for those that love and serve him. Oh, that I had such a wonderful hope as my dear mother had. I feel that this world would not be such a world of woe. The things of this world had no charm for her. The theme of her soul was Jesus Christ and how he died to save sinners.

I pray that the blessed Lord will prepare us that we may meet our mother and father. I believe mother desired to depart and be with her blessed Savior in her declining years. She would often say that she desired the end of her journey. Just a night or two before she died she tried to sing but we couldn't understand what it was, but I believe she was singing of Jesus and his love and of what He had done for her.

I feel that my pen has not done her justice.

In that bright eternal city
Death can never, never come.
In His own good time He'll call us,
From our toil to Home, Sweet home.

Written by her sad and lonely daughter,

MRS. J. R. MILLS
Greenville, N. C.

MILL BRANCH UNION

The next session of the Mill Branch Union is to be held with the church at Myrtle Beach.

M. MEARS.

THE EASTERN UNION

The Eastern Union is to be held at Concord on Saturday before the 5th Sunday in August.

We invite all who have a mind to come that are in gospel order, especially ministers. The church is two miles from Creswell, on highway No. 93.

A. W. AMBROSE
Clerk.

CONTENTNEA UNION.

The next session of the Contentnea Union will be held with the church at Red Banks, Pitt County, N. C., the fifth Saturday and Sunday in August. The church is situated about five miles southeast of Greenville, N. C.

Elder Luther Joyner was chosen to preach the introductory sermon and Elder A. M. Crisp his alternate. A special invitation is extended our ministering brethren.

J. E. MEWBORN, Union Clerk.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

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PRIMITIVE OR OLD SCHOOL BAPTIST

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No. 18

HE DID THAT WHICH WAS RIGHT AND WAS BLESSED.

"Now it came to pass in the third year of Hoshea, son of Elah king of Israel, that Hezekiah, the son of Ahaz, king of Judah began to reign.

Twenty and five years old was he when he began to reign, and he reigned twenty and nine years in Jerusalem. His mother's name also was Abi, the daughter of Zachariah.

And he did that which was right in the sight of the Lord, according to all that David his father did.

He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan.

He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him.

For he clave to the Lord and departed not from following him, but kept his commandments, which the Lord commanded Moses. And the Lord was with him; and he prospered whithersoever he went forth: and he rebelled against the king of Assyria and served him not.

He smote the Phillistines even unto Gaza and the borders thereof, from the tower of the watchman to the fenced city."—2 Kings 18:1-9.

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

ASSOCIATE EDITORS

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

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

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ELDER JOEL E. MARSHAL ----- Meadows of Dan, Va.

**\$2.00 PER YEAR
TO ELDERS \$1.00 PER YEAR**

THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

NOTICE!

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

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

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

Zion's Landmark

Devoted to the Cause of Jesus Christ

"WHO MAKETH THEE TO DIFFER FROM ANOTHER."

The fellowship of the saints is in the truth of the gospel of Christ. In this the Holy Ghost has made us to differ from the world that lieth in wickedness. It is a matter for adoring gratitude that the Lord has put a difference between us and the world: This is all of God's grace. Well may the Apostle Paul challenge the saints to assign any other cause than the good pleasure of the Lord. "Who maketh thee to differ from another,? and what hast thou that thou didst not receive?—1 Cor. 4-7. We read, "The Lord doth put a difference between the Egyptians and Israel."

Thus it was in the type, setting forth the unsearchable ways of the Lord God in His dealings with the children of men puts a difference between them after the counsel of his own will, in which some are declared to be vessels of mercy, which he had afore prepared unto glory, and the others vessels of wrath fitted to destruction.—Rom. 9-22-23. O, what a difference! Now this difference is not in the earthly creation, for the all were created in the first man Adam, who was made a living soul. Not in their nature, as creatures the offspring of Adam; for all mankind are alike in their nature, and are now enmity against God, the children of wrath by nature.—Ephs. 2-3. It is not in their national, social or intellectual standing that this difference subsists, but

the difference all flows from the purpose and grace of God given us in Christ Jesus before the world began.

In this eternal purpose in Christ Jesus his people are set forth as his chosen and eternally beloved, and all the difference between them and the rest now in time and throughout eternity is embraced in the purpose of God according to election.—Rom. 9-11. Let me repeat a declarative instance of the difference the Lord puts between his people and others: "Thus saith the Lord, about midnight will I go out into the midst of Egypt: and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon the throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. But against any of the children of Israel shall not a dog move his tongue, against man or beast; that ye may know how that the Lord doth put a difference between the Egyptians and Israel."—Exodus 11-4-7. All the judgments that the Lord visited upon Egypt clearly marked this difference. One very striking difference that the Lord put between them was the blood of the passover lamb. "The blood shall be to you for a token upon the houses where ye are, and when I see the blood, I will pass over you,

and the plague shall not be upon you to destroy you, when I smite the land of Egypt." "Christ our Pass-over is sacrificed for us."—1 Cor. 5-7.

We have redemption through his blood, the forgiveness of sins according to the riches of his grace. Thus the Lord maketh his chosen ones to differ from others. They are washed and made white, reconciled and made nigh unto God by Jesus precious blood. This, when revealed and applied by the Holy Spirit, does in truth put a difference between them and the rest.

As believers in Christ Jesus they have peace with God, they taste the sweets of the forgiveness of their sins; they are cleared from all their guilt, justified from all their offences, and are enabled to rejoice that there is no condemnation to them which are in Christ Jesus. The Lord maketh his own to differ from others by the powerful and gracious operation of his Spirit. They are born again of the Spirit, and made partakers of the divine nature. He puts his fear in their hearts, writes his law in their minds, the love of God is shed abroad in their hearts by the Holy Spirit and thus they worship God in spirit and in truth. The fruit of this divine work in them is farther manifested in that they hunger and thirst after righteousness, and the beauty of the Lord that it may be brought forth in them and be upon them.—Matt. 5:6. Psalm 90:17. O! to be thus gloriously apparelled!

Then, beloved brethren, how wonderful believers differ from unbelievers, for they are quickened by the Lord into eternal life, the rest remain dead in trespasses and sins; they are illuminated by the light of

life, the rest are blind, alienated from the life of God through the ignorance that is in them because of the blindness of their heart. "Unto you, saith the Savior, it is given to know the mysteries of the kingdom of heaven; but to them it is not given." It is the unspeakable blessedness of God's chosen to have as their lot the communion of the Holy Ghost.—2 Cor. 13:14. This is the medium of all their spiritual comfort and knowledge while pilgrims to the better country. He communes with us concerning eternal things, unfolding to us the preciousness of the new covenant; he takes of the things of Christ and shews them unto us, giving us foretastes of heaven, the earnest of our inheritance until the redemption of the purchased possession.

We are sealed with the holy spirit of promise, and under the divine ministrations of the Spirit we are drawn forth in affectionate longings to press toward the mark for the prize of the high calling of God in Christ Jesus.

God maketh us to differ by the sending forth of the Spirit of his Son into our hearts, crying, Abba, Father. Even now we have foretastes of the blessedness of adoption to which God hath predestinated us in Christ Jesus, for we are all the children of God by faith in Jesus Christ. If indeed God hath thus put a difference between us and those who know not God, our glorying will not be in ourselves, but in the Lord who hath so loved and so signally favored us.

Now we are but tasting the streams; now we know but in part; now we see as through a glass darkly; now we have only the earnest, but the time of our sojourning here

will in a little while terminate, and the day of our actual eternal perfection draweth nigh, then the eternal glory to which God hath predestinated us shall be our actual everlasting possession. We shall be raised in the resurrection at the last day in the likeness of our dear Redeemer. We shall be like him, for we shall see him as he is.

Dear brethren, we have hope toward God that there shall be a resurrection of the dead, both of the just and unjust.—Acts 24:15. "Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation." Thus the Lord shall put an eternal difference between the vessels of mercy, and the vessels of wrath.

"Let me among the saints be found,
 Whene'er the archangel's trump
 shall sound,
 To see thy smiling face:
 Then loudest of the crowd I'll sing,
 While heaven's resounding
 mansions ring
 With shouts of sovereign grace."

FREDERICK W. KEENE
 Raleigh, N. C.

WHAT THE DEAR GOOD LORD HAS DONE FOR ME.

When I was just a little child, I would have sad feelings about death and wonder what would become of me after death. I would steal off to some lonesome place and try to pray and all I could say was, Lord have mercy on poor me. I did not want any one to know my feelings.

I would go to preaching, and to burials and return home, having the same sad feelings again. And oft-times crying and begging the good Lord to have mercy on me. Oh, my aching breast.

I would think I had T. B. and was going to die and oh what would become of me and would I be cut off from good people. Time rolled on and in the year 1904, I was married and this same feeling would hover over and around me. I would find myself wondering and begging for the dear Lord to have mercy upon poor me. I felt too unworthy to call on His precious name, and yet I could not keep from calling on Him for His mercy.

One night I dreamed there was to be a young man buried west of our home, and the people began to gather in our front yard. And I thought there was a great storm raging. I thought we all knelt to pray. I thought I wanted to die by good people and I was standing by Hettie Good. We knelt down. I looked up. The storm still was raging, and I saw five pretty sheep. They were caught up off of the earth in the storm. I went to John, my husband, and said, John, look at our baby, she was destroyed in the storm. Sand and mud was washed up against her. I said, John, look at our little baby. He was lying too weak to look at her. He reached out his hand and said, I want to close your eyes in death. I went and knelt down and laid my head on his breast, just as willing to die, and then a light shone around us.

A few months later I had another dream. I dreamed there was an earthquake. I thought I and my second little babe were all that

were in the house. I gathered her in my arms and rushed out of the house, begging the Lord to have mercy on me. I started down in the meadow where John and two or three men were gathered together, and before I got to them it seemed that I was to be baptized, and a crowd had gathered themselves together. So we turned to go back up the meadow where I was to be baptized. And all of the way I was repeating these words over and over in my mind, Lord, if it is right for me to go, make my way clear. We crossed the bridge and went down on the ground to pray. I thought John, my husband was to be baptized with me. And when we knelt to pray he said there was nothing for him to say. I thought, well it is not right for me to be baptised, if he cannot pray. And I was still repeating those words over and over in my mind, Lord, if it is right for me to go make my way clear. He says, now I am ready to baptize her. He led me in the water. It was clear as crystal. I thought the water was not deep enough. I wanted to go in deep water. So he led me up the stream where the water came around our waists. And he raised his hand and said, now I am ready to baptize her. And when he raised me out of he water, a voice spoke and said, they have died.

I would read the Bible to find something to comfort me and read these words, "Take my yoke upon you, my yoke is easy, the burden is light." A few more days passed and my husband was reading the Bible. I sat down and listened at the reading, not wanting him to know my feelings, I thought I would go to bed and try to beg the

dear Lord to have mercy on poor me. My breast hurt me so.

I called my husband to my bed and asked him to pray for me and he laid his head on my breast and breathed a prayer to God.

My breast got easy and I went off to sleep with these words on my mind, "I am Alpha and Omega, the beginning and the end, and unto them that is athirst, I will give of the fountain of the water of life freely."

Time passed on until the second Sunday in March, 1908. It seemed the saddest Sunday evening of my life. It seemed I had never seen the sun shine so lonely. I stayed out of the house, just walking along it's seemed as I could, without going in and telling my little children and husband farewell, having two children one asleep, the other sitting alone on the floor. Stooping I kissed the little girl asleep farewell, picked up the babe and turning to my husband as he met me and saying farewell. It seemed I was sinking down, and as I thought into hell. All in a moment I was raised and praising the dear Lord for what he had done for me, I said the Lord has spoken peace to my poor soul. And I just wanted to walk and walk, and I said John, let's walk, let's walk. We walked out in the yard. The moon shone so brightly. Oh it just seemed if I could die I would be happy. And all next day I felt calm and easy. And just thought what the dear good Lord had done for me if it were just engraved in the rocks for people to read.

Again I had another dream. I dreamed of traveling a road, just myself and second little babe. I was walking, carrying the baby

and singing this song or humming the tune: "In heaven above, where all is love, there'll be no more sorrow there." I heard music in the cloud. All at once my voice was changed to that music in the cloud. I looked up and saw a large bird with outspread wings flying over me, and it spoke with a beautiful voice and said, "A soul shall enter up into heaven joyfully." I awoke my husband and asked him was this dream to me. He says, yes it's to you.

I had impressions to join the church and desired baptism so much but felt so unworthy to offer myself to such good people. I became so impressed. It seemed I could not live if I didn't join. So I went and joined. I feel I did my duty. I never have regretted that sweet day that I joined and was baptized.

And will say to all that are carrying that burden, go home to your friends, and tell what the dear good Lord has done for your poor soul.

Sincerely,

MRS. LUCY CROUSE.

KINSMEN IN CHRIST

Dear Readers:

We may not know one another in the flesh yet I trust by the workings and grace of Almighty God that we are kinsmen in Christ. It has dwelt on my mind for sometime to write something for publication, yet I hesitate to write when I think of so many good writers and their soul comforting letters. I feel that it is better for me to read than to write. I realize that if any good cometh from this it must come from God, to whom be all the glory and honor. Every good and perfect gift

cometh down from the Father. He has all power in heaven and earth and He works everything according to His holy and righteous will in the army of heaven and among the inhabitants of the earth; and none can stay His hand or say unto Him, What doest Thou? We are made to rejoice in this fact for without the help of the Lord, man is powerless.

We hear it preached by some that if the person will do so much to help them to Christ that God will cover the remainder of the way provided he (man) will let Him. We are taught of God that such a doctrine will not do. Salvation cometh through and by the free and unmerited grace of God. 'Tis religion that gets the man and not the man that gets the religion. It is not by works of righteousness lest any man should boast. The creature comes empty handed as the poet has said, "Nothing in my hands I bring, Simply to the cross I cling." God's people shall be made a willing people in the day of His power. They were chosen in Christ and their names were written in the Lamb's book of life and God in His own good time and place brings them to a knowledge of the truth, and reveals in their hearts the light, the hope of glory. He places their feet upon a rock and puts a new song in their mouth. Every one for whom Christ died shall inherit eternal life, for not one heir of promise shall be lost. God is not unjust. His ways are passed our understanding. It is not for man to know the mind of the Lord. Then there is not any place left for a religion of chance.

The world knows not the dealings of the Lord with His people. O, blessed thought. In this world the children of God face many trials

but in God they find sweet comfort and peace. If in this life they are encompassed with tribulations and find no resting place and comfort save in the love of Christ it is a surer evidence to them that they are born of that upper and better kingdom. There are moments sometimes when they seem to rise to the mountain tops and abide in sweet fellowship with God, thus it is that they are encouraged to press onward ever trusting in His righteousness and redeeming love. There are times when they are brought to see the marvelous workings of God manifested in the smallest things of nature. The artist cannot paint anything that will compare with the handiwork of God in nature.

The time is drawing near that I must leave off writing, however much that can be said the half can never be told. These blessed truths are too wonderful for me to attain unto them, and I hope I love them more. I get so low sometimes that I question whether I know anything concerning God, or that my name should be with dear Old Baptists, the loveliest band of people on earth to me. It is grievous to see confusion and strife come among them. How much better it would be for all to live in sweet peace and union. When life's journey here is ended there is one sweet home over there where the redeemed of the Lord shall be as one and all will be unending happiness.

Remember this little unworthy one in your prayers.

Submitted in love,

MARY C. HUNDLEY.

Dry Forks, Virginia.

EXPERIENCE.

Elder J. A. Fagg.

Dear Brother:

For sometime, I have had a desire to write my experience, or what I feel has been the dealings of the Lord with this poor sinner.

As you have told my feelings many times, so much better than I could ever express them myself, I feel that you are the one I want to tell.

Since hearing the sister relate her experience Sunday, which I feel has caused me to rejoice, this week, it seems that I must write.

When about six years of age I began to think of death, to know that sometimes I must die. The thought was so terrible that I would lay awake at night grieving. Papa and Mamma would ask what I was crying about; I would tell them "nothing" for I did not want them to know what was troubling me. When but a child I dreamed of being in heaven, I thought it was the judgment day, and there were trains coming from every direction bringing people to the judgment, a man with a rod in his hand was telling every one where they must go. He said to one, whom I recognized, "you cannot stay here," I thought if that one must leave surely I would have to go too; but he looked at me and said, no you may stay here.

When I was fifteen, my little sister, age nine died. It seemed to me that I could never give her up, I felt surely she was taken to show me how sinful I was. Oh! the grief that was mine, no one can know. I felt that I had not treated her as I should. This hurt me so I would wet my pillows with tears at night, and in the daytime at my work I could not keep them back. While laying

on my bed one night with my eyes closed, I do not know whether I was asleep or not, it didn't seem that I was. She appeared right before me clothed in pure white, from head to feet. It seemed that I could see her as natural as in life. She looked at me and smiled, the sweetest smile that I have ever seen. This seemed so real that I awoke, if asleep, and was about to speak to her when she vanished. That smile seemed to relieve my aching heart. It seemed to tell me that all the wrong that I had done her was forgiven.

I did, so much, want to live right; but it looked like all my thoughts and works were sinful. I felt that I must read the Bible and see if I could find relief there. I read it all from Genesis to Revelation, I would not have my people to know I was reading it for anything. I would wait till they had all gone to bed and go off in a room where no one could see me, if anyone knew I ever read it I had no knowledge of it. Although I was no better when I got through than when I began, yet I felt I had done no harm by reading it.

Sometimes when in the field at work, I would feel so wretched, I could not hide my tears. My older sister and a brother just younger than myself could get along faster with their work than I could, I did not want to keep up with them, for I did not want them to know of my grief.

They seemed to enjoy themselves and I felt that they did not have the trouble that I did. One day when I had been sent to the field to gather some tender corn for dinner it seemed that I must try to pray, I got as near the center of the field as I could where I thought no one

would see me. I fell on my face and tried to pray; but I do not know whether I uttered one word or not for I did not know how to pray.

Finally these troubles left me till a few years ago it seemed that they were greater than at first, I felt that I was not fit to live or to die. When walking along the road I would look at the little insects crawling along in the dust and feel like they were greater than I. I dreaded so much to see a bad looking cloud approaching, for I felt surely, I would be destroyed. One morning in an early spring a black cloud began to rise up in the west and thundering, I said Oh! if I were only good enough that I would not fear to see a cloud come up. Will said to me, the Lord's people are the ones that fear him, these words seemed to be a great relief to me.

I have always felt that the Primitive Baptists were the right people. I would go to preaching and they all looked so good to me. I felt if I could only be one of that number my happiness would be complete. But felt that pleasure was not for me, and could only say "Lord, have mercy on me a sinner." This has ever been my prayer if indeed I have ever prayed.

I had a great desire to be baptized, but felt too unworthy to ask a home with so great a people, this burdened me so, I said, Oh! Lord show me in some way if it is right for me to ask a home with them, it seemed that something said to me, "My grace is sufficient for thee." I could then say bless the Lord O my soul, I know if I am saved it is by thy grace, nothing that I have ever done. It was not long until I thought perhaps, this was just imagination. But finally it seemed that I could

not live away from the church any longer, and promised if I should live until next meeting day I would go, but when the time drew near, I thought surely I could never go. But when Elder M. L. Willard got up to preach that day and used for his text, "Today if ye will hear his voice harden not your hearts, as in the day of provocation." I felt surely that text was to me, and the preaching seemed to tell me to harden not my heart, but fulfill my promise. I have often wondered why they took me in, and gave me such a sweet welcome on what little I said that day. They had always looked good to me, but I could see an added beauty that I had not seen before. I cannot express my feelings as I came out of the church house that evening. The cloud that had just passed and was thundering in the distance, seemed like the burden that had left me, and all was peace around me. Although, I have never felt worthy to be with these people, if I can always be at their feet, its enough for me.

The fact that Will was made willing to go when I did, and we could be baptized at the same time, has been much comfort to me.

The morning that we were baptized I felt more like I was going to a funeral than anything else, but I can never forget how pleasant the water was, or the peace I enjoyed the rest of that day.

But it could not last long for I soon felt I had been deceived, and had deceived the church. Most of my time I am in the valley.

Sometimes my "hope" seems to be but a mere spark, but when a gentle breeze blows and kindles it up, for a few moments it seems sufficient.

I would like to tell you how much I have enjoyed your preaching, yet I cannot express in words the comfort that it has given me.

I must quit here for I fear I have already wearied you with so much writing, yet the half has not been told. I'm sure others could have said much more in fewer words. I am very imperfect and it is this way with all I do.

If it is not too much to ask, when you pray will you pray for me, and mine.

A little unworthy sister, if one at all.

MRS. PEARL ROBERTSON,
R. 1, Walkerton, N. C.

EXPERIENCE

To the dear readers of Zion's Landmark: For some time I have been moved to write some of my experience. I am a poor helpless and dependent man upon the Great I am. I desire to write about the things I have seen with my eyes and handled with my hands.

In the year 1917, I was in the World War. Dec. 3, 1917, I was carried to a training station at Norfolk, Va., and was carried through the process of training for a seaman, to help to transport our dear soldiers to France. I was sent to the battle ship to be trained as a fireman for transport service. During this time I knew nothing about this great God who does all things well, and after the council of His will. On the night of the fifteenth day of January, 1918, I hope the Lord showed me what a poor helpless sinner I was. I had a dream and saw our bear brother Isaac Jones as he stood in the pulpit at Muddy Creek Church, proclaiming that salvation is of the Lord, and

I even remember the song he sang in opening the meeting. It was this, "Salvation, O the Joyful Sound it is pleasure to my ears." I knew what he preached was the truth, and the power of our God.

I was in this awful condition, feeling to know I was condemned in His blessed sight. I would try to pray, but there was no way for me to pray to that One that could forgive sins. O, how I did desire the mercy of the Lord upon this poor worm of the dust. One morning I had started to work and I had to go through a very dark alley, and it seemed as some one had spoken to me and said: This is the time and place to pray. I fell down on my poor bended knees, confessed, "I am a poor helpless sinner in the world and if I am saved it is through the sufferings of thy dear son, and O Lord, forgive me of my sins, if it can be Thy holy will;" and there I was made to rejoice, I hope in Christ Jesus, the Lord, having no confidence in the flesh. I began begging the good Lord to deliver me back home, if it could be His will. And for some reason in about 5 days from this time, I was sent to the hospital from the ship and before I left the ship they placed a tag on my breast and wrote these words on it D. I. A. G. And I wanted to know just what these words meant, and as soon as I reached the hospital I asked the doctor just what these letters meant. He looked at them and said your case is undecided. I felt at this time surely the Lord was in the place, though I knew it not. I was still begging the Lord if it could be His will to deliver me back home to my dear father and mother. I wanted to tell them what a Saviour

I had found, and confess my faults to them and tell them what a bad sinner I had become to be. I went to see the preacher. I told them I desired to be obedient as far as I could be, and it was not but just a few moments before up came the priest and began talking to this poor worm of the dust. I was wondering what should I say to this man, but I tried to ask the Lord to loose this poor stammering tongue of mine and give me just what to say. He asked me didn't I want to be saved. O yes, I said, the worst all things I ever thought of. He said, well I am glad I came for I am interested in such people as that. Then, he wanted me to bow down to him and give my sins to him. (O, my dear readers, what a place I was in) but I said, I bow down to no man, priest, pope nor king. I only bow to that One I hope died for my poor soul and redeemed me from Hell. Yes, but he says, I forgive you and take your sins unto the Father on high. I told him there was but one advocate between God and man and that is Christ the Lord. If the Lord ever loosed this poor tongue of mine, for a few minutes he loosed it there, and after I hushed he told me if I went to Hell he could not help it. I told him that Salvation is of the Lord. And he went away from me, and in four days from that time I was at home.

Praise the Lord for the great things I hope he has done for me. I would praise His holy name.

I wanted a home with God's humble poor people, but I wondered though if they would let me be with them. I did not know whether they would receive me or not, but I fixed time and again to offer my poor self to them; but I could not

get it fixed, but on the second Sunday in September, 1925, our dear brother Bragg preached at the church of Sand Hill and it seemed like the Lord fixed the way for me. Everything was moved out of the way that time, and they did receive me and I was baptized on Monday morning after I joined Sunday, by brother L. E. Bryan.

Now, my dear readers, these are some of my feelings and some of the things I have seen with my eyes, and handled with my hands. Give all the praise unto the Lord for He is the giver of all good and perfect things for it is in Him that we live move and have our being.

I hope you all can have a mind to pray for poor me and mine.

In love and sweet fellowship with God.

P. H. EDWARDS,

Beulahville, N. C.

A GOOD LETTER

Mr. J. D. Gold,

Here is a letter I received yesterday. If it is not asking too much of you I would like for you to publish it in the dear old Landmark. I have her permission. I have never met this dear sister, but her letters to poor unworthy me are wonderful. I feel that we are taught of that great blessed Jesus, alike. I would be glad if you would publish the letter, if not please return it to me. I don't want one copy of her precious letters destroyed. I take them with me and read for my people, the old Baptists. Remember me in your prayers. I love you for dear old brother Gold's sake.

I hope I am a little sister.

SUSAN HIGGINS.

Greenville, N. C.

The Letter

Woolwine, Va.

Precious mother in Israel. Doubtless you think I am rather careless in not answering your dear letter before now; here I am offering an apology. You wrote so nice about your church and good times I could be with you in imagination and hear all that good preaching.

I am truly glad you were so blessed to be among your beloved family and enjoy the sweet gospel of love and peace.

Were we together I would try to tell you about a dear heavenly feast I had (if not a poor deceived mortal.) The third Sunday in October 1930 it was my privilege to hear the brother D. V. Spangler that wrote an article in November 15th copy of Landmark preach such a dear good sermon.

Brother Spangler is one of the humblest and most gifted elders I ever heard preach. He preached the beloved gospel in its purity and gave God all honor, all praise and glory and such preaching edifies and builds up our weary hearts. When this young elder arose to take his place at the book board his song was—

"Father I stretch my hands to thee,
No other help I know,
If thou withdraw thy self from me
Ah, whither shall I go.

Brother Spangler then dropped the singing and the church sang the balance of this precious hymn. Oh! mother in Israel my very being seemed absorbed in a petition to our heavenly Father to be with this dear elder on this occasion and my heart melted within me and my tears not only flowed, but streamed

down my cheeks, and every word this dear elder spoke was fitting and to the praise of Jesus, blessed Jesus the Saviour of men, leaving puny men out entirely, just where man belongs.

We know there dwells no good thing in our earthly tabernacle, and how sick it makes me to hear any of our faith and order declare any merit on man's part. We know how helpless and deprived we were in our convictions, yes how awfully helpless we are now and will continue helpless sinners and unless our preachers preach Jesus and Him crucified I had (for my part) rather they (preachers) kept their seats.

The old year with its many trials and sorrows has passed, but I can look back on 1930 as being a great year to me, even though there has been so much said about the drought, crime and lawlessness.

One of my many blessings is I have met you dear one through the columns of the dear old Landmark, and your blessed letters have been food to my hungry soul. I give our heavenly Father praise for that also. He caused me to write you or you never would have known this sinner, He is the author and finisher of our faith, Jesus Christ where-in we shall be saved, I mean the chosen family shall be saved, and we have a sweet hope of eternal life. I could point out many more outstanding blessings which were mine to enjoy but it might worry you and I don't want to annoy you in the least.

I hope you and all your loved ones are well and will be happy this new year. My three were well last I heard and I hear once and twice each week. I have such lovely children I wish you could see

them. Each one called my attention to January 4, the day their dear father had been dead 16 years, as if I had forgotten, but I was pleased that each one thought of the day, you know some are careless and thoughtless.

I enjoy reading the Landmark and scarcely lay it down until every word has been read, sometimes re-read. The article in it by J. G. L. Hash is my youngest brother and so precious to me sometimes I'll tell you more about him.

Now I must close by asking an interest in your prayers, write soon.

LOVE S. B. D.

TAKE HEED TO THYSELF.

Elder O. J. Denny,

Dear Brother,

I have had a mind to write concerning this scripture. 1st Timothy 4th and 16th. "Take heed unto thyself and unto the doctrine, continue in them, for in doing this, thou shalt both save thyself and them that hear thee"

I feel this instruction is good for all Primitive Baptist ministers, and its teaching will not hurt individual members, churches or associations.

First. "Take heed to thyself." When any man comes before the church and claims he has received a call to the ministry, the church hears him, and they are satisfied and ordain him to the full work of the ministry, he should have self respect for himself to conduct himself in a lawful way at home and abroad. By so doing he saves himself from reproach and the cause.

Second. Unto the doctrine we here note. Doctrine is in the singular. How can we get all the doctrines, (so called) in one doctrine.

By grace the church was redeemed from under the law by the blood of Jesus.—Rev. 5th and 9th. "Thou hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." Surely this is undeniably GRACE.. Paul tells us in 2nd Tim. 1st and 9th "Who (God) hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began."

We note here was purpose and grace given us in Jesus before the world began, also in the singular. I was taught what grace is, it is the fruit of God's love. The grace of God that was given us in Jesus enabled him to redeem, atone for, opens the eyes of the blind, unstops the deaf ears, and makes the withered hand whole, cleanses the leprosy, and raised the dead. This is some of the fruit of his love. God is love.

If ministers take heed unto themselves and to the doctrine and continue in them, I want to know who has the right to stop them? Paul didn't tell Timothy to stop at some line drawn by brethren. Neither did Jesus, when he called his disciples and sent them out. Here is the only bible way. When his department is a disgrace to the cause and his preaching is not in harmony with the scriptures, then a brother or a church can arrest him under these charges, and if he fails to hear them, then you have a bible right to stop him and not until then.

Some one might say his church or association is in disorder. In the name of God, I say, go to the church or an association and labor with them in a disciplinary way and save

them if you can, if not, then you have a right to non seat a church or withhold correspondence from a sister association and not until then. This is the way I see it.

Dear brethren I have been driven by impresssion, and the dear Lord has appeared to me in this room I am now writing in, and spake to me to go in four different states that I have traveled in. I have been made sad to hear them tell of their troubles, and they have all originated over something besides the doctrine of salvation by grace. This doctrine never will divide the church of God. This doctrine of salvation by grace has been the tenor of my preaching where I have gone, for it was my conviction.

In hope.

C. W. STONE.

Rockford, N. C.

Route 1, Box 76.

JESUS MAKES ALL THINGS NEW.

Today being my birthday, April 16th, aged 41, I thought I would write a few thoughts in taking a retrospective view over my past life. I find my career has been one of adversity and some what frougt, with many seemingly, unsurmountable obstacles, but now I find in looking back over these scenes they were mere trifles, for things have become real, yes a reality; but they appear now to be childish fancies. Things that seemed so dark and heavy were light and easy compared to the real and true things of life, both natural and spiritual, yet I have never been to the place or point in life that I did not feel the unerring hand of God guiding, and directing me, upholding me, watching over through providence as well

as through grace, and has kept me safe to this good hour, though it has been by great fighting and battling with the world, the flesh and the devil, that I have been kept alive and preserved, for indeed I have had many a hard fought battle with these three warring antagonists, and at times it would seem that they would overcome and win the victory. When it seemed I should fall, God; who is and has ever been a present help in every time of trouble has appeared in my defence my surety, security and deliverer. Though the way would seem dark and all help fled, I was so weak, helpless and dependent, and thus it has been with me ever since I received a precious hope at the tender age of 14. Am ever leaning upon that staff (hope) that has never failed me, though there has been times it has most been gone through unbelief, yes doubting, fearing I was only a false pretender, professing possessing any of the grace of God.

My life has been a mixture, yes indeed, one "dark and thorny has been the desert through which I have made my way," thus far through dangers seen and unseen, yet trusting in the strong and mighty arm and power of God that as he has kept me, that he will keep me to the end, that my feet may not slip, and that I may so live, that I shall glorify His name and that he will not put more upon me than he will give me strength to overcome, and that I may be found living to his honor, and make me faithful, watchful, prayerful and see that I fall not by the hand of Saul, but keep me in that right way, and may his name keep my tongue eternal to his praises, my ears opened to hear and rejoice in the gospel, and my

heart to understand the truth as it is in Jesus Christ my God.

Lord teach me to live with a pure heart fervently, esteeming all others better than self, being at their feet, feeling to be the least of them if one at all. Keep me unspotted from the world. All carnality which is sensual and devilish. Keep me back from all presumptuous sins, both of omission and commission.

EFFIE H. CARAWAN.

Swan Quarter, N. C.

SALVATION BY GRACE.

P. D. Gold Publishing Co.

Mr. John D. Gold,

Dear Mr. Gold:

Please find enclosed money order for \$2.00 to pay my subscription to the Landmark for another year. I have been reading it for many years and I want to keep reading it while I dwell in these low grounds of sin and sorrow and it stands for what I believe, salvation by grace and grace alone, for I know that if my destiny beyond mortality depends on my goodness that there is no hope for me; but I am trusting in our dear Saviour for what I am in this life and what I hope to be when I shall have quit the ways and walks of men. I know that day is drawing near when I shall lay my armor by and go to a world unknown to mortals, but I am hoping that when the time shall come that I may be prepared by grace divine to be carried by the power of the Almighty God to a place of happiness, praise and thanksgiving in that bright world above.

Written in hope,

R. W. WRAY,

Spray, N. C. Box 178.

Zion's Landmark

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

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WILSON, N. C.

AUG. 1, 1931

SEARCHING QUESTIONS.

"Who is he that saith, and it cometh to pass, when the Lord commanded it not?."

Out of the mouth of the most High proceedeth not evil and good? Wherefore doth a living man complain, a man for the punishment of his sins; Let us search and try our ways, and turn again to the Lord."

Lamentations 3:37 to 39th verses.

In this exposition a number of references are made to other verses in this same chapter, therefore only the verses will be mentioned.

The substance of this article, is made up of excerpts from the writings of Dr. Gill of England, and where any departures or additions are made, we enclose such additions in parenthesis. We do not want to take credit for his comments nor

to change his meaning in any instance.—Editor.

Dr. Gill said, in answering the question, (Who is he that saith, and it cometh to pass, when the Lord commanded it not?) "Nothing is hidden from Him (God); but He sees not with approbation; He does not look upon such things with delight and pleasure; but with abhorrence.—Hab. 1:14.

"(And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees; that say in their heart, the Lord will not do good, neither will He do evil. Therefore, their goods shall become a booty, and their houses a desolation, they shall also build houses and not inhabit them; and they shall plant vineyards; but not drink the wine thereof." Hab. 1:12-13.)

"Out of the mouth of the most High proceedeth not evil and good?" V. 38. "Certainly they do. They come to pass, both one and the other, as God has pronounced, and His will has determined, even evils, as it is the plural; not the evil sin, or of fault; this comes not out of the mouth of God; but is forbidden by Him. Much less is He the author of it, or the tempter to it, indeed it is not without His knowledge, not with His will or approbation; but by His permissive will, He suffers (it) to be, and overrules it for good; but the evils here design the judgments of God or punishments inflicted on sinners, and chastisements on His own people; the evils of affliction or adverse dispensations of providence."

Proofs. "The Lord hath broken the staff of the wicked, and the sceptre of the (wicked) rulers, He

who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted and none hindereth. The whole earth is at rest, and quiet; they break forth into singing."—Isa. 14: 6-7.

"The Lord's voice crieth unto the city, and the man of wisdom shall see Thy Name, hear ye the rod, and who hath appointed it."—Micah. 6:9.)

"They are all by His appointment; He hath said or determined what shall be the kind and nature of them; the measure, how far they shall go; and the duration, how long they shall last, and the (purpose) end and use of them."—Job 2:10. verses 6-7.

And so all good comes from God, who is goodness itself, all created good, as every creature of God is good, and everything in providence, and all temporal good things; as to have a being; to be preserved in it, to have a habitation to dwell in; to have food and raiment, health and long life, these are all by His appointment, and according to the determination of His will.

All spiritual good things are proposed, and prepared by Him in council covenant; the great good of all SALVATION by CHRIST; this is what God hath appointed His Son for, and His people to, and fixed the time for it, and all things related to it. The effectual calling of the redeemed, according to His purpose and grace, the persons, thing itself, time, place and means; also eternal glory and happiness, which is the KINGDOM PREPARED, the CROWN laid up, the INHERITANCE reserved in heaven, according to the purpose of God; (Therefore) all good things in time

and eternity are as God has promised them.

(These things being true, "Wherefore doth a living man complain?" Why should a man murmur or fret and bemoan himself, especially since the mercies and compassion of God never fail, and are daily (received or) renewed; and the Lord himself is the portion of His people, see verses 22 to 24 and seeing He is good to them that seek Him, and that it is good to wait quietly for the salvation of God, and to bear the yoke patiently, verses 25 to 27, and because of the unwillingness of God to afflict men, and His sympathy and compassion towards them (who) are under affliction, see verses 32-33, and especially since all is from the sovereignty of God, who doeth according to His will, and from whom all good and evil come, verses 37-28. He is not to be complained of or against for anything he does.

It does not become a man, a reasonable creature, a man grown up, to vex and bemoan himself as though no case was like his or so bad, a man that God is so mindful of, and cares for, and follows with His goodness continually, a man, sinful man, that has rendered himself unworthy of the least favor and such is the loving kindness, favor and good-will of God to man, that He provided His own Son to be his saviour, and therefore man, of all God's creatures has no reason to complain of Him, since he owes all his blessings in life and hope of eternity to God.

If a man will complain, let him complain of his sins, of the corruption of his heart, of the body of sin and death he carries about with him, of his daily iniquities, let him

mourn over them. Instead of complaining and murmuring, let us search for something that may support and comfort, teach and instruct in the affliction of providence.

"Let us then unto the Lord." (acknowledge our afflictions just, and seek to know the truth as it is in Christ Jesus, ever looking unto Him for every help in the time of need, ascribing all honor, glory, dominion and praise to God and to Christ.) (Submitted for the sake of bible truth.)

O. J. DENNY.

ABBOT'S CREEK ASSOCIATION.

The next Abbott's Creek Primitive Baptist Association will be held, the Lord willing, with the Sandy Creek Church, beginning on Saturday before the fourth Sunday in August 1931, and continuing for three days.

This church is located about four miles southwest of Liberty and about sixteen miles northeast of Asheboro. The church is about two miles south of highway No. 62. Those coming by automobile from the east and west will travel highway No. 62 from Asheboro and Liberty to a sign at a filling station which will point the way to the church.

Ministers of our faith and order are invited to meet with us.

Anyone coming by train should communicate with Brother H. L. Miller, Asheboro, N. C., who will provide transportation from Asheboro

T. R. FREEMAN,
Association Clerk.

Steads, N. C.

LOWER COUNTRY LINE UNION.

The Lower Country Line Union will be held, the Lord willing, with the Church at Flat River, Person County, N. C., on the 5th Sunday and Saturday before in August 1931. This church is located four miles south of Roxboro, N. C. Brethren sisters and friends are invited to come and be with us, especially ministers.

A. P. CLAYTON,
Union Clerk.

UNION MEETING AT MIDDLE CREEK.

The next session of the Angier Union is appointed to be held with the Church at Middle Creek, Wake County, Saturday and fifth Sunday in August, 1931. Elder E. F. Pearce is chosen to preach the introductory sermon, and Elder T. F. Adams is alternate.

Middle Creek Church is located about twelve miles south of Raleigh and about eleven miles north-east of Angier.

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

W. F. YOUNG,
Union Clerk.

Angier, N. C.

BLACK CREEK UNION

The next session of the Black Creek Union was appointed to be held with the Church at Elm City, N. C., on Saturday and fifth Sunday in August, 1931. Elder G. W. Beeswell was chosen to preach the introductory sermon and Elder S. B. Denny to be his alternate.

All lovers of truth and good order are invited to attend. A special invitation is extended to ministers.

ISAAC A. LAMM,
Union Clerk.

EASTERN LITTLE RIVER UNION.

The next session of the Eastern Little River Union will meet with Union Church Johnston County, N. C., on Saturday and fifth Sunday in August, 1931. Elder H. F. Hutchins is appointed to preach the introductory sermon and Elder J. T. Collier his alternate.

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

J. A. BATTEN,
Union Clerk.

BLACK RIVER UNION

Please publish that the next session of the Black River Union is appointed to be held with the church at Reedy Prong, N. H., in Johnston County, N. C., on Saturday and fifth Sunday in August 1931. The church is located about 10 miles east from Benson, N. C. A general invitation is extended, especially to the Baptist Ministers.

W. V. BLACKMAN,
Union Clerk.

ZION'S LANDMARK

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GOD SAVES ISRAEL FROM THE KING OF ASSYRIA.

"And it came to pass, when Hezekiah heard it, that he rent his clothes and covered himself with sack cloth, and went into the house of the Lord.

And he sent Eliakim, which was over the household, and Shebna the scribe, and the elders of the priests, covered with sack cloth, to Isaiah the prophet, the son of Amoz.

And they said unto him, thus saith Hezekiah, this day is a day of trouble, and of rebuke, and blasphemy: for the children are come to the birth, and there is not strength to bring them forth. It may be the Lord thy God will hear all the words of Rab-Shakeh whom the king of Assyria, his master, hath sent to reproach the living God; and will reprove the words which the Lord thy God hath heard: wherefore lift up thy prayer for the remnant that are left.

So the servants of king Hezekiah came to Isaiah.

And Isaiah said unto them, thus shall ye say to your master, thus saith the Lord, be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me.

Behold, I will send a blast upon him, and he shall hear a rumor, and shall return to his own land; and I will cause him to fall by the sword in his own land.

So Rabshekah returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.—2 Kings 19:1-8.

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

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THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

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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

THE UNSEARCHABLE RICHES OF CHRIST.

Elder H. B. Jones.
Winsboro, Texas.

My dear precious brother in the Lord.

I have been thinking over your letter that came the other day, and I am saying in my heart; It all belongs to and embraced in the fellowship of the mystery of the unsearchable riches of Christ, which God ordained for his elect in him before the foundation of the world.

I feel well assured that the work of Jehovah our Rock is perfect; for all his ways are judgment, a God of truth and without iniquity, just and right is he.—Deut. 32:4.

And, as the heavens are higher than the earth, so are his ways higher than our ways, and his thoughts higher than our thoughts. The many changes that are our portion, we are at times trying providences that are measured out to us; the sorrows and distresses of our earthly lives are all too deep for me to understand. Why every thing is as it is often exercises my heart. This, I believe, and in believing find rest. "The Lord God Omnipotent reigneth."

But the deepest and sorest exercises of my soul are those changes, conflicts, wrestlings, buffetings, griefs that are mine in relation to the everlasting God in things that are unseen and eternal.

Our gracious God has called us unto the fellowship of his Son Jesus Christ our Lord, and we enter into our first intimacy with Christ our Savior through bitter humblings, through tribulation, and it is still through much tribulation that we enter the kingdom, and grow up in to him, who is our Reward, even Christ. The dark trying experiences, that you portray in your letter, my soul knows so well. When first I knew Jesus Christ I desired (and still desire) in loving gratitude to glorify him in my body, and in my spirit which are his. My sinfulness in those early days of my experience was hateful and humbling to my soul, and to this day it is so, only I think I can say I am more and more made to loathe myself because of indwelling iniquity. "They that are Christ have crucified the flesh with its affections and lusts." Yes, but this crucifying is not a mere pastime, but dreadful and painful, and unless abundance of grace from the God of our mercy is every moment ministered how little is accomplished. Instead of the affections and lusts of the flesh being crucified, they appear to run riot, to be everywhere committing depredations, polluting and devastating our life, making war against the soul. "Fight the good fight of faith, laying hold on eternal life." Yes, there is no other way to overcome, our success is bound up in this." We are more than conquer-

ors through him that loved us and gave himself for us." The relation of your soul's experience moves me to tell you of a dreadful, yet I will say, a sacred experience that was mine in the last three months. I say SACRED because the Lord was gracious, rich in mercy unto me a poor vile sinner. I was away from home attending what are termed the Eastern Associations. I had attended two of them, and in the society of the brethren, and in hearing preaching I had so far been in a comfortable frame of mind. But at the close of the Delaware Association such a discovery was made to me of my inward depravity that I felt I am not to mingle with the saints of God.

It appears that no language could be an exaggeration to describe the utter meanness of aspect in which I beheld myself, O how cast down I was, so depressed, I so loathed myself, I said to myself, was there ever any one so vile, so mean, such an object? Then came this dreadful cruel word into my soul, "A vagabond in the earth."—Gen. 4:14.

I said, yes, that is what I am, a very outcast. And that dreadful word was continually coming into my mind for about ten days. I sighed, I cried, I wept unto the Lord, but from me he hid himself and was wroth. I wandered in my soul's distress and gloom as one demented, a fugitive, an outcast, "a vagabond in the earth." From this Association I went to Hopewell, New Jersey. I went to the home of our brother, Elder F. A. Chick. In the afternoon (Saturday) I was called upon to preach. How dreadful it all appeared to me, I was so wretched in my mind, a vagabond! Saturday night I had but little sleep, the night was

spent mostly in self loathing, in sighs and groans and tears, in prayer for mercy and grace from the Lord. O! I was so tossed about that night. My soul's trouble was aggravated by the thought that tomorrow I am expected to preach to the church of Christ.

Sunday morning came, and I felt wretched, hardened, prayerless, in darkness, I sometimes felt to be desperate.

I went with brother Chick to the church house, and there was a large congregation. I went into the pulpit. Brother Chick was not in good health, quite feeble, and said he would sit down among the congregation so that he could face me while I was preaching. Ah! my brother, I am not able to pen to you all the dreadful exercises of my soul during these services. I read the hymns, I engaged in prayer; but my heart was so burdened with the thoughts that I am so depraved, a vile sinner. Outwardly so? No; but known only to myself and my God. I used two pair of eyeglasses, one to read with, and a pair to see things at a distance, the features of people's faces. The time came for me to rise and read my text; I did so with a heavy heart: Having read my text I then looked at my congregation with my reading glasses on, but not one face could I distinguish; the whole congregation was one blurred mass. I thought to put on the other pair of eyeglasses so that I could distinguish the faces of the people, but I said to myself, No! I will not, I will keep these glasses on, I do not want to see their faces. I am ashamed to look at them; and if they could see me as I see myself they would turn away their faces from me, and would say, come out

of that pulpit, and they would hound me away from their presence, "a fugitive and a vagabond in the earth." —Gen. 4:14. So I did not distinguish the face of anyone all the time I was preaching.

The preaching? This was my text "For thus saith the Lord God, the Holy One of Israel, in returning and rest shall ye be saved; in quietness and in confidence shall be your strength; and ye would not. But ye said, No; for we will flee upon horses; and therefore shall ye flee; and we will ride upon the swift; therefore shall they that pursue you be swift. One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee; till ye be left as a beacon upon the top of a mountain, and as an ensign upon a hill. And therefore will the Lord wait, till he may be gracious unto you, and therefore will he be exalted, that he might have mercy upon you; for the Lord is a God of judgment; blessed are they that wait for him." —Isaiah 30:15-18. Almost from the first words I uttered, I felt there was a sacred dreadful power that had possession of me, that was opening up to my view the teaching of these words. Clause after clause I was able to expound; my lips were being used to utter things to the people, but all the while I felt to be as an outcast; and when I had done speaking, I sat down so oppressed, in wretchedness. I felt, I am only a vagabond, I ought not to be here. Oh! that I were a thousand miles away, just alone in some den or cave in the earth. I had never had such a time in speaking before. Many times I have felt unworthy to utter anything concerning Christ; innumerable times I feel my insufficiency, and that I am a wretched

vile transgressor; these are common yes, repeated experiences, but nothing like the experience of this morning, May 25th, 1913, had I known.

During the day our brother Elder F. A. Chick remarked to me he had never heard one preach better, or words to that effect. Several others came to me, and spoke to me of how what I had preached that morning was a comfort to them. I replied, If it is so it is of the Lord. But, O how wretched I felt when any one said such things to me. I was so vile in my own sight, I was so covered with shame and confusion of face. I did not want to see the faces of the children of God, I did not want them to speak to me, for I was a vagabond, yes, that dreadful word was in my mind all the time. But I will not worry you, dear brother, with details of what took place during the following week. I was in the hidden recesses of my soul, so sorrowful, so wretched, so ashamed, so crushed down, often sighing and praying for compassion from the Lord; I longed to come even to his seat.—Job 23:3. I then would order my cause before him, and fill my mouth with arguments, but I was a vagabond, and such are not to enter into the place of the King; but I stood afar off (in my shame, and rags, and cried for mercy, and that Christ would appear and shew me the light of His countenance. During the week I had some moments of hope, some crumbs of comfort, but I wanted, not to have handed out to me, as to a filthy vagrant some scraps of food, which I might carry away, and eat under some hedge by the wayside; I yearned, that in some way I might be cleansed and apparelled and put among the children.—Jer. 3:19.

And my heart cried, "How long will thou forget me, O Lord? Forever? How long will thou hide thy face from me."—Psalm 13:1.

Sunday came, and in God's providence I was again in Hopewell, N. J., and expected to preach at the morning service.

I was not in such a wretched cast down condition as on the preceding Sunday, but was weighed down, in darkness, hardness, barrenness, and the thought of preaching was oppressive, it all looked to be a terrible task. Just before rising up to preach, while the congregation was singing, and as they were singing the last verse but one in the hymn, these words came into my soul with sacred power, "My beloved is white and ruddy." Solomon's Song. 5:10. My dear brother, if I were to fill pages with writing I could not tell you all the sacred, sweet, refreshing signification that was opened up to my soul by the Holy Ghost, the Comforter, in those few words in the few moments the church was singing the last two verses of the hymn. My heart, in the twinkling of an eye, was drawn forth to Jesus as the Lamb of God, to the fountain of his precious blood, to his obedience even unto death, to his righteousness as my glorious spotless robe: and as I mused upon his love and mercy, my heart said. Thou art ruddy and of a beautiful countenance.—I Sam. 16: 12. Thy loveliness has not faded, thou hast not grown old, thou art the same to day, this moment, as years ago when first thy loveliness won my heart, and I knew thee and loved thee and confided in thee, and experienced rich and unspeakable mercies from thee, O dear Redeemer! Thou hast the dew of thy youth.

Immortal youth! Thou art white, unblemished, spotless, pure, no wrinkles or any such things. Thou art ruddy in all thy beauty and strength, the brightness of thy glory has not waned, the fountain of thy precious blood has efficacy to cleanse the foulest, thou still livest to make intercessions for transgressors, thy friendships, thy love has not waxed cold, it flows abundantly with all the warmth of its immortality. O thou lovest me from eternity, and thou lovest me still, O thou smileth upon me still: Thou art mine, and I am Thine forever. Christ died for me. He cheers me with his words so kind, words of forgiveness, words of life, so refreshing. Thou hast the words of eternal life, thy blood cleanseth me from all my sin. I sat in that pulpit in such blessedness. The congregation ceased singing, I arose to my feet, and in a few sentences told the people of the blessed transformation that had taken place in my soul by the revelation that had been given to me by the Holy Ghost, the Comforter in the words, "My Beloved is white and ruddy."

O, I put on my eyeglasses that were suitable for me to see the faces of the congregation; I was not ashamed to look into their faces now, for my Beloved had looked upon me, smiled upon me, and he is white and ruddy, altogether lovely, and he as the health of my countenance, and my God; and I must smile upon him when he smiles upon me.

And who is he that shall put me to shame, and call me a vagabond? "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 mak-

eth intercessions for us." And now Jesus, my altogether lovely Savior will go with me to all those places where a fugitive and vagabond, disconsolate I wandered, and he shall get me praise and fame in every land where I was put to shame, and I will declare what he hath done for my soul.—Zephaniah 3:19. I read my text Hosea 2: 15-16, and preached with some liberty of utterance.

There, my brother, I have rehearsed some features of these exercises of my soul. Some professors of Christ's name do not understand them. They have no changes, and they fear not God. They are self-sufficient, hold their heads high, and sneer at my weaknesses and soul's viscissitudes. But I had rather have my burden and griefs over my sinfulness, and the trials, and warfare to be endured in my path than to eat of their dainty meats, and be a participant in their joys.

O we shall triumph over all adversities. We shall overcome at last.—Genesis 49:19.

God bless you my brother. In the fellowship of Christ's Gospel: I am affectionately, yours.

FREDERICK W. KEENE.
August 23rd. 1913.

AS ONE IN THE LORD.

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

Dear Brother Elder and
Sister Gilbert:

For some time I had thought to express my hearty congratulations to you, "As one in the Lord," for being enabled alone by the mercies of an all-wise sovereign God, who ruleth in the army of heaven and among the inhabitants of the earth, to thus bless you as His servant,

with the companion of youth to be together for fifty years and thus celebrate your golden wedding anniversary. May it be His holy will to bless you as one to enjoy many years yet to come, as, in the Lord. I met you once, in the Pig River Association; several years ago, and heard you preach the gospel of the Son of God. If I was not a poor deceived mortal, your writings have been interesting, instructive and comforting.

When closing this song was sung,

" 'Tis religion that can give,
Sweetest pleasure while we live,
'Tis religion must supply,
Solid comfort when we die."

This remark was made—"This hymn is so good, it seems there should be more of it, if any way to do it, without changing the sentiment." Your sermon and this expression came before me later in such a way I felt like I could see you and hear the singing, as I hope in the spirit. After the first verse. I began to write while riding along as follows: (2) "This religion, 'tis by grace, For His chosen lovely race; Predetermined by His love, or to meet with Him above. (3) Then with Christ their glorious King, His praise they shall forever sing; For redeeming them from sin, and revealing Christ within."

I could not write more, but felt at ease; sang these words in the same tune with the other two verses. And since then have been made to hope, this was of the Lord.

Now if this is not in harmony with the scriptures and the experience of the dear saints, I want them to tell me. For above all things, I never wish to do or say anything to

cause strife or confusion in the house of the Lord. My desire is to remain at the feet of my brethren as one of the little ones, desiring to lord nothing over God's heritage. Pray for me and all lovers of Zion and her peace and welfare.

Write me if you feel to do so. Write for the columns of the Landmark. I have read this paper for near 35 years.

Your little brother I hope in gospel bonds,

J. G. L. HASH,

Endicott, Va.

P. S.—Brother Gilbert: I trust you can bear with me in writing you. I was intimately acquainted with Elder P. G. Lester for near 30 years before his departure. I also knew Elder Gold for several years before his demise. I have had a name with the Primitive Baptists for more than thirty years. The church has been a home to me. I don't see how I could live without the church, and at times I feel my poverty so plain, and my sinfulness so clear. I am made to wonder why the church has borne with me all these years. I was seriously injured near 2 years ago in a wreck and have been unable to do any manual labor since then.

I am so forgetful is one great trouble with me now. Excuse all errors and write me if you have time,

Yours in gospel bonds,

J. G. L. HASH.

(1)

" 'Tis religion that can give,
Sweetest pleasures while we live;
'Tis religion must supply
Solid comfort when we died.

(2)

This religion 'tis by grace,

For His chosen lovely race;
Predetermined by His love,
For to meet with Him above.

(3)

Then with Christ their glorious
King,

His praise they shall forever sing;
For redeeming them from sin,
And revealing Christ within.

(4)

After death its joys will be
Lasting as eternity!—
Be the living God my friend,
Then my bliss will never end.

The second and third verses added by Elder J. G. L. Hash, Endicott, Va.

WILL REPRINT EDITORIALS FROM THE PEN OF ELDER P D. GOLD.

From time to time we receive requests for the republication of articles from the pen of the late Elder P. D. Gold, and in order to meet this request we will occasionally insert articles from his pen in issues of the Landmark.—J. D. G.

THE GOLDEN SCEPTRE.

(By The Late Eld. P. D. Gold)

Esther, 5:2: "And it was so, when the king saw Esther the queen standing in the court that she obtained favor in his sight: and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre.

Ahasuerus was a great king, and was raised up to help Israel in their affliction. God has made kings nursing fathers and queens nursing mothers of his afflicted and poor people. He causes the earth to help the woman, and turns the hearts of kings as rivers of water are turned

to wated the field.—“And we know that all things work together for good to them that love God, to them who are called according to his purpose.”

Ahasuerus was king of Medo-Persia at the time that Israel was in bondage among the Persians. A most improbable event occurred at that time. Vashti the queen having refused to honor the king, lost her place in the court as consort of the king. By transgression she fell from her lofty estate. As Adam by disobedience fell from his place of honor and dominion, and was banished; so was the queen driven from the court.

As many censure the king for banishing the queen, so corrupt man endeavors to endorse Adam's course, and arraign the Almighty, but the wise counselors of the kings saw the direful effect of the queen's disobedience, and counseled the king to banish her, and make choice of another to be queen.

The surprising and, to man's understanding, the most unforeseen and unexpected event was the elevation of Esther, a Jewess captive, to be queen.—It is a case of election: the lot is cast in the lap. To us it looks like a random casting. We cannot see the causes behind the bounds of our research that guide events; but though to us the lot seems a chance or even ungoverned, and whose results may be this or as likely be that, yet the whole disposing thereof is of the Lord. It was as certain beforehand that Esther would be queen as it was after it was manifested that she was queen, though it was unknown to men until developed.

It was not even known in the court that Esther was of the Jews,

the promised seed, the stock of Abraham.

The original transgression of Adam which involves all his seed in him, for all sinned in him, drives them away.—The true spouse or bride of Christ comes then of another stock. By nature the people of God are children of wrath even as others: but by grace they are now saved. Another generation Jews inwardly or circumcised in heart, is revealed in the bride of Christ.

Observe that Esther is under the advice and guidance of Mordecai all the time. His spirit and mind are in her. As the Holy Ghost guides the subject of grace to Jesus, or leads the bride to Christ; so the spirit or counsel of Mordecai, leads Esther to the king her husband. A dark cloud overhangs the queen and all the Jews. Haman's evil counsel seems to prevail, and the queen sees not her husband and lord for days, and a decree goes out against the Jews which involves Esther and Mordecai. Haman's plot for the destruction of the Jews also involves the king Ahasuerus, though unknown to Haman. How far reaching is sin? The king is involved because he and the queen are one, as in the law she is bone of his bone and flesh of his flesh, and he who is an enemy of the wife is the enemy of the husband.

Satan in his design to destroy the work of God, the wife of Adam, set a trap that ultimately procures his own ruin, for as it involves Adam so it brings to view the deep and mysterious unity of Christ and the church or His bride, in that the guilt falls on Jesus, who though he knew no sin, yet is made sin for us.

Treasure and favor are found for Mordecai. For as Haman comes

into the court to demand Mordecai's execution, it is revealed that Mordecai is the great friend to the king, and has saved his life; yet he has not been honored. Thus this adversity, this great trial of such darkness to the church of God, reveals the identity of the oneness of Christ in the church, and shows that he that touches God's elect touches the apple of God's eye.

In the covenant of grace, Jesus is found in the little city, as the ram caught by his horns when Isaac is bound, as the brazen serpent to heal when Israel is bitten, as the brother born for this adversity, as the one sitting at the king's gate, as the power that guards the life in honor of the king, as the Spirit of judgment, sitting in judgment in the gate, in turning the battle to victory.

When the believer or the church is overcast with clouds, and overwhelmed with dread, and sees not the king's face for days, it is the spirit of Jesus that gives boldness to the bride, to approach the court, or throne of grace, saying "If I perish I perish," and her beloved always holds out the golden sceptre to the queen in gold of Ophir; and grants her all that her soul desires, and she always looks for that which it is the king's honor to grant, namely the slaying of the king's enemies, for her enemies are his enemies as well.

Why was not the king Ahasuerus a subject of grace? I am inclined to think he was.

I have been regarding him and the queen and Mordecai as symbolical, and endeavoring to show something of the oneness of grace, and the certainty of the prevalence of the spirit of prayer, for it touches

the throne of eternal dominion, and glorious power in the hand of the husband, and the darker the night, the brighter the light when it shines.—P. D. G.

EXPERIENCE.

As I enjoyed reading my granddaughter, Mattie L. Johnson's experience so much, I will write part of mine so some one can read it and my children can after I am gone. I am 73 and can't stay here much longer.

When I was 14 and on for years I was afraid of the devil, and would dream of snakes and bad things trying to catch me, but I would wake before they caught me. I would hope the devil would not get my soul. I went to church second Sunday at Cross Roads, I was trying to do good so the Lord would not let the devil get me. I prayed the best I could and one day the preachers text was "If you live after the flesh you shall die, if you through the spirit mortify the deeds of the body you shall live." I was 17 then and loved to dance as good as I love to hear preaching now. So I thought I would dance no more, but I could not stop, I still wanted to go and it came in my mind its no more harm to go than to want to, so I continued going until I did not want to go.

I was in so much trouble I thought no one cared for me. I read the Bible but it was no comfort to me, then I thought after I was married I would live a christian life but seemed to get worse.

At 19 I dreamed I saw a lamb that had been dead for three days, and I had eaten some of his brains. As I had the thought he raised up and looked at me, his face was so white I did not know what it meant,

it stayed on my mind so much I begged the Lord to show me. One day I took the bible to see if I could find anything about it or to comfort me, Oh! I felt that it had come to tell me. I asked him what it meant. It came in my mind you have committed sin enough to slay the Lamb of God and he arose the third day for the remission of your sins.

I was so happy and satisfied I asked him what it meant. The lamb looked back at me. Come follow me. I said how can I? He said go to the church and follow me. I said what church wilt thou have me go. The answer was Cross Roads. I stayed out three years before I joined. I moved in seven miles of Cross-Roads. I have been a member there 51 years last September. Hope to be as long as I live. I can't write half I experienced, misfortune, joy and sorrow, so glad of some joy.

M. M. CURRY.

WILLING TO DO HIS BIDDING

Mr. John D. Gold,

My dear friend:

When I get so I can't rest I am made willing in the day of His power to try to do His bidding; to try to write a little or to do anything else that I feel like the Lord requires of me, as best I can, with the strength and ability as the opportunity affords. There are many places I would like to go to—the church where I used to go—and be with the dear brethren and sisters and join in to help sing the praise of our God, and the Lord who has done so much for us in saving our souls from hell, and to hear the sweet gospel proclaimed which is

the power of God unto salvation to every one that believes, the Jew first, and also the Greek. Those were the good old days, to me a poor, vile sinner by nature but a child of God by the grace of God, Christ being formed in the hope of glory. Yes, dear ones, I have seen Christ standing in my breast praising God. I could see His little hands go together and hear Him say "Glory to God."

Brother J. A. Ashburn and I were at brother Solomon Garners at High Point when I saw this and oh this was so sweet to me. I shed many joyful tears. If it be thus, Lord, what must it be to be there where all is joy and peace and gladness forevermore.

With best wishes,

J. R. JONES,

Pilot Mountain, N. C.

LOVES THE LANDMARK

Mr. John D. Gold,

Wilson, N. C.

Dear Sir:

Please find enclosed my check for the Landmark for another year.

I love the dear old Landmark and its contents. I Would have sent it sooner. I have just got home from a tour of preaching, and found all well, for which I hope I am thankful to my God.

So excuse me for not sending it sooner. With love to all its readers. Will say pray for me when it goes well with them.

ELDER A. F. MANCE.

Seagrove, N. C.

Star Route.

Zion's Landmark

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

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EXCERPTS FROM AND COM- MENTS ON THE DOOK OF DANIEL.

Daniel whose name was Belshazzar was most highly favored of the Lord as an interpreter of dreams, and visions of Kings, Nebuchadnezzar and his son Belteshazzar, and was blessed of the Lord God to foretell the downfall of Kings and Kingdoms.

We hear him confess before King Nebuchadnezzar, while under a death sentence imposed by the King, that all the wise men of Babylon be slain because no one had been able to tell the King his dream and the interpretation thereof, Daniel, being sought out as one of the wise men to put to death; he having asked for time and then says: "There is a God in heaven that revealeth secrets, and maketh known to the King Nebuchadnezzar what

shall be in the latter days. Thy dream and the vision of thy head upon thy bed are these; As for thee, O King, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter; and he that revealeth secrets maketh known to thee what shall come to pass. But as for me, (DANIEL) this is not revealed to me for any wisdom that I have more than any living and etc. This shows that like the Divine Master, who is the spiritual guide of His people, Daniel made himself of no reputation, and gave all the glory to the One on High, who can and doth reveal secrets, even the hidden secrets of the heart.

This Daniel, man of God, beloved greatly, honored by Kings, hated by his less worthy associates, who sought his downfall, is found confessing his sin, and the sin of his people Isreal, and imploring the mercy of his God. We see him again and again prostrate before the God of heaven, and not only prostrate, face downward toward the earth; but asleep, and yet being awakened and instructed from on High.

We read, "When it came to pass when I, even I Daniel, had seen the vision, and sought for the meaning, then behold, there stood before me as the appearance of a man. And I heard the voice of a man between the banks of Ulai, which called and said, GABRIEL, MAKE THIS MAN TO UNDERSTAND THE VISION, so he came near where I stood; and when he came I was afraid, and fell upon my face; but he said unto me, "UNDERSTAND O SON OF MAN." Now as he was speaking unto me, I was asleep on my face toward the

ground; but he touched me, and set me upright.—Dan. 8:15-18.

Note Daniel does not say I sat up; but "He touched and set me up." At no time do we find Daniel taking honor unto himself; but he gives God the honor and praise.

After Nebuchadnezzar was dethroned, as prophesied by Daniel, his son Belshazzar became king, and was a less honorable King in point of power and greatness, and yet we see him call a feast of a thousand of his lords, and in the midst of revelry, and the drinking of wine, when they forgot God, the source of all blessings, and, instead, they were praising the gods of gold, and silver, of brass, of iron, of wood and of stone. "In the same hour came forth FINGERS OF A MAN'S HAND, and WROTE OVER AGAINST THE CANDLESTICK UPON THE PLASTER OF THE WALL of the king's palace." This judgment of an almighty God was written in a light place, by the candlestick, and at the right place for the King to see it; and when he saw it, he was troubled and his countenance changed. Not one of his thousand lords, wise men, could either read what was written upon the wall or tell its meaning; but the Queen told the King about Daniel, and his ability to tell and interpret dreams and visions, therefore he was sent for, at once, and was offered gifts and honorable position if he would tell what this writing was and meant.

Daniel said, "Let thy gifts be to thyself, and give the rewards to another; yet I will read the writing to the King and make known to him the interpretations."—See Daniel 5 verses 16-17-25 to 28.

Daniel did not attempt to use

God given gifts for personal gain nor to promote his social nor political standing among the Babylonian worshippers.

We have Daniel's confession of sin and prayer in the 9th chapter and in the 20th verse we read, "And while I was speaking and praying and confessing my sin, and the sin of my people, Israel, and presenting my supplications before the Lord my God, for the Holy Mountain of my God; yea, while I was speaking in prayer, even the man Gabriel (Angel) whom I had seen in the vision at the beginning, being CAUSED TO FLY SWIFTLY, touched me about the time of the evening oblation, and he informed me and talked with me and said, "O DANIEL, I am now come forth to give thee skill and understanding." The Angel said unto Daniel "At the beginning of thy supplications the commandment came forth, and I am come to shew thee for thou art greatly beloved and etc."

Thus we see Daniel, the sinner, praying for divine forgiveness and wisdom, and at the very beginning of his prayer God commands the Angel to go, and he, the angel, is caused to fly swiftly, and in that flight there is no delay or failure to find the right man, at the right place, in the right frame of mind and heart to hear instruction, and so, it was a glorious manifestation of the wisdom, power, love, mercy and grace of God in the hearing, heeding, teaching and guiding His servant in the right way, to the glory and honor of God.

Daniel had another wonderful vision, and we read, "And I, Daniel alone saw the vision, (the Lord deals directly with his servants, though

it may be revealed by Angels or Spirits, for which Spirit or comforter Jesus prayed in behalf of His people.) For, says Daniel, the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to the mountains; therefore I was left alone, and saw the great vision, and there remained no strength in my comeliness which was turned in me into corruption, and I retained no strength, yet I heard the voice of his word then, was I in deep sleep on my face, and my face toward the ground.—Dan. 10:7-1. "And behold, an hand touched me which set me up upon my knees and the palms of my hands, and when he had spoken unto me "I set my face toward the ground and was dumb."

What a picture of humiliation and unworthiness and yet, "And behold, one like the similitude of the sons of men. (The Lord hath become as one of us sin excepted.) "I have heard their groanings and have come down to deliver them." Deliverance cometh not from below, not from earth; but from above, where God dwells in eternal light, life and immortality.

When this man God, or Spirit after the likeness of man came, Daniel says, "He touched my lips; then I opened my mouth, and spoke, and said unto him that stood before me, "O my Lord." by the vision, my sorrows are turned upon me, and I have no strength, for how can the Servant of This My Lord talk with this (Sinner) My Lord? for as for me, straightway there remained no strength in me, neither is there left any breath in me." Then came again, (for he that hath delivered will yet deliver) and touched me, and like the appearance of a man

(the man Christ Jesus) and strengthened me, and said. "O MAN GREATLY BELOVED, FEAR NOT, PEACE BE UNTO THEE, BE STRONG, yea BE STRONG" and when he had spoken unto me I was strengthened, and let my Lord speak for thou hast strengthened me. No wonder we read "For in THEE is EVERLASTING STRENGTH." The strength of all his saints is of him and to Him will be all the glory.

As a result of the great wisdom of God revealed to Daniel in the interpretation of the Kings dreams, and the visions affecting the future of other Kings and Kingdoms, his fellows were jealous of him and sought to have him put to death, therefore they secured an edict or law that no one should worship or call on any other than the King for thirty days, and then set themselves as a watch and soon found Daniel praying to the God of Heaven, and so, they secured the death sentence, as they thought, and proceeded to bind Daniel and cast him into a den of lions, as they had previously cast the three chief lieutenants of Daniel into the fiery furnace, bound hand and foot, with all their clothing, on them, and yet, though thus persecuted, they were not destroyed solely, because God was with them and delivered them out of the flaming furnace, and safely delivered from the lion's den.

No wonder Daniel could say "The Kingdoms of Babylon shall fall and be utterly destroyed, and the KINGDOM shall be given to the people, to the saints, of the MOST HIGH GOD, whose KINGDOM is an EVERLASTING KINGDOM."

Thus we see the fulfillment of the prophecy of Isaiah 9:6-7, "For un-

to 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, COUNCELLOR, the MIGHTY GOD The Everlasting Father, The Prince of Peace. Of the INCREASE of His government and peace, and upon his kingdom to order it and to establish it, with judgment and with justice from henceforth, even forever. The zeal of the lord of Hosts will perform this."

In the setting up of this invisible kingdom of our God, we have the fulfillment of the prophecy of Daniel, "And in the days of these kings shall the God of heaven set up a Kingdom, which shall never be destroyed; and the kingdom shall be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. "Forasmuch as thou sawest there the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, the gold, (every form of idle and idolatrous worship) the great God hath made known to the King (Nebuchadnezzar) what shall come to pass hereafter; and the dream is certain and the interpretation thereof is sure." No wonder the King fell on his face and said to Daniel, "Of a truth, it is, that your God is a God of gods, and a lord of kings, and a revealer of secrets." To Daniel's God be praise forever.

O. J. DENNY.

BLESSINGS.

Some thirty-five years ago I baptized a young girl by the name of Jennie Knight, that the church greatly confided. A few years later, she married a young man who

belonged to that religious order, commonly known as "Pentecost or Holiness." Being away from the church, and mingling with these people she was led to seek that sinless state that these votaries claim to attain. After some four months of striving and seeking, with their help, she professed to have received the longed for goal. In her ecstasy she was impressed to write me, which she did, saying that I had so much greater faith than she had, that she believed if I would importune the Lord to take all sin out of my nature He would do it, and give me at once the "second blessing" which it took her four months to get.

In reply, one of the things I said that I regret so much by your professions, you have denied the faith of Bible saints, as well as your own christian experience.

"You say, dear sister Jennie, that it took you four month's of longing, beseeching before God blessed you with what you call a second blessing." Let me say I am ahead of you, for during that time I have received many blessings.

It came into my mind to count the number of times the words, bless, blessed and blessing were used in the scriptures, and they were found to be more than four hundred and fifty times.

These folks are continually saying in their meetings "Bless God!" But God is the only being that can bless, and only those of His creatures who have the spirit can praise Him for the blessings bestowed.

Paul declares that God hath blessed his people with "All spiritual blessings in heavenly places (or things) in Christ." David says, "Who forgiveth all thy iniquities;

who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies."

With the Bible open, who would expect that intelligent Arminian religionists would deny the word of God, which unquestionably teaches that all the blessings of salvation are from Him. To claim that any portion of divine salvation and the blessings thereof emanate from man would dishonor the Lord God and smack strongly of profane sacrilege. Doubtless, many of God's children have had the veil of creature ability and human merit so indoctrinated by Arminian teachers that caused them by works to deny the Lord that bought them.

The root word as here used does not refer to the Lord Jesus, who redeemed His people, but rather has reference to the Lord God's temporal mercies that are common to both elect and reprobate.

The word of truth and observation give evidence that our long-suffering Lord allows some of his people to go very far in sin and transgression before he checks and destroys their false refuge and saves them by fire. Thus turned they willingly and gladly acknowledge the fact, that according as his divine power hath given unto us all things that pertain to life and godliness, through the knowledge of him that has called us to glory and virtue," and will realize it by faith before they fall asleep in Jesus.

None but the redeemed of the Lord will ever walk in the straight and narrow way, the life of faith, the operation of the Lord, and none but those of unbelief and sin will continue—now elect—in that state

our Lord described: "For wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat." All who never have or never will receive the end of their faith, even the salvation of their souls in this time state are of the "many", and will never be raised to eternal glory.

Life, all men must know precedes belief or action. Yet I heard a servant of the Lord say, not long ago in exhortation, "Ye will not come to me, that ye might live." I heard another servant say in preaching that "We are passive in receiving the Lord Jesus, but are active in obeying and serving Him." May I question this assertion? I do not think it is in accord with the scriptures or with an experience of grace. In addressing the Collossion brethren Paul said: "As ye have therefore received Christ Jesus the Lord, so walk ye in him." Now, dear saints were you not in soul trouble, repenting, confessing and praying to God and not to man, when you felt at the end of the earth; but, the moment you were given faith to look to Jesus, believing you rested in Him and ceased from your own works? Then, "you joyed in the God through our Lord Jesus Christ, by whom we have now received the atonement." Such show and prove their faith in him by serving and following him. "As new born babes desire the sincere milk of the word that ye may grow thereby. Mark, Peter did not say they were "new-born babes," but, "as new-born babes."

M. L. GILBERT.

W. B. AND HARRIETT TEMPLE.

As a token of respect and love, and in memory of our highly esteemed Brother and Sister Temple, I humbly submit the following lines.

Brother Temple was one of the most christlike persons I ever knew. He was a devout, humble christian and a tender, loving husband and father. Sister Temple was a real helpmate, ever mindful of the well being of her husband, a dutiful wife and mother; and she too bore the fruits of God's little ones.

Brother Temple was born December 22, 1848, and died March 16, 1931, making his stay here on earth 82 years, 2 months and 22 days. He was married August 14, 1873, to Sister Temple who was before her marriage, Harriett E. Johnson, daughter of Harriett and James H. Johnson of Johnston County, being born May 17, 1875 and died July 18, 1926. Her age at death being 71 years and 2 months.

To this union were born eleven children, eight sons and three daughters, five of whom preceded them to the grave. Those surviving are D. L. Temple, Dunn, N. C., U. O. Temple, Garner, N. C., George M. Temple, Greensboro, N. C., W. C. and Maton Temple, Fayetteville, N. C., Mrs. I. H. Rowland, High Point, N. C., and Mrs. W. H. Stephenson, Benson, N. C., R. F. D.

Brother Temple united with Willow Spring Primitive Baptist Church fourth Saturday in July, 1876. He was ordained deacon in this church fourth Sunday in May 1887. Brother Temple was a good deacon. He was level headed, slow to speak and swift to hear and a good counsellor. His judgment was often sought by both friends and brethren.

Sister Temple united with the church at Willow Springs the fourth Saturday in November, 1887 and was baptized by Elder Isaac Jones on Sunday following.

Brother Temple was an unusual man. He made his own funeral arrangements, bought his own casket and paid for it arranged with the undertaker to go for his body and convey it to the cemetery, assembled the information for the obituary of himself and his wife, who preceded him to the grave nearly five years, and requested that the writer conduct a simple funeral service at his grave, which I endeavored to do with some additional remarks from Elder Cyrus Adams of Durham, also requesting that I get out the obituary notice according to the information he had sent me.

We, as a church miss Brother and Sister Temple. It makes our hearts feel sad to know they are gone, but the scripture says "By their fruits ye shall know them" and we cannot mourn for them as for those without hope.

Resolved, therefore, while we are grieved at our loss, we believe and earnestly hope that our loss is their eternal gain and they are again united in spiritual love with God, to whom we wish to bow in humble submission. (2) That a

copy of these resolutions may be spread on our church book, a copy sent to "Zion's Landmark" and that a copy be sent to the sons and daughters of Brother and Sister Temple, hoping that God in his infinite wisdom may remember them collectively and individually and that they may be enabled to follow in the footsteps of their humble parents.

Done by order of the church in conference, Saturday before the fourth Sunday in April, 1931.

T. F. ADAMS, Moderator.
CHARLIE ADAMS, Clerk.

RESOLUTIONS OF RESPECT.

Whereas in His infinite wisdom our gracious Father has seen fit to remove from us our beloved brother, Isaac N. Furlough, who was born October 11th, 1872, and departed this life on April 11, 1931, leaving five boys, three girls and a precious wife.

Therefore be it resolved that we bow in humble submission to the all-wise God who doeth all things well, and that we resign to His divine will.

Brother Furlough was in feeble health for some length of time and also feeble in mind so that he was carried to the asylum for awhile. After he returned home he never regained anything and finally pined away and died.

He joined the church at Concord in September 1918 and was a faithful member as long as he was able.

Written by order of the church at Concord on Saturday before the fourth Sunday in May 1931.

ELDER W. M. STUBBS, Moderator
A. W. AMBROSE, Church Clerk.

MARGARET RAMONA NEWTON.

Again our hearts are torn with grief. For on July 16, 1931, the angel of death visited our home about five o'clock and carried away little Mona to be with Jesus and her angel mother.

She was sick five days and suffered terribly, but bore her sufferings so good she never complained but would smile when spoken to. About two hours before she died she held up her hands and called "Mamma." Her mother died on May 12, 1931.

Mona was two years two months and twenty-eight days old and had been with me 3 months.

She had endeared herself to us until we can hardly be reconciled at the sad separation.

She leaves her father, Roy L. Newton, one sister and two brothers and a host of other relatives that are saddened by their loss. But after hearing Elder Robert Roswell's beautiful talk on "Suffer little children to come unto me, for of

such is the Kingdom of Heaven." We feel there is no cause for grief, for we are sure she is with Jesus and her mother.

Tiny little girls carried the many pretty flowers, and she was laid to rest beside her mother.

She was too pure for this cold earth,
To beautiful to stay
And so God's holy angel bore,
Sweet little Mona away.

I loved her as my own dear child,
But Jesus loved her more
So He called her home to him
On that bright and shining shore.

Lonely the house and sad the house,
Since dear little Mona has gone
But Oh! a brighter home than ours
In heaven is now her home.

We could not wish her back again,
But say dear Mona with Jesus remain
We will try and gain that peaceful shore
Where those we meet will part no more.

Deep in the heart lies a picture,
Of a loved one laid to rest
In memory's frame we shall keep it
Because she was one of the best.

This family circle has been broken,
Two links have gone from the chain
But though they are parted for a while
We know they will meet again.

We often sit and think of them
When we are all alone
For memory is the only thing
That grief can call its own.

Surrounded by friends we are lonesome
In the midst of our joys we are blue,
With a smile on our faces, we've a
heart ache,
Longing dear ones for you.

The rolling stream of life rolls on,
But still the vacant chair,
Recalls the love, the voice, the smile
Of one who once sat there.

Written at the request of her father,
Roy L. Newton, By one that loved little
Mona.

Her aunt,
ALICE.

ELDER DALTON DIES SUDDENLY.

Elder T. S. Dalton, pastor of Bethel Primitive Baptist Church at Andrew Chapel, Va., died suddenly at his home in Baltimore, Md. Elder Dalton celebrated his 83d birthday June 3.

Funeral services were held Sunday morning, August 2d at 11 o'clock from Bethel Church, in which he and his entire family held membership, followed by interment in the family lot at Manassas.

Three years ago, when he celebrated his 60th anniversary in the ministry, a crowd of approximately 1,000 members of the Old School Baptist Churches of Northern Virginia and nearby Maryland gathered in the grove surrounding Bethel Church to do him honor.

He is survived by his wife and five children, Miss Lena Dalton and Mrs. Thomas Carper of Baltimore, Md.; Mrs. Osie Carpenter of Brightwood, Va.; Percy Dalton of Ellicott City, Md., and Pleasie Dalton of Clarendon, Va.

SEVEN MILE PRIMITIVE BAPTIST ASSOCIATION.

Please publish in the Landmark that the next session of the Seven Mile Primitive Baptist Association is appointed to be held with the church at Bethsaida, M. H. in Harnett County, N. C. on Friday, Saturday and third Sunday in September, 1931. The church is located about 2 miles west from Benson, N. C., about 5 miles north from Dunn, N. C. A general invitation is extended to the Baptists and a special invitation to the ministers.

Notify Bro. J. A. Turlington, Clerk of the Church at Bethsaida, P. O. Benson, N. C.

W. V. BLACKMAN,
Clerk Ass'n.

ABBOTT'S CREEK ASSOCIATION

The Abbotts Creek Primitive Baptist Association is appointed to be held at Old Sandy Creek Church in Randolph County, N. C., the 22nd, 23, and 24., of August 1931. The church is five miles south west of Liberty, near No. 62 highway.

We invite brethren and sisters of the same faith and order that are in good standing at home to come and be with us especially ministers.

We are few in number and far apart and would be glad for as many as possible to come selfsustaining

J. S. JAMES,
Church Clerk.

PRIMITIVE BAPTIST UNION.

The next session of the Primitive Baptist Union is appointed to be held with the church at Oak Grove, Campbell Co., Virginia, beginning Saturday before the fifth Sunday in August to continue two days. All lovers of the truth are invited and especially the ministers.

W. N. JEFFERSON,
Church Clerk.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

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PRIMITIVE OR OLD SCHOOL BAPTIST

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Miss Lydia A. House
No. 20
1-1-31

THE LORD BRINGS ABOUT THE DESTRUCTION OF SENNA

"Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way which thou camest.

And the remnant that is escaped of the house of Judah shall yet take root downward, and bear fruit upward.

Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.

By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord.

For I will defend this city, to save it, for mine own sake, and for my servant David's sake.

And it came to pass that night, that the angel of the Lord went out and smote in the camp of the Assyrians an hundred four score and five thousand: and when they arose early in the morning behold they were all dead corpses.

So Sennacherib king of Assyria departed, and went and returned and dwelt in Ninevah.

And it came to pass, as he was worshipping in the house of Nisroch his god, that Aderammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead."—2 Kings 19:28-27.

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

ASSOCIATE EDITORS

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

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

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

ELDER JOEL E. MARSHAL ----- Meadows of Dan, Va.

**\$2.00 PER YEAR
TO ELDERS \$1.00 PER YEAR**

THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

NOTICE!

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

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

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

Zion's Landmark

Devoted to the Cause of Jesus Christ

QUALIFICATIONS OF A DEACON.

Deacons are Spiritual Officers in the Church, whose qualifications are laid down in 1st Tim. 3:8. The seven men chosen by the Apostles to relieve them of secular affairs, especially the care of widows and the poor are justly assumed to be deacons, Acts. 6:1-6. Their charge of the needy did not debar them from the privilege of speaking publicly in the name of the Lord Jesus, for Stephen and Philip labored as preachers and evangelists. They did so, however, in the exercise of their spiritual gifts rather than of an official duty.

Deacons are (or should be) chosen for their qualifications. They should be good men, but not so good as to be afraid to speak or contend for the things that are necessary to a well disciplined church. The Apostle says they must be grave, honest, and of good report. Their work and business is not to preach the gospel and administer ordinances; but to take care of the secular affairs of the church, and particularly to serve tables; to provide the bread and the wine for the Lord's table, and attend to it, and distribute the elements from the minister to the people. And they are to take care of the minister's table, that he is provided for in a comfortable way, and to stir up the members to their duty in this respect; and to take care of the table of the poor, by collecting from the

church a sufficiency to relieve any distress among them as they did in the early days of the church; with simplicity and cheerfulness; and are to be helps to the pastor in observing the walk of the members, in composing differences between them, in visiting the sick and the poor, report their condition or needs to the church, and preparing matters for church meetings. Their characters are that they be grave: (serious, solemn) in their speech, gesture and dress; honest and of good report among men; and chaste in their words and actions; not double-tongued; whose hearts and tongues do not agree together; and who, being sort of a middle person between the pastor and members of the church, say one thing to one and another to the other; which to do is of bad consequence; or who speak well of the poor when they are with them, and promise to do them service, and then afterwards to fail.

Not given to much wine; which impairs the health, stupefies the mind, and so renders unfit for any such office as well as wastes the temporal estate; not greedy of filthy lucre; for such would withhold from the poor that which is meant for them, and use the money to their own advantage.

Holding the mystery of faith in a pure conscience.

They must hold the mysterious doctrine of faith. They must pro-

ness it, hold fast the profession of it with a pure conscience, with a conscience sprinkled with the blood of Christ, with a suitable life and conversation becoming the gospel of Christ, by which it is adorned; and this part of their character is necessary, that such may be able to instruct and establish those who are weak in the faith, and refute and oppose erroneous doctrines, and also recommend the gospel by their example, and let these also be proved. That is their internal and external character is to be looked into and examined, if they appear to be right, they are to be chosen and invested with the office. Then let them use the office, not loaf on the job by taking life easy, but use the office well as the apostle commanded, not at their own expense, but they being servants of the Church are to recommend these things to the brethren and all expense is to be born by the church, and should they fail to properly investigate the condition of the poor or any part of their charge, because they are afraid of expense would show they are greedy of filthy lucre and lacking to the one essential qualification—Love.

R. A. BAILEY.

"MY EIGHTY-FIRST BIRTHDAY"
(JUNE 3, 1931)

(Copied from Advocate and Messenger by request.)

Little did I think years ago that I would ever reach this ripe old age. But for purposes known alone to God, I have been spared. Many have been the toils and trials through which I have been called to pass. Sixty-three years of my poor life I have spent in the ministry, and many efforts I have made

in trying to preach the Gospel of my dear Lord and Master, and my every effort has been to try to glorify God and to feed His flock with the sincere milk of the Word. I have striven to know nothing among His dear people "but Jesus Christ and Him crucified." I have never sought to be considered some great man but have been content to be one of God's little ones. I have sought to know and declare His sacred truth, and to be content with the Apostle's doctrine and avoid all new things, so that sweet fellowship might abound among all of God's dear children. And through all these years it has been mine to enjoy this fellowship of the people of God, and I hope to end up my poor life with them.

I lived until I was thirty-four years old before I married, at which time God gave me a true and faithful helpmeet, with whom I have been blessed to live nearly fifty years, and she has proven herself to be truly a help-meet. The happiest part of my mortal life has been spent with her. She has never put a barrier in my way during these many years, but has rather moved many out of my way, and it is a joy to my poor heart to say that God is still sparing her to comfort me in my declining years, and I desire to praise His dear name for thus dealing kindly with me. We have been blessed to have born to us six dear children, one of whom the Lord called unto Himself in infancy, and from the day of its death, my poor heart often rejoices in the thought that we have a child in heaven with Jesus. The other five have been spared to us to be grown up men and women, and have so behaved themselves as to

be looked upon as honorable people, and it has been my happy privilege to bury each of them in baptism, and to see them living in the fellowship of the Primitive Baptist Church and I hope they may still honor the name of the dear old church after my frail body is laid away in death, and fight on for the sacred truth until God shall say to them, "Well done thou faithful servants, enter into the joys of the Lord."

During my ministerial life, it has been my privilege to travel much over twenty-seven states of this union, and six territories before they became states. Without any promise of men, of any remuneration whatever, I have gone trusting the promise of the dear Lord, "Lo, I am with you even to the end of the world." And it is a comfort to me to say the Lord never entirely forsook me. And I feel now that I would be derelict in my duty not to say that God's dear people have ever been good to me, and I have tried to follow the rule given by the inspired servant of the Lord, "Having food and raiment, be therewith content." And looking back over my past life, I can see the Lord has wonderfully blessed me. One year of my poor life I was blest to baptize over three hundred people. This was the most prosperous year of my life, but God has been good to me all the journey through. I have been compelled to meet many new issues that men have striven to introduce among our people, and I feel that God has wonderfully blessed me in my efforts along that line, but lest I should develop a spirit of boasting (which I truly detest,) I leave that for my brethren to judge. But I have met many

champions of different orders in public discussions, (about thirty, in all) and I never felt that the precious truth that I represented, lost anything in these efforts to vindicate my Master's cause. I am still trying to serve three churches,—one in Washington, D. C., to which I go two Sundays in each month, and one at Manassas, Va., where I try to serve once a month, and Bethel, near Washington, where I go once a month, and God has given me strength to go to them regularly, and I am proud to say they are in peace among themselves. And now I feel that I am near my journey's end, and shall soon lay the weapons of my warfare down at the feet of Jesus, where I picked them up, and yield the field to younger men. When that time shall have come, I hope to be able to say, "I am now ready to be offered, the time of my departure is at hand, I have fought a good fight, I have kept the faith, therefore is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give to me in that day."

May heaven's richest blessings be given Zion, and may she preserve peace, is the prayer of a poor, old, worn out, and battle-scared servant.

T. S. D.

NOTE

Elder Dalton was called to his eternal home suddenly June 30, 1931 and while the hearts of many of God's children will be made sad by his going we have every assurance that he is now resting from his labors. I hope God will comfort his companion in her declining years, and may heaven's richest blessings be bestowed upon his chil-

dren and grandchildren, and may God call and qualify others to fill the place made vacant in the church of the living God, is the prayer of one who never met him in the flesh but has been made to rejoice with him in the spirit so often while reading from his gifted pen.

S. B. DENNY.

**CIRCULAR LETTER WRITTEN BY
J. H. GOOCH AND PUBLISHED
IN THE MINUTES.**

To the Brethren and Sisters Comprising the churches of the Lower Country Line Primitive Baptist Association, and to all who may read this:

Stem, N. C., July 22, 1931

In August, 1906, you saw fit to choose me as your clerk. During this quarter of a century you have re-elected me without a dissenting voice. I feel that I have done my best to fill this position without fear or favor. I have served with four Moderators, three of them having passed away during their term of office; all of them being unanimously elected each year without any opposition.

I further wish to state during all this time there has never been, (as I can recall), a dissenting voice raised against a single motion or resolution made by any of our members. Therefore we are a united body, and I trust that we may ever remain so. As there are divisions and discord coming in other Associations, I hope you will not think it unbecoming in me to ask that all of us ever strive to remain in peace and union.

Just at this time there seems to be in some sections, a division or contention over predestination; I am glad that we have never let such

mar our fellowship and trust we never will. Some of our brethren have been led much deeper in it than others, but all of us unanimously agree that God is not the author of sin, therefore there is but little difference in us on that point; the seeming difference is in the manner of expressing ourselves.

I am, as you know, a predestinarian, and know not where to draw the line. To say that only good things work together for good, and not all things as declared by the Apostle Paul in Rom. 8:28, is more than I care to say; to say that God did not have a purpose in the selling of Joseph to the Midianites is more than Joseph himself said, for he told his brethren that they meant it for evil but God meant it for good. When Ahasuerus put away his wife, Vashti the queen, at the suggestion of his wise men, when his heart was merry with wine, (though wickedness on their part), and Esther became queen, was it not according to God's purpose and plan? Or was it by mere chance? Will the reader read the whole book of Esther? I know that finite men can not comprehend God's work. The poet has said: "Blind unbelief is sure to err, And scan God's work in vain." May the seeming difference with us not mar our fellowship, and may each of us present our views in love and not cause confusion. The Master has commanded us when speaking the truth, to speak it in love. I know of lovely brethren who do not see predestination as I do, but I can truthfully say that I love them none the less, when their lives are in accord with their profession. Just here I will state that while I am an unlimited predestinarian (if I am

allowed to use the word unlimited) one of my most favorite preachers is classed as a limited predestinarian, but I love him none the less, and have requested that if he be living that he attend my funeral, when I leave this world, which I feel, at times, will not be long.

For either the limited or unlimited predestinarians to put up resolutions barring good brethren from their Churches in my opinion is of the flesh. Our Association has never passed such resolutions and I trust never will.

I believe that I would voice the sentiment of our Association, should I say to these extremists, on either side, when coming among us, if you can't express your views (when necessary) without wounding the feelings of good brethren, we would prefer that you stay away. To make a hobby of any special thing will starve the children of God. Our old brethren whose dust I love, did not declare non-fellowship on such, but remained in unity. Well do I remember my first visit to the Black Creek Association at Healthy Plains, in 1900, thirty one years ago. Elder J. C. Hall, of Virginia, a strong predestinarian, was there at the special invitation of Elder P. D. Gold, the Moderator, and preached with much ability twice at the Association, and once at the home where he was stopping, and not a voice was raised against his preaching that I heard of.

Often have I heard Elder Gold refer to Elder Hall's preaching at that time, who said that he looked at the face of his wife while listening at the preaching and it shone like that of an angel.

There are many now living who

well remember Elder Hall's preaching at that place.

It was my pleasure and privilege to attend the same Association last Fall, thirty years later, but Elder Hall was not there, neither was Elder Gold, the former Moderator.

The above is written without the knowledge of our Association, and I alone am responsible.

Brethren, live in peace and union, as did the old brethren, who never thought of a division over such matters.

Submitted in love I trust,

Yours in Hope,

J. H. GOOCH.

THE STAUNTON RIVER ASSOCIATION.

At the invitation of Elder J. T. Rowe the undersigned attended on Sunday the Staunton River Association held at Mount Araratt church near Mount Cross, Va., eight miles north of Danville and greatly enjoyed the meeting.

There were a number of sermons and the attendance was large, and the people orderly and paid close attention to what was being said. Elder B. V. Jessup was the first minister to speak Sunday morning, and he said that the meeting had been very pleasant and the preaching God glorifying and there had been no discord among them. He dwelt upon the necessity for peace and unity in the church, for without it there cannot be an association of fellowship and brotherly love. He said that the word of God when spoken would never cause any discord. A true Primitive Baptist, and one who loves the brethren will never sow discord. The Holy Scriptures are plain and pointed on that subject. They tell us in plain lan-

guage that sin entered the world through the disobedience of one man, and Paul said that sin has passed upon all men, and that all have sinned and come short of the glory of God, and John says that sin is the transgression of the law. Elder Jessup wondered why men cannot be content with what is written. Some say that God created sin. He could not believe that for if God created sin then sin would be a creature. God is not the author of sin, neither did He create it. Judgment, equity and truth are the habitations of His throne.

Elder Jessup said, I shall not go clear around to tell how sin entered into the world. The evidence is there, and we see it every day. He had been preaching forty five years, and there was every evidence to his mind that men are sinners and it required the mercy of God to save them. Quoting from David who said, "I will extol thee O King," and if we would extol our God we must recognize Him as the Holy Scriptures represent Him to be. If He is all wise and all powerful He is unlimited in wisdom and power. He is infinitely wise, knowing everything, and not only did He know the end from the beginning, but the testimony is that He declared it. Elder Jessup said that he maintained that we are gathered here today as He saw us in the beginning for He knows the end from the beginning.

Our God is a God of purpose as one of old said, Our God is not like other gods. I am dead to the world and the world is dead to me, and God forbid that I should glory save in the Lord. If we are crucified to the world we are dead to the world and the world is dead to us. I am glad that Christ has made me dead

to the world and alive to Him. I have no abiding place here. Paul says that He has chosen us in Him before the foundation of the world and grace is given in His son to save His people from their sins. It is decreed that mortality is swallowed up in the victory of the Lamb. God formed Adam from the dust of the earth, and breathed into his nostrils the breath of life and man became an immortal soul. What is to hinder God from doing His own will?

The Son prayed that His Father's will might be done in heaven and in earth. Since Adam transgressed so his children constitute the generation of Jesus Christ. They are the ones to be saved. I have heard some say there is something in the man that saves him, but man transgressed but God never has, and he never made a man to do wrong. God is too good and too wise to err. To insist otherwise would be impeaching our God. He does not have to make man to sin. Man follows the inclination of his own sinful heart. God restrains His children by His grace and saves them from their sin. God declares the wrath of man shall praise Him and the remainder of wrath He will restrain. Unless we are checked we will follow the downward road to destruction. He has one process to make a preacher. Like Saul of Tarsus He brings them under subjection and restrains them by His grace. I believe there is a time of persecution coming that will bring His children together in unity and love. His children shall be taught of the Lord and great shall be the peace of His people for salvation shall God appoint with walls and bulwarks.

Elder Dyer spoke next. He said that he had arisen without any passage of Scripture on his mind, but he felt that if the Lord led him to preach He would give him a text, and that if He did not what he would say would be worth little to any one. One of the things he said that he knew was that I am dead in nature so far as the worship of God is concerned, but I hope that I am not dead in trespasses and in sins. There are a great many deaths spoken of in the Scriptures that represent corporal deaths.

There is another death that represents us in trespasses and in sins, and another death I do not feel is natural death, or corporal death, and that is our creature insufficiency to worship God in the knowledge of Jesus Christ unless He has been shown to us. Before I knew what that death was I felt it in its deepest sense. In this appearance of Christ the earthen vessel I was given power to worship Him in spirit and in truth with no confidence in the flesh.

I don't know what your experience is in reference to this matter, and if I could express it as I have felt it, I am sure some of you would agree with me. You remember what the Scripture said, that when two or three are gathered together in God's name we are blest and when Jesus appears in our midst He is our life and our light which overshadows us with His grace, power and love and presents us as children of God.

Now when we come into the church of God or association capacity we come in the Mosaic type, as plain beasts to be slain. I understand there were different offerings, and some of them are chil-

dren of God when they present themselves to worship God in spirit and truth. We come as sacrifices and come in that state of unfitness and God will not accept this offering until Christ prepares the sinner and sets him in order, and when He appears we also appear with Him in glory, and we are manifested not in our fitness but in the fitness and worthiness of Jesus Christ.

In other words we are accepted by God the Father as His children through Jesus Christ. This requires a preparation of the Holy Spirit, and that Spirit prepares the heart. When it pleases God to reveal His Son and present Him unto us as one altogether lovely that prepares us as the spirit that raised Christ from the dead. That gives us the knowledge of God and appears in us as the power that moved the prophets to prophesy as they were moved by the Holy Ghost. They could not write until it appeared to them. They were clothed with the spirit and power and they foretold things that were to come to pass.

There has been no change in the worship of God in spirit and truth from the beginning of time. It is a wonderful thing to be clothed with patience and to wait on the Lord. We may be lifted up and made to rejoice as David was in one hour in like manner. David was a man of God after God's own heart. David said 'quicken me in the light of Thy word.' I feel that is a part of my experience. It required the grace and mercy of God to quicken David, Isaiah and the other prophets and to enable them to speak in the name of the Lord. So He appears to us as He did to the

prophets. This is the foundation and hope of the church in Zion."

Elder Dyer gave a number of interesting illustrations of the twelve apostles and the foundations of the church of which Christ is the chief corner stone. The keys to the kingdom represent the spirit of the prophets and apostles and this gives us the door of entrance, the only way we can come to God through and by Jesus Christ to the house not made with hands eternal in the heavens. The porter represents Jesus Christ who opens the door to His people. He visits them in person or as persons according to the will of God. He who climbs in some other way is a thief and a robber Christ says, for His sheep hear his voice and they know His voice and a stranger they will not follow. The church is revealed as a little city and the little city is in the world and is persecuted by the prince of the power of the air. Christ said "I pray not for the world but to keep you who are in the world from the world and defend you from this king" which is Satan. Christ is always in the midst of the city, the church. He is in the midst of the seven golden candlesticks. This salvation is a wall and revealed in love and grace, and it is not in our strength and power that we are kept, but in the power of Christ. To whom is the arm of the Lord revealed? To the man who is in jeopardy. As Satan tempted Jesus Christ after he had hungered forty days, so the devil takes us at the most critical moment. Satan has never scaled that wall that is round about us.

The next speaker was Elder John R. Smith of Reidsville who gave God all the glory and said there

was no power but that of God for the healing of the sinner but it operates in so many ways in His providence and special grace. He said that he realized that he had been weighed in the balances and found wanting, and that what is given us is given us by the operation of the Holy Spirit. If it were not for the spirit we would not find anything else in the way, until we knew it. We must know that Christ is our personal Saviour. My sins give me more trouble than all others, and there is no way for me to get relief except through Christ. There have been times when I wanted to die, and at other times I was satisfied and wanted to live to glorify His name, and at other times I felt with Job I will await my appointed time and be satisfied to live with God. There have been those whom God has called to defend His Gospel in the very jaws of death, but they required the presence of the Spirit and the power of God to withstand persecution, and I feel that Peter realized after he denied the Christ that he required at all times the sustaining grace of God, and without it he could not withstand Satan.

It is my desire to be able to stand only in His presence and in His power. God has hid these things from the wise and prudent and revealed them to the children of God. They are wonderful to me when I can see and comprehend them. We should desire to enter into the fullness of these things and pray for understanding."

After the intermission Elders J. F. Stegal, E. C. Oakes, and Lester Dodson spoke. It was necessary for me to return home in the afternoon, and I did not have an opportunity to hear these sermons.

Elder C. T. Evans was moderator of the Association. Elder Rowe requested him to allow this writer to make a statement regarding The Landmark, which he did expressing his pleasure at being present and hearing the same kind of preaching that he had heard during his father's lifetime and since among the Primitive Baptists. He thanked them for their interest in The Landmark and said he was endeavoring to carry out the wishes of his father in continuing the publication of the paper.

J. D. GOLD.

THE STRAIGHT AND NARROW PATH.

Dear Mr. Gold:

You will find enclosed money order for \$2.00 for which to pay for the Landmark from June 15, 1931 to June 15, 1932. May the Lord enable you to publish this dear old paper. It has been so much to me, a poor sinner, who I hope am saved by the grace of God in that world where peace and joy will never end.

Somehow my mind has centered on the good meeting we attended yesterday. I thought it was so good to be there. It was held at dear old brother Batchelor's home on his birthday. I was impressed to write this morning, I don't know whether by the spirit of the dear Lord or not. If I am not deceived we have to come in our weakness, trusting in Israel's God that He may lead and guide our pen. The dear brother was so wonderfully blessed to talk of the riches of God's grace. We were blessed to have four preachers. It seemed I was never with a more lovely band of Primitive Baptists. The thing that worries me the most is, am I one of that

number? It seems that there is one thing that I do know. I know where the church is. It is the old Primitive Baptist. I feel sometimes that the dear Lord showed me the way that led to heaven, immortal glory, and my dear brethren, that was a high way and a straight way. It seemed plain to me, and if I am not deceived it led to heaven, a place of peace and happiness. There is nothing to compare with this glorious hope. It is not in me to direct my steps, but if I am kept in the high way, the blessed Lord will have to keep me.

Brethren, if you have a mind, pray for me and mine that I may be kept in that way that leads to peace and happiness. I feel that I hope God's richest blessings will abide with the Church everywhere.

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

G. R. SHEPARD,
Beulahville, N. C., R. 1.

HEAR LITTLE PREACHING.

Dear Brother Editors:

I enjoy your writing in the dear old Landmark, and I enjoy the articles by the correspondents and I feel like I could not do without it for it is so much comfort to me, as I don't get the opportunity to hear preaching very often. There is only one little church near, and sometimes they don't have any preaching there in two months. Preacher Miller, from Washington is the pastor. My home church is in North Carolina, near Selma, at Creech's church, out in the country in Johnson County. My husband has been dead for five years the 7th of last June. He had been preaching for Primitive Baptists about 25 years when he died, and

always went if sickness did not prevent him. No one knows but me how I miss him. He was a good and faithful husband, and father, and left me with 8 children, all married but one and she lives in Kinston, N. C. I have been staying around with my children ever since I lost my husband. They are all poor in this world's goods, but they do the best they can for me and are good to me.

My health has been very bad, but is some better now, and the children get the doctor for me, and all of my medicine. I have been staying with one of my married daughters for the last four months near Hopewell, Va., but I get my mail at my daughter's at Petersburg, Va., 1152 W. High St.

Mrs. James T. Spencer.

ABLE TO SERVE HIS CHURCHES.

Dear Mr. Gold:

For some months past Elder W. C. Edwards has been under the care of a physician and was unable to attend the meetings of the churches of his care and during this period of his absence, he wrote a letter to the Church at Jerusalem and Brother W. E. Moore, the clerk handed me the letter with request from the church that you please publish same in the Landmark. Elder Edwards is now much improved and visiting and preaching ably at his churches.

Sincerely yours,

J. W. JONES,

Peachland, N. C.

The letter follows:

To the Brethren and Sisters
of Jerusalem Church:

I am not expecting to be with you Saturday and Sunday. My health is so I think it best to be at home or near there though I am much improved and hope to be with you in August.

I have been visiting you most 31 years and serving you as pastor about 28 years and realize that I have made mistakes and I may at some time hurt the feelings of you. I pray brethren, sisters, and friends to forgive me. I hope I love you all. I hold no ill feeling against any living being on earth. I want to leave this world in peace with all of God's creation. The Lord has been so good to me, it is almost beyond hope and again I get so low I can hardly claim a hope. Yet in my life I want to see God my heavenly father and be forever blessed. Won't it be glorious over there where affliction, sin and death will not be? Praise the Lord for such a home. Yes, it seems sometimes almost in sight. I feel to be reconciled to God's will. I am not worrying at having to stay at home. I feel the Lord has been and is with me. Be faithful, do the best you can, and may the God of peace be with you all. Remember me in your prayers. Would be glad to see as many at High Ridge the 3rd Saturday and Sunday as can go. I hope to be there if I have no back-set. Visit me in my home when you can

Your brother in hope.

W. C. EDWARDS.

Wingate, N. C.

Zion's Landmark

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

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GOOD TIDINGS.

"How beautiful upon the mountains are the feet of him that bringeth GOOD TIDINGS, that publisheth PEACE, that bringeth forth tidings that are good, that publisheth SALVATION, that saith to ZION THY GOD REIGNETH."—Isaiah 52-7.

The mountains being high, rising in their silent majesty, toward the sky is here typified as the high ground or position of the Gospel Ministry. There is no higher calling on earth than for a sinful man to be called, and qualified, of the Lord, to preach the unsearchable riches of Christ.

True gospel ministers should be respected for the truth's sake, and such men should have the sympathy, love, forbearance and support of the people of God.

True ministers of the WORD are

humble, and realize that it is not in man to direct his steps; but that SALVATION is of the Lord.

Joseph and Daniel are examples of the true servants of God. They claimed no worthiness or excellency above others; but gave God the glory for the wisdom which enabled them to tell the dreams and make interpretations, when called before Kings, and so, with called ministers, they can say of a truth: "It is not in me to preach the wisdom of God in a mystery, but that it is of Him, who is above all, over all, and in all, therefore; we preach not ourselves; but ourselves your servants for Jesus sake."

Without the Spirit of God, preaching is but a formality, and if the spirit be not with those who hear, it is a sounding brass or a tinkling cymbal.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS." The feet implies that there is a going forth, walking, in obedience to the divine command, bringing forth GOOD TIDINGS. It is not an evil report, the gospel tidings; but a good report of good things, that the Lord hath done, once for all in the SALVATION, full and free, of the whole CHURCH OF GOD, made up of believers in His name of every land, nation, kindred, people and tongue.

The gospel of bondage to the law, requirement, or fear and threats of condemnation in time and eternal punishment, if the hearer fails to live up to the doctrines and commandments of men, is quite another gospel, and cannot be compared favorably with the gospel of peace, through our Lord Jesus Christ, and of the preservation in time, the res-

urrection from the grave, the sea, or the ultimate change that must come to those who may not know death, as we will doubtless soon know it, and the final and eternal glorification in Heaven, where Christ and His people will dwell in unity to all eternity.

True ministers of the Word, are not mere men pleasers, prophesying smooth things to tickle the ear of the worldly minded; but they shall be as watchmen upon the walls of Zion, for God hath said "I will place watchmen upon thy walls O Jerusalem, they shall cry aloud and spare not, they shall cry to the afflicted daughter of Zion, Thy deliverer cometh."

The Church of God is here spoken of as an afflicted daughter, all undone, sin defiled; but the cry shall be "Thy deliverer cometh," and he cometh with healing in his wings.

"PUBLISHING an evil report. No, publishing that a warfare is on and that poor sinful men must enter the fight and aid God in overcoming the wicked one. No, that is not the gospel cry; but the cry of the true gospel minister is "Thy God Reigneth. Salvation is of the Lord." Not a salvation, one salvation or some one of many salvations; but Salvation embraces all times, and conditions from which sinful men need deliverance, and also, all the future time, state or condition to which the CHURCH of God is saved to all eternity.

Why becloud the issue by talking about salvation as though there was a distinction to be made between the dispensation of God in time or eternity. If it is SALVATION it is of the Lord for we read, "There is no other name given under heaven

whereby men can or must be saved." Salvation through Christ, is full, free and unmerited. Thus the poet spake,

"Salvation through our dying head,
Is finished and complete.
He paid what e'er His people owed
And canceled all their debt."

Being thus saved, and kept, they will appear in His image and be satisfied and glorified.

What of the Good Tidings? The Gospel is as good news from afar, the ever new, and yet old, old story of Jesus and His love, in the SALVATION, PRESERVATION and ETERNAL GLORIFICATION of HIS PEOPLE.

The Gospel Minister is a publisher of peace. Not merely the near agreement among men; but the PEACE of GOD, through CHRIST as he reconciles the world unto Himself. Jesus calls it "My Peace." To His disciples he said as ye go, "into whatsoever house or City ye enter say, 'PEACE BE UNTO THIS HOUSE.' And if 'MY PEACE' be not there, depart, and shake the dust from your feet as a testimony against them, for ye shall not have gone over the cities of Israel until the master calleth for thee." We are not to linger and fight with the adversary; but depart. I do not believe there is any Bible authority for such an one to send some of his fellows to have it out with those who did not receive him with open arms; nor do I see any Bible pattern for writing back and contending or publishing abroad the fact that one was not heartily received at all times and in all places. A man's gift will make room for him. Churches should respect their

pastors. Paul said "Remember them which have the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end of their conversation."

Ministers usually talk in a way that the end or purpose of their conversation will be made known. If it is a striving for the mastery, or if it is found that he is seeking the fleece rather than the peace and welfare of the flock. Lording it over the Churches rather than serving them in humbleness of Spirit, then the admonition is, "MARK them that cause divisions among you" and Etc.

The Church should not only try to know and do its duty by its pastor and each other; but the minister is also admonished to "Take heed to thyself and to the doctrine, and unto them over the which God hath made thee overseer."

When churches get in trouble, it is often said of them that most of the troubles come from the pulpits. This is not always a just statement; but, entirely too often it is too near the truth to explain it away to the satisfaction of those who look on.

May we not consider these things and pray the God of Heaven to so order our course that we may be found walking in His ways, that; in the end all may be well with us all.

In hope,

O. J. DENNY.

PROPITIATION.

Eld. M. L. Gilbert,

Very Dear Brother:

I would like for you to write on the scripture found in I John Chapter 2, verse 2. This seems to have been one of Andrew Fuller's texts.

I would like for you to write on this subject through the Landmark.

I enjoyed your pictures and an account of your golden wedding in the Landmark very much.

Humbly yours,

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

Remarks.

While I do not feel able to elucidate the scripture as above requested as I would like to do, I am sure the expression, "sins of the whole world" though it may "seem" to be an Arminian text, it nor any other scripture teaches universal atonement.

Note the scriptural wording of the text: "And He is the propitiation for our sins; and not for our sins only, but also for the sins of the whole world."—1 John 2:2.

It is very natural for an Arminian to conclude when he reads in the word of truth such words as "all," "every man," "the world and whole world," to conclude they mean the whole race of Adam. But in most cases to so interpret would do violence to the word, and be contradictory to the unity of the faith. Propitiation means satisfaction, expiation. According to the scriptures Jesus made an atonement on the cross; "died for our sins;" "who was delivered for our offenses, and was raised again for our justification." His rising from the dead is an evidence of an accomplished redemption. Now, if those represented by the phrase—"Our sins," mean the believing Jews, the redeemed and saved, a part of the people of this world, how can the Fullersites make the phrase, "the whole world" mean all the race of Adam?

Jesus had said to his Apostles before his death and resurrection: "And other sheep I have, which are not of this fold (Jewish): them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."—John 10:16. So John's mind, with the other disciples, had been opened in the meantime, to know what Christ meant by "other sheep," and that he had a people chosen in Christ before the world, out of Adam's race.

James Arminius, who died in 1611, is said to be father of the universal atonement doctrine and kindred things. But not until about the date of 1792 did such doctrine get into the Baptist ranks. Not long after Andrew Fuller and Wm. Carey introduced the universal atonement into the Baptist churches of England, before some of the churches of America got tainted with it. The faithful and loyal to apostolic principles and order labored long and hard to expunge the new theory from the churches, but the doctrine was so engaging to carnal minds, together with the auxiliaries that accompany it that it grew and spread like wild fire; and proved to be the entering wedge, which culminated in a general separation of the Baptists of America in 1832.

These two branches were first designated—Old School Baptists, and New School Baptists. Later, as Primitive Baptists, and Missionary Baptists, which titles they still bear.

The Primitive Baptists are the only Christian organization of churches that are standing in and earnestly and steadfastly contend-

ing for the Apostolic faith and order.

That element of the Baptists, known as Fullerites or Missionary Baptists lost every vestige of the church, as to identity of the apostolic doctrine, when it followed leaders whose tenet was Arminianism, known as general atonement; held in common, by both Catholic and Protestant, together with all their brood of progressive aids.

If such propaganda were true—as universal atonement—the sacrifice of Christ for the sins and salvation of his people would be unavailing and ineffectual, if all the race of Adam are not saved.

Now, let me refer to some scriptures that are relied upon to prove that Christ did as much for one man as for another, by his death and resurrection. See if these universal phrases are not fatal to such a theory: "Perceive ye how ye prevail nothing; behold the whole world is gone after him." John 12:29. Is it not strange that men would be blinded by a false doctrine as to believe, because the expression, "whole world," is used that the race of men were his disciples? If such were true, note what a change, what apostasy, fifty seven years later: "The whole world lieth in wickedness." 1 John 5:19. Do they think none of the "little children," who John admonished, "keep yourselves from idols" were godly people? "And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed."—Luke 2:1. As he had no jurisdiction over any people except those under the Roman Empire, no other people were taxed.

Paul said, "That He by the grace of God should taste death for every man." Heb. 2:9. The Fullerite will quote with exultant air, but the context proves fatal to his belief. Note: To make the captain (Jesus) of their (every man) salvation perfect through sufferings. For both He that sanctifieth and they who are sanctified are all of one (Father): for which cause (Jesus) is not ashamed to call them brethren: saying, I will declare thy name (Father) unto my brethren. . . . Behold I and the children which God hath given me." Heb. 9:13. Who is there who is so wedded to universality that he cannot see that the expressions—"every man," "many sons," "they who are sanctified," "brethren" and "the children which God hath given me," embrace just "the heirs of God and joint heirs with Jesus Christ." "Who will have all men to be saved, and come unto the knowledge of the truth. For there is one God and one mediator between God and men, the man Christ Jesus, who gave Himself a ransom for all, to be testified in due time." 1 Tim. 2:4-6. It is evident that the Holy Spirit is the testifier (Job 33:23-24). Who will take the things of God and shew his people that Jesus is their ransom, that it will be manifest to all before they die, in due time. The word "all" in the above scripture just means all without distinction, not all without exception. Such universal expressions in the scriptures must be regarded in a specified whole, but, for the most part, the whole is limited, just meaning all under consideration.

M. L. GILBERT.

MRS. OLLIE E. DAY.

As a token of respect, love, and in memory of our highly esteemed sister, Ollie E. Day, the wife of George M. Day, I submit the following lines:

Sister Day was one of the most Christ like persons I ever knew. She was ever mindful of her Christian duty. It can truly be said of her, her word was her bond. A real helpmate, a dutiful wife, kind to every one, slow to speak, speaking the truth only, chaste in her conversation.

Sister Day was born February 3, 1863, the daughter of William H. and Elizabeth Lupton. She united with Cedar Island Primitive Baptist Church the first Sunday in October, 1921, and was baptized the same day by the writer.

For many months prior to her death, Sister Day suffered more than tongue can tell from that dreaded disease cancer, but bore her sufferings with patience. Her faith was strong in God, being faithful to the end.

The end came December the 19th, 1930. She believed, and sleeps in Jesus. Brother Day, her good husband, has lost a loving wife, the church a worthy member. The funeral service was conducted by the writer in the presence of the church she loved so well, together with a large number of friends and relatives. After which her dead body was laid to rest, there to await the resurrection of the just when her vile body will be raised and fashioned like the glorious body of her Lord and Savior.

Written by request of her husband,
W. W. STYRON.

MAGGIE EVERETT.

The death angel has again visited our church and taken one of our beloved members, sister Maggie Everett, who was born July 25th 1887, died May 31st, 1931. She was married to Mr. J. L. Everett, Oct. 22, 1911.

She leaves to mourn her sad departure an aged husband and five children. As a wife and mother in faithfulness, sincerity, and devotion she had few equals. She obtained a sweet hope in her precious Saviour, and united with the church at Robersonville, on the first Sunday in September, 1923 and was baptised by Elder B. S. Cowen.

She lived a faithful member, drinking from its ever flowing fountain of living waters, of which the blessed Savior said, that who drank thereof should never thirst.

The funeral services were conducted by her beloved pastor, Elder B. S. Cowen, assisted by Elder J. N. Rodgerson, after which her body was laid to rest in the family burying ground to awake the morn of the resurrection.

May the God of love who doeth all things well, comfort and bless the bereaved ones.

"The Lord giveth and the Lord taketh away Blessed be the name of the Lord."

Done by order in conference Saturday before the first Sunday in June, 1931.

Carrle Williams
Mary E. Roberson,
Committee,
Elder B. S. Cowen, Mod.
R. A. Bailey, Church Clerk.

BEAR CREEK ASSOCIATION.

Dear Mr. Gold:

Please announce through the Landmark, that the 99th annual or fall session of the Bear Creek Primitive Baptist Association is to convene with the church at Running Creek, in Stanly County, commencing on Saturday before first Sunday in October, 1931. Services three days, Saturday, Sunday and Monday. A cordial invitation extended to visiting brethren, sisters and friends to attend. Those wishing to come from a distance get information from brother,

J. H. McClure.

R. I. Mount Pleasant, N. C.

Running Creek Church is located a few miles north from Oakboro, N. C., and also on north side of state hard surface road adjacent to Red Cross Bus Station, between Albemarle and Charlotte.

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

SALEM ASSOCIATION

The next annual session of the Salem Primitive Baptist Association is appointed to be held with the Church at Cross Roads, in Guilford County, three miles east of Summerfield, North Carolina, beginning on Saturday before the second Sunday in October, 1931, continuing three days, Saturday, Sunday and Monday.

We invite brethren, sisters and friends to meet with us; and a special invitation is extended to our ministers.

W. L. TEAGUE, Moderator.

WHITE OAK ASSOCIATION.

Please publish in the Landmark that the next session of the White Oak Primitive Baptist Association will be held with the Church at Yopps, Onslow County, N. C.

The church is located about 8 miles from No. 30 highway. Those coming via Wilmington will leave the highway at Folkston. Those coming via Jacksonville, will leave highway at Dixon.

L. E. BRYAN, Clerk.

LITTLE RIVER ASSOCIATION.

The next session of the Little River Primitive Baptist Association will be held with the church at Fellowship Meeting House, in Johnston County, N. C., com-

mencing Friday before the fourth Sunday in September, 1931.

Visitors coming from east by way of Smithfield will leave route No. 10 at Smithfield on route No. 210, eighteen miles to Leonard Johnson Cross Road, turn to left, one mile to the church.

From the north or west by way of Raleigh, come on No. 10 to Garner, leave highway on Benson-Garner Road, following it 12 miles to Route No. 210 at said Johnson Cross Road, then one mile to the church. From the south on route 22 to Benson, leave highway on Benson-Garner road 10 miles to 210, turn to left on 210 to said Leonard Cross road then to left as above directed.

Any one coming by train or bus will be met at Garner, Benson, or Angier, Thursday P. M., or Friday A. M., by notifying Bro. W. A. Lee, Willow Springs, Route 1, N. C., or J. C. Langdon, Coats, N. C.

A special invitation is extended to brethren, sisters and friends to come and meet with us in the worship of God.

Elder E. F. Pearce, Mod.
Elder L. H. Stephenson, Clerk.

UPPER COUNTRY LINE UNION.

The next session of the Upper Country Line Union will be held, the Lord willing, with the Church at Gilliams, Alamance Co., N. C., on the 5th Sunday and Saturday before in August.

The public is cordially invited to attend, especially ministers.

W. C. KING, Union Clerk.

CONTENTNEA ASSOCIATION.

The one hundred and first annual session of the Contentnea Association will be held with the church at Moore's, Wilson County, N. C., on Friday, Saturday and Sunday, October 9, 10, 11, 1931.

This church is located on highway No. 42, between Wilson and Tarboro, about 6 miles of Wilson and 9 miles south of Pinebluffs, N. C. Those coming from South on No. 91, leave No. 91, at Saratoga, and follow good dirt road, north 6 miles, to Gardner's School and Association grounds.

We cordially invite all orderly brethren and especially ministers to visit us.

H. L. BRAKE, Asso. Clerk,
Rocky Mount, N. C.

SKEWARKEY UNION.

Please publish in the next Landmark that the next session of the Skewarkey Union is to be held with the church at Falls Tar River, fifth Sunday in August and Friday and Saturday before. The church is one mile north of Rocky Mount, N. C.

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

A. B. DENSON,
Rocky Mount, N. C.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

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NO. 21

THE LORD PROLONGS THE LIFE OF HEZEKIAH.

"In those days was Hezekiah sick unto death. And the prophet Isaiah, the son of Amos came unto him, and said unto him, thus saith the Lord, set thine house in order; for thou shalt die, and not live.

Then he turned his face to the wall, and prayed unto the Lord, saying,

I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.

And it came to pass, before Isaiah was gone out in to the middle court, that the word of the Lord came to him, saying,

Turn again, and tell Hezekiah, the captain of my people, thus saith the Lord, the God of David thy father, I have heard thy cry, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the Lord. And I will add to thy days fifteen years; and I will deliver thee in this city out of the hand of the king of Assyria; and I will defend this city for my own sake, and for my servant David's sake.

And Isaiah said, take a lump of figs. And they took and laid it on the boil, and he recovered.—2 Kings 20:1-8.

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

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

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

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ELDER JOEL E. MARSHAL ----- Meadows of Dan, Va.

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THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

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

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO.,

Wilson, N. C.

Zion's Landmark

Devoted to the Cause of Jesus Christ

"THE DETERMINATE COUNSEL AND FOREKNOWLEDGE OF GOD."

The Apostle Paul exclaims, "O, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, through him, and to him, are all things: to whom be glory forever. Amen."

And Moses saith, "I will publish the name of the Lord: ascribe ye greatness unto our God. He is the Rock, his work is perfect, for all his ways are judgment: a God of truth and without iniquity, just and right is He." Deut. 32:3-4.

Now, our Lord Jesus Christ as the Lamb of God was set up from everlasting; was verily fore-ordained before the foundation of the world. I Peter 1:19. And the time and manner of his being slain was all determined in the eternal purpose of God.

Christ could not be cast down headlong from the brow of the hill. Luke 4:29. "They sought to take him: but no man laid hands on him, because his hour was not yet come." John 7:30. He was not to be beheaded as John the Baptist. Matt. 14:10. Or stoned to death as Stephen. Acts 7:59. Neither was Christ to die by the immediate

stroke of God as it pleased God to strike down Annanias and Sapphira who "fell down and gave up the ghost." Acts 5:1-11. Our Saviour saith, "The Son of Man goeth as it is written of him;" Matt. 26:24. "Truly the Son of Man goeth, as it was determined." Luke 22:2. In Psalms 22:14-18, it is written of Christ, "I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted in the midst of my bowels; my strength is dried up like a potsherd; my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me; the assembly of the wicked have enclosed me, they pierced my hands and my feet. I may tell all my bones, they look and stare upon me. They part my garments among them and cast lots upon my vesture." John 19:23-24.

The manner of Christ's death was decreed of Jehovah; and thus foretold to be by crucifixion. It is written in Deut. 21:23. "He that is hanged is accursed of God," and the Apostle in Gal. 3:13 cites this scripture to have its application in the manner of the death of our precious Redeemer, saying, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written 'Cursed is every one that hangeth on a tree.'" And in I Peter 2:24, "Who his own self bore our sins in his own body on the tree, that we, being dead to sins should live unto righteousness; by

whose stripes ye were healed." Jesus "suffered without the gate," Heb. 13:12, and hung upon the cross between two thieves. He was numbered with the transgressors. Isaiah 53:12. It was thus clearly declared and thus fulfilled that Jesus Christ should suffer and give himself a sacrifice for the sins of his people upon the cross at Calvary. Had it been the pleasure of the Lord could he not have put Christ to death by his own immediate act? By a stroke of lightning, or some other immediate act? But this was not in the all-wise and holy counsel of his will. "Who hath directed the Spirit of the Lord, or being his counselor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding." Isaiah 40:13-14.

But thou, O our God, "by the mouth of thy servant David hath said, why did the heathen rage, and the people imagine a vain thing? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy Holy Child Jesus, whom thou hast anointed, both Herod and Pontius Pilate with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and counsel determined before to be done. And now, Lord, behold their threatenings; and grant unto thy servants that with all boldness they may speak thy word." Act. 4:25-29. And the Apostle Peter, filled with the Holy Ghost, declared on the day of Pentecost, "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you

by miracles and wonders and signs which God did by Him, as ye yourselves also know: Him being delivered by the determinate counsel, and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Acts 2:22-23. God delivered Him, and they took Him. So, "those things which God before hath shewed by the mouth of all His prophets, that Christ should suffer he hath so fulfilled." Acts 3:18. And our dear Saviour Himself, just before his ascension, said to his disciples, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day." Luke 24:44-46.

The Holy Child Jesus did no sin, neither was any guile found in his mouth. He never transgressed the law of God, He had not transgressed Roman law, or Jewish law. The Son of God in his sacred holy manhood was not the transgressor of any law. So those that took him were wicked hands, they were the murderers of Jesus, the Just One. Acts 7:52. These acts of these murderers in the crucifixion of Jesus Christ the Son of God, were of surpassing wickedness and in Jehoyah's eternal counsel of his own will Christ was verily fore-ordained to be thus sacrificed. 1 Peter 1:19-21. The eternal, immutable holy counsel of God's will was fulfilled in the violation of the law he had placed man under. The

Apostles Peter and John were brought before the High Priest, and Jewish council to give an account of their doctrine. Let us together again read the record of them who were of "one heart and one soul" in the doctrine of Christ. "And being let go they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven and earth, and the sea, and all that in them is: who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before ('pro-orizo', marked out before, predestinated) to be done.

And now, Lord, behold their threatenings, and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thy hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." Acts 4:23-31. There was not a discordant voice in all the assembled multitude, for they were of "one heart, and of one soul." And their being thus of one accord was

the divine and gracious fruit of their being wrought and taught of the Lord. Did the Lord chide them, tell them they were mistaken in thus ascribing to his hand and counsel all that these wicked ones with wicked hands had done; that they "were gathered together, for to do whatsoever (neither more nor less) thy hand and thy counsel determined before to be done?" My heart is in accord with the doctrine and faith of the Church of Christ at Jerusalem. This first New Testament Church of Christ were all heart felt believers in Jehovah's predestination of all things; and in all graciousness and simplicity of heart they confessed this unto the Lord their God. He did not rebuke them for thus lifting up their voice with one accord to himself. But they were filled with the Holy Ghost and God thus approved of their faith: and they thus believed according to the working of his mighty power. I am in my very heart and soul in accord with the Church of Christ at Jerusalem. Are you? "Alleluia! for the Lord God Omnipotent Reigneth."

Our God hath said, "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: calling a ravenous bird from the east, the man that executest my counsel from a far country; yea I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." Isaiah 46:9-11.

Now the betrayers and murderers of Jesus could not go beyond what the hand and counsel of the

Lord had determined before to be done: for when Christ died the cross the soldiers brake the legs of the two malefactors, who were crucified with him. "But when they came to Jesus, and saw that he was dead already, they break not his legs: but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true, and he knoweth that he saith true, that ye might believe. For these things were done that the scripture should be fulfilled, 'a bone of him shall not be broken.' And again another scripture saith, they shall look upon him whom they pierced." John 19:33-37. Exod. 12:46. Zech. 12:10.

It is consoling to the taught of the Lord to feel assured that the Lord speaks and it is done; he commanded, and it stood fast. The Lord bringeth the counsel of the heathen to naught, he maketh the devices of the people of none effect. The counsel of the Lord standeth forever, the thoughts of his heart to all generations. Blessed is the nation whose God is the Lord; and the people to whom he hath chosen for his own inheritance. Psalm 33:9-12. "Great is our Lord and of great power: his understanding is infinite." Psalm 147:5. "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." Isaiah 14:24.

"Eternity, with all its years,
Stands present to thy view;
To Thee there's nothing old appears,
Great God! there's nothing new.
Our lives through various scenes
are drawn

And vexed with trifling cares,
While thine eternal thought
moves on
Thine undisturbed affairs."

Oh! It is a most precious and consoling truth to the poor, tried, afflicted, tempest tossed child of God to be enabled to believe that all things are embraced in the eternal decrees of the All-wise and Almighty God who worketh all things after the counsel of his own will. And, the counsel of God our heavenly Father needeth no revision, no amendments: but we rejoice in the immutability of his counsel; and the sovereign good pleasure of our God that ordereth, boundeth, appointeth, and measureth out unto us all things embraced in our lives. "The very hairs of your head are all numbered." Matt 10:30. There are many deep and unfathomable things declared in the "scripture of truth," Dan. 10:21, and among them are God the Father's eternal election of the church in Christ Jesus, Ephes. 1:4. I Peter 1:2, and God's determinate counsel and foreknowledge according to which he hath predestinated all things whatsoever come to pass.

His predestination is not conditional, changeable; but according to his eternal purpose, Ephes. 1:11, certain, sure, immutable. Thus we read that God will shew unto the heirs of promise "the immutability of his counsel" Heb. 6:17, and our God is he "who worketh all things after the counsel of his own will." Ephes. 1:11. As it pertains to the elect, the church of Christ, all Jehovah's predestination is all according to his own purpose and grace given them in Christ Jesus before the world began." 2 Tim. 1:9.

Love's Predestination! "In love having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved." Ephes. 1:5-6.

"There's not a sparrow or a worm
But's found in his decree;
He raises monarchs to their
thrones,
And sinks them as he please.
If light attends the course I run;
'Tis he provides those rays;
And tis his hand that hides my
sun
If darkness cloud my days."

FREDERICK W. KEENE,
Raleigh, N. C.

COMFORT FROM MESSAGES.

Elder O. J. Denny,
Dear Brother:

If you will permit one among the least, and I feel the vilest of the vile, to claim this sweet relationship with you? I read your sweet messages of love to the dear saints of God in each issue of the dear old Landmark. Many times I have received much comfort from your sweet messages of love, and I desire to write you in my weak way. It seems I can hardly refrain from making the attempt. If you will only pardon me for taking this liberty, Brother Denny, you are a preacher, and that I feel such a hesitancy in trying to express my appreciation of what you have written, but I trust you will overlook my shortcomings, and imperfections. And if the Lord will only direct my words according to His most holy will, I will try to express some of my feelings today. So of-

ten the dark clouds of doubt and fears assail me so that I have been made to cry in anguish of soul for mercy.

I realize that I am too sinful to be heard by a just God. It is only through the righteousness of Christ I could hope to be heard at all. Dear brother, I often feel that surely God's dear children never have as many doubts and fears as I have. I then think of the words of the poet. Surely others do not feel what is often felt by me. It makes no difference what mood or condition I find myself in I can find a song that expresses my feelings much better than I can express them.

When I turn my eyes within and take a view of self I see so much imperfection there, I can only say how wretched and vile I am. I realize that if I ever reach that sweet home it will be through the precious blood of Christ. "For when I would do good evil is present with me." Oh! how I long for perfection. Oh, how I desire the prayers of all of God's dear children everywhere that I may live a more perfect life than I have in the past. I can only cry, Lord, give me grace sufficient to conquer all my foes: and the greatest foe I have is in self. I have a little hope that I am one among the redeemed. I often feel I want more evidence that I might be more sure. But I want to be submissive for His glorious will to be done. Not my will but Thine to be done. Paul tells us, "We are saved by hope, but hope that is seen is not hope: for what a man seeth why doth he yet hope for? But we hope for that we see not then do we with patience wait for it." I often cry with Paul, "If in this world only I have hope, I am

of all men most miserable." O yes, I can only hope, but I can't part from that little hope. The Scriptures tell us, "Hope is the anchor of the soul, both sure and steadfast." I want to cling to it, and hold it fast to the end; and if indeed I am Christ's then it will no longer be a hope. We find great comfort in the Scriptures, and in hope of the precious truths they contain being applicable to us. We are often made to feel the great need of patience. When we meet the sore trials and temptations of life. When at times we feel bowed down almost ready to despair, we find the precious Book filled with comfort and instruction. We find comfort in afflictions; for they make us look away from self, and seek deliverance at the hands of Him who makes us willing beggars at the throne of mercy. We find comfort in having access to that throne. We find comfort there, when we have poured out our souls desire and have been made to feel some token of assurance that our dear heavenly Father lends a listening ear to our feeble cries. We find comfort in knowing God is the avenger of all wrongs committed against us, and that we can leave our cause in His hands. We find comfort in our feeble efforts to pray God's mercy upon our enemies and those who cast out our name as evil, realizing that they know not what they do. We find comfort in comforting those who need it. We should ever be ready to comfort others with the comfort wherewith we ourselves are comforted of God. It is so much comfort to take all our troubles to the Lord in prayer. When we are blessed with the spirit of prayer. Now, in conclusion, I will say to you and the many great

writers, to write on. I do enjoy the many good letters. I often fear when I send my poor scribble in it will crowd out something far better. I will ask you Dear Brother, if I should send anything that you see fit not to publish, please cast it aside, and forget that you ever received it, and all will be well with me. Now, may the God of peace guide and direct your way on to the end. May He be strength in weakness and light in darkness to you. And when He, the God of all grace, shall call you hence, may you be able, by His Spirit, to fall sweetly asleep in the arms of the once crucified, but now risen and highly exalted Saviour to awake in His likeness on the morning of the resurrection, there to sing redeeming grace and the everlasting praise to the three-one God in a world that shall never end. Remember me and little ones in your prayers, when at God's throne of rich grace.

A little unworthy sister in hope,

ELGIE WILLIAMS,

Garner, N. C., Route 1.

STRENGTH IN THE LORD.

Dear Kindred in Christ:

For some time I have felt impressed to write something for the Landmark, but I think I have been made to feel the insufficiency of my own efforts, and that it were useless to undertake one step in my own strength, but at no time do I feel more forcibly the truth of the blessed Saviour's words, "Without me ye can do nothing," than when I attempt to write or converse with those "who have been made wise unto salvation." I know that all of the Lord's children feel their weakness, and that when they think of the "depth of the wisdom and of

the knowledge of God" they sink into insignificance in their own sight.

Dear readers: For the past three years my health has been gradually failing. I suffer so much with my head, weak nerves and gas indigestion. Monday night I had a spell of the acute indigestion, felt as though I was brought to the very brink of Jordan's stream, and that I could almost hear the water wash the shore, while angels voices beckon me to the other side where all is joy and endless peace. "What is life?" It is but a vapor that soon vanisheth away," and as the flower of the grass, soon shall we all pass away." The richest, the noblest, the most intellectual shall lie as low underneath the sod as the poorest and most debased, the most ignorant. Truly man in his best state is but vanity. But the soul can never die. How solemn is the thought, "Black as the tents of Kedar" is the soul, unless it has been plunged in the fountain of that blood which alone can cleanse it from its blackness, and make it "whiter than snow." Can it be that I have had that precious blood applied to my sin-sick soul? Was its sin-cleansing power ordained before the foundation of the world, to save my poor soul from everlasting punishment? I can only answer by the witness I trust I feel within, the evidence I have that His Holy Spirit communes with my spirit, the love I have for His people, the hating of what I once loved, the loving of what I at one time hated. But over all is the felt sense of His dear, pardoning love as it comes, unmerited and unbidden into my poor heart, causing me to cry with rapture, "My Lord and my God!" And in the midst of darkness and doubts and fiery trials within and

without to say, "I know that my Redeemer liveth." Not merely to say it but to feel it in all the depth of its sweetness and meaning. And to enjoy a good hope through grace and to feel within ourselves the sweet assurance that when the storm of life is past there is a home prepared for us in the paradise of God, is too sweet, too glorious for expression. There, too, we know we shall be entirely freed from the terrible fetters of sin that so bind and annoy us here, and that we shall be clothed in "raiment clean and white," and that instead of this vile body, clothed in its filthy habiliments of sin, we shall have a spiritual body, clothed in the glorious robe of righteousness.

Commending you all to His loving care, I am, yours in Christian love and fellowship,

Mrs. Bessie Brooks Gay,
Farmville, N. C.

THE BIBLE AND THE EARTH.

We believe both are for the benefit of mankind, but we must take the word of God to guide us in what we shall say about them, otherwise it will be worthless. In the outset or beginning we see both the wisdom and mercy of God manifested in their use while we live here and use them. Now, the Bible is for the man of God, that he might be thoroughly furnished unto all good works and while the earth is for the use of the animal and vegetable kingdoms alike and that their usefulness to us are being opened up and found as we need them. This we claim is a manifestation of God's love for us in this way of caring for us which is his will and purpose to do while we live here. These things are made sure by God's power. Now

they are alike in the sense they come to us as we need them. Who but God could have known how to fix or arrange this, so we see his handiwork in it all.

While Jesus was here on earth and in teaching his disciples it is shown that he did not make known all things at once, but the interpretation of the Bible was opened up to them as they had need of it, at other times withholden for it seems at times they were unable to bear the truth of things that must come to pass.

The crucifixion of Christ, much of it, was unknown to the apostles during the time it was really going on. How could they have put to death the Lord of Glory had they known him? So we have to admit we believe the will and purpose of God is being done ignorantly and knowingly by mankind. Is man guilty when doing wickedly. Yes. Does not the lust to do thus show the sinfulness of his hard and stony heart? What shall we say to those who of us know the mind of God. We read his ways and thoughts are as high above ours as the heavens are above the earth, and are past finding out, but we believe in time the Bible as a book or what man really needs of it, will be opened up to him, if not why not? So in like manner the earth with its minerals, jewels, iron, coal and many things too numerous to mention that have in many ways given employment to man and by which the mining of many have been made rich, and yet this is still going on and will until seed time and harvest is over. What a happy thought that we have such a merciful Father and one that has all power and wisdom to do so great and glorious things for us, whereof we are glad.

How insignificant and helpless we find ourselves when we even try to think of the grand and glorious work of the Lord and Master. Not all the gold found at once, not all the coal, for we see we do not need nor can we handle or use them at once. So let us with our limited knowledge of these things give praise and all glory to our God for the token of and manifestation of his love and kindness to the children of men.

Now I have to say I know not how to serve and honor God as I would like, but will say, Lord I believe, help thou mine unbelief.

R. L. DODSON,
147 Broad St.,
Danville, Va.

ENJOYED THE MEETING.

Beloved Landmark Readers:

I've just returned from a lovely union meeting this beautiful eve, from my old home church, White Oak. Myself, brother Sam Holland and son Tim, Bro. Nick Fountain and Bro. George Shepard, were the first to get there. It seemed like old times to arrive there early and view the seats where my dear departed ones used to occupy. It was joy indeed to poor me to sit and listen at the good old preaching. I just can't hold the tears back under the sound of such preaching. And oh how I feel my imperfections while sitting and looking on the faces of so lovely a band of whom I believe are God's people, and oh how I love you and I so often want to tell you so, and I want you all to esteem me as the least one of you, if I am one at all. I'm so glad to say I have the sweet hope that none can take away. I can't but feel that I do know the joyful sound, when I'm

listening at the dear old Primitive Baptists preach. It's more pleasure to poor me than all this old world can afford. If I were deprived of it how could I stay here. Let me say with joy we had preaching here last night, at my son's home, Manley Higgins by Elders Bryant and Gurganus. I can't express how well I enjoyed it. Didn't even feel like my old sinful self right then, and too, my three daughters were here and oh such joy to me. My children are so scattered. I fear I'll never see them together again. But such is life, and I must try to be content and try to pray to God to take care of them. I feel quite lonely at times, almost get weary of wandering round and round. I do desire the prayers of you all, and write me if you will, and I hope you hold me in fond remembrance.

I've just received my Landmark and was glad to see Elder J. G. L. Hash's piece. The poem he used is so precious. The Landmark is a source of pleasure to me and I hope to write you occasionally as my mind leads me to it. Not that it is teaching you anything, but I can't be with you enough, and God blesses me to write you. I just can't thank Him enough for the blessings he sends to me, who am the least of all sinners.

Susan Higgins,
Maysville, N. C., R. F. D.

WON'T YOU HELP?

Mr. John D. Gold,
Publisher of Zion's Landmark,
Dear Sir:

As clerk of our church I have been asked to write this to you. If you can publish it, please do so. It will mean so much to these poor children. Their father was killed

by a car on the 30th of July. We can't tell for sure how it was done. He started to the store and was brought back home dead. Some believe the car ran over him, but others claim he got on the running board to ride and fell off. He only lived about 5 hours from the time he got hurt, and he left a large family of little children, 6 under 12 years of age, and his wife not able to do very much. And as there are very few of us Old Baptists here and all very poor in this world's goods, we help them all we can, but he owed a note of \$60.00 that we can't raise when it is due, and it would be so hard on them to lose their little home. Home, sweet home, there is no place like home and especially for poor little orphan children. If they could only get enough money to pay off the debt people here could help them through the winter and they could all stay at home together. It seems hard for a family of little children to be scattered out, so if there is any one that has been blessed with this world's goods that would send them just any little amount to keep them from losing their home it will be gladly received and paid on their home.

MELVINA PRESNELL,
Balm, N. C.

This is written by the Clerk of our church.

L. M. WARD,
Matney, N. C.

Won't you help save their home? \$60.00 is not much to raise. Sixty readers of the Landmark, donating \$1.00 each can pay this claim off. Your donations will be acknowledged through the Landmark.

I am sending check for \$5.00 to Mr. Ward. J. D. GOLD.

Zion's Landmark

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

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"MANY ARE THE AFFLICTIONS OF THE RIGHTEOUS; BUT THE LORD DELIVERETH OUT OF THEM ALL."

The careful reading of the sacred scriptures as well as history shows that, indeed, "many have been the afflictions of the righteous," and faith bids us believe that in the end, the Lord will deliver them out of them all, however; to say that the Lord's people have been delivered, from each and every affliction, literally, would not be in accord with either Bible or profane history.

We have the shining examples of God's power to deliver, from actual distress in the account of the Hebrew children in the fiery furnace and Daniel's delivery from the den of lions and etc. and yet we also have the history of the persecution even unto death of many of the saints.

We must, therefore; take a broad and prophetic view of the final and eternal glorious triumph over all afflictions, as we look by faith to the time when Christ shall appear before the Father's throne, saying, "Behold I and the children thou hast given me." "Thine they were, Thou gavest them me and of all Thou hast given me, none shall perish save the son of perdition that scriptures shall be fulfilled."

As proof that suffering is a portion, and lot of the people of God, we read. "If ye suffer with Him ye shall also reign with Him." The Poet said, "Afflictions though they seem severe are oft in mercy sent."

We are also taught that if we suffer not with Him, being crucified with Him, not literally; but suffer with Him, in the crucifixion of the flesh with its lusts, we are bastards and not sons.

Many of the Lord's humble followers, Matthew, Mark and Luke among the number have been put to death, and yet rejoiced in the fact that they were accounted worthy to suffer, and be afflicted even unto death for His name's sake. Surely all believe God hath delivered them, gloriously, from all their afflictions.

Leaving for a time, Bible accounts of the many afflictions of the Lord's people, let us briefly survey the historical accounts of the afflictions of the people of God in the ages since the death of Christ, their Lord and Saviour.

We see Him as He suffered afflictions for His people, yet; in death He conquered every foe, death itself being the last enemy, and He arose, in victory, over all, where He, as the head of the Church of God, ever lives to bless and comfort

His people by the visitation of His Spirit.

At the time Jesus came into the world it was sunken into the grossest idolatry and formalism. It is said that in the City of Rome, alone, there was, at that time, more than thirty thousand different objects of false and idol worship. The making of idols was a great and profitable industry and, no wonder, they did not want to lose this lucrative business.

Strange to say during the first century, after the death of Christ, the saints were greatly persecuted and many of them, Paul and Peter, included, were put to death.

Many early churches were organized and believed in a converted membership, and in Baptism by immersion. They advocated complete independence or the sovereignty of each church. They met in council to advise, and not to make laws to govern churches.

They took the position that true churches were not of this world, that the Kingdom of God was from above and her laws spiritual.

In spite of the terrible persecutions of the saints, they increased in numbers and it was said that "The blood of martyrs was the seed of the Church."

During the fourth century, the Roman Emperor Constantine made religion a matter of law, and therefore it was now legal to profess religion, and for a time religion assumed a prosperous appearance; but little of the Spirit of Godliness was seen. In a word, everything in Faith and Practise, that was opposite to the pure religion of Jesus came pouring into the world like a flood.

For ten to twelve centuries after

this, the true followers of Christ, were greatly persecuted, and it was not until the sixteenth century that the Protestant Churches became a power in the world.

For many hundreds of years, the subject of baptism, its necessity, and the mode of baptism, was the source of countless troubles and disagreements. The true followers of Christ, in the early centuries, baptized only professed believers; but the sentiment grew to the point that for hundreds of years it was the prevalent opinion among most of the religiously minded people of the earth, that; water baptism was an absolute prerequisite to the saving of the soul.

This led to the baptism of infants, and old or feeble adults, by sprinkling, a distinctive Catholic practise, yet; they do not claim any Bible authority for it.

This belief, once quite general that; to be saved, one must be baptized, led to the sprinkling of many, and yet some fearing that they might fall into some sin after baptism, and thus be lost; they deferred being baptised until near death. This proved disappointing since some met death suddenly or without the proper officer present to administer the right; therefore, it became the custom, and later a matter of law; to baptize all infants at birth. So great was the anxiety to have infants baptized that for many years any person present at a birth could legally administer the ordinance.

In the fifth century a council of seventy Bishops said, "God denies grace to none. Jesus came not to destroy men's souls; but to save them, therefore they added "God would be a respecter of persons if

He did not grant the right of infants to be baptized and etc.

In the eighth century under the reign of the Emperor Charlemagne, an imperial law was passed to compel the baptism of all infants. They gave their Bible reasons, "Except a man be born of water and of the Spirit, he cannot enter the kingdom of heaven." Their erroneous interpretation of this scripture led them to say all infants must be baptized, that; water baptism could wash away the original sin, and place the subject in a state of certain, and everlasting salvation, and that all who died without it was sure of eternal misery.

It is easy to imagine the anxiety of mothers amidst such common teaching and laws impelling infant baptism. Parents were told that water baptism was the lavar of regeneration, and for a mother to object she was said to be an accursed woman.

In the fifteenth and sixteenth centuries the Baptists became numerous and they administered Baptism, usually by sprinkling as the law demanded at infancy; but in reality they did not accept this baptism and therefore when one joined their churches they baptized by immersion and were thus called Ana Baptists or re-baptizers. Baptized twice, and so great persecution was waged, as they persisted in the second baptismal custom; but in their belief they were not Ana Baptists because they did not recognize the infant baptisms as being anything but a bad and unnecessary custom without Bible authority.

Some vigorously opposed water baptism; among them Richard Baxter, later a man of great influence, who talked, and wrote against

water baptism by immersion, and argued that all manner of diseases that would bring on certain death would result from dipping in cold water. One case is on record of a minister being tried for murder because one of his baptized sisters died a few weeks after being baptized in water, all over. Baxter said a minister might survive once; but if he went into cold water more than once it would lead to certain death. He wrote pages along this line. So it is easy to thus trace some of the "many afflictions of the righteous."

From the seventeenth century to the present, churches and church people have passed through many afflictions. History says more than one million people were put to death in the fifteenth and sixteenth centuries and usually by the most horrid manner they could invent. Surely the afflictions of the righteous have been many.

In the Eighteenth century in America, thousands were fined, many imprisoned and most of them persecuted, often fleeing from one place to another, for no other deed than worshipping God after the dictates of their own conscience.

In the year 1758 Elder Shubal Stearns organized the Sandy Creek Association in Randolph County, N. C. History says large crowds attended the three days meeting, the preaching seemed attended with the Spirit of God and that their first Association sessions were carried on with sweet decorum and fellowship. The second session shows Elder John Gano, a very able minister came; but the brethren were shy of him, and would not seat him; but on learning that Elder Stearns was hurt about his friend

Gano, who lived then in the Jersey Settlement in what is now Davidson County, N. C., they agreed that Mr. Gano could preach; but not seat, and his preaching was of such power that some of the ministers present said they did not feel like they could ever speak again.

For a number of years Sandy Creek Association and the Yadkin Association which grew out of Sandy Creek, did not have a moderator.

They were so fearful that one Church might have some rule or power over another that they did not have any one to preside as a moderator, and also they did not like the idea of having to get the consent of a moderator before they could speak in the meeting. They argued further that: it was too much like worldly assemblies.

Baptists, early in their history, declared for Church Sovereignty.

In the seventeenth Century they called themselves a conjunction of Churches in which the Association of churches had no authority to Lord it over the churches. To threaten any church with being dropped if they did not obey Association dictation was by them called "Spiritual Tyranny." They used to meet and if a query or trouble arose upon which they could not all fully agree, they would adjourn and have a day or more of fasting and prayer. The rule was, we are one people, all equal, and, therefore: we must agree to a unit, or if not better not render a decision; but let the question be unanswered until God in his providence shall enable us to either agree or peacefully agree to disagree without involving fellowship until scriptural effort has been made to restore the of-

fending church or brother to fellowship.

Such is the hurried picture or glimpse of some of the afflictions through which the people of God have passed; and yet we all believe that in God's own time and way, He will bring them off conquerors and more than conquerors over every affliction, death itself being the last enemy.

O. J. DENNY.

P. S.—The matter contained is a matter of history and believed to be as correct as human documents and writings usually are; but in no case must the writings of men be compared to the teachings of Holy writ.—Editor.

EARTH AND HEAVEN.

In trying to write something in connection with Brother Dodson's letter which I am sending with this, I will call attention to Psalms 115:16. The heaven, even the heavens are the Lord's. But the earth hath he given to the children of men. The word says that was not first which is spiritual, but that which is natural. So I will speak of the earth first. The earth was created by God in the beginning, and for his glory, also for the habitation and use of man. And what a beautiful and wonderful place it is. God made it as he made all other things good and very good. All the trouble that man has upon it is the result of his disobedience to God, its Creator. The earth with its mountains and valleys, its oceans and rivers, is beautiful to look upon. And when we think of the many treasures that are hidden in it all for the comfort and pleasure of man, how wonderful it all is. And then God who formed man up-

on it, and of it, has endowed him with knowledge to search its surface and find its beauties, to dig in its bowels and find its treasures, silver, gold and precious stones, Its coal and oils all placed there by the hand of God for the use of man. But, as Brother Dodson aptly says, not all known at once. Many times when those things that men knew were about exhausted and it seemed there might be a famine in that line, something else has been discovered that would supply the need. And so the earth and the prosperity of man has gone on and will go on while it pleases God that man shall inhabit the earth. And with the material that man has found upon the earth, and in the earth, he has fashioned tools for his work, and with them he has made machines to use upon the land and upon the waters, and also in the air, and we who have no inventive genius look upon them how wonderful they are, and how we admire the wisdom that formed them and made every part both small and great, work in unison, all to enhance the interest of man. But never let us forget that the God who made man has given him the mind and talent by which he is able to do all these things. And in view of the many wonderful things that man has done there is no telling what he may yet be able to accomplish for whatever is in the earth or upon it or in the air within the reach of the earth's gravitation is within man's reach, for the earth hath he given to the sons of men, to have dominion over it, and over all that pertains to it, and man's natural mind is capable of investigating all natural things. But while we profit by and wonder at all the inventions of men and

revel in the good things sought out by men, let us not forget that there are greater things than these. These things are all natural but the heavens are the Lord's and those things that pertain to them are spiritual. And as man has only natural vision he cannot see spiritual things. "What man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." 1st. Cor. 2:11. Now as the earth and all that pertains thereto is for the good and pleasure of man, the first Adam, so the heavens and the dwelling place of the most high, hath he made and all that pertains thereto for the Spiritual good and pleasure of his chosen people, the family of the second Adam, the Lord from heaven. But even they cannot search out and appropriate the good things of the kingdom to themselves by their natural powers, but must have them revealed to them by the Spirit of the Lord, and the power of faith which is the gift of God, before they can claim them as their own, and no man though he like Paul, may have an abundance of revelation in the things of the kingdom, can reveal them to another. These heavenly things are the Lord's and he alone can reveal them. All the natural things a man knows he can teach to another, but no man can teach a sinner to know the Lord. Those who have the same mind by virtue of being born again, may and can be taught many things that pertain to order of God's house. For instance, Jesus said to his apostles, "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." But this power (honor) no man taketh to himself, save he that is called of God as was Aaron, and neither are these glorious things and benefits revealed all at once, but little by little as the children have need for as thy day so shall thy strength be.

Many times the child of God feels that the Lord has forgotten to be gracious, and all that is in sight is used up, but ever he is aware the blessed Jesus appears and there is plenty to supply his every need, and he says with David, "Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever." Then in view of what the Lord has done, he has no doubt about his power to do what ever he pleases in the earth, the sea and all deep places. Then dear ones, why should we fear in this time of world depression. The earth and the fulness thereof are the Lord's. And he is able to supply our needs. We have many times been depressed in spirit and had no supplies in sight, but ere long have been given to rejoice in the fulness of Jesus Christ, our blessed, ever mindful Lord, Saviour and Spiritual Comforter, and then to have all things and abound.

May he give us to trust him for both temporal and spiritual blessings, and his name have all the glory.

JOSHUA T. ROWE.

LOVES THE LANDMARK

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

Dear friends:

The Landmark is indeed a wonderful paper to me. I remember back in my childhood days when my father took it, I loved it then, and I hope I may be able to take it all the days of my life. My mother enjoys them so much I always take them to her as soon as I read them.

I wish I could write as some of the sisters do. I'd enjoy telling some of my joys and trials of this life. The Lord has indeed been merciful and kind to me. So much more than I deserve. I feel so much the need of his help. I fully realize at times that I cannot live without him.

I pray that I may so live that I will not be forsaken of his grace. That it may abound in me more and more. I do get so low down sometime that I feel his presence, that I'm mistaken in it all, that God's people are surely deceived in myself. Then I'm lifted up and made able to rejoice in God, my Savior, and sing redeeming love.

I recall back in my first days in the church of feeling cast down and destroyed. I just felt like I was far from God, surely I had never known him. I felt doomed for hell sure. When the words came so impressive to my mind, "If I make my bed in hell, behold, he is there." Now I had never heard these words before that I knew of, and on another occasion I felt so down cast and that I was so complete a failure and I had surely made a mistake by joining the "Old Baptist," when the words came to me "Twas grace that brought you safe thus far, and grace will lead you on," and before I knew it, it seemed heaven was open before me and I found my self singing, Amazing Grace etc. It has indeed been a sweet song to me since that time. I have often wondered what purpose it was that I was made to join these dear people, for while I love them better than anybody else on this earth, I have never felt worthy of being there and feel to be the least of all there, and while it is thus I hope I can live in full fellowship with God's people that I may not bring reproach upon the cause. Since going there myself, I have rejoiced in seeing a brother and sister in flesh, also my mother given the right hand of fellowship. These were joys unspeakable to me.

Now that my letter is getting too lengthy and of no profit besides, I'd better stop.

I'm enclosing a check for my renewal, and I do so thank you for your kindness to me.

With kindest wishes to all.

MRS. RACHEL VENTERS
Jacksonville, N. C.

MRS. WILLIAM E. HARRIS

On February the 7, 1931 it pleased the Lord to take from our church and community by death our beloved Sister Mary Harris, the wife of William E. Harris.

Sister Harris was born August the 12th 1872, thereby making her stay on earth 58 years, 5 months and 23 days. The date of her marriage is unknown to the writer. She was the mother of 9 children, six boys and three girls, six of whom are now living, three boys preceding her to the grave.

Sister Harris received a hope in Christ about the years 1921, and united with the Cedar Island Primitive Baptist Church on Saturday before the third Sunday in July 1921. She was baptized the same day by Elder L. H. Stephenson after which she lived a faithful and devoted member until the death angel claimed her. Sister Harris was kind to every one, full of hospitality, alms and deeds.

She seemed to take great delight in helping others more unfortunate than herself and family, administering to the poor and needy seemed to be one of her chief joys.

Truly she proved her faith by her works the dear Lord working in her both to will and to do of his own good pleasure, working out her own salvation with fear and trembling, (that which her Lord and Master had worked in her).

In the death of sister Harris the church has lost one of her most faithful members a pillar indeed the good husband a loving faithful wife, the children a mother indeed and in truth.

The funeral service was conducted at her home by the writer in the presence of her hereaved husband, children, together with a large number of relatives and friends.

After which her dead body was laid to rest in the family burying ground, there to await the redemption of her vile body, which will be raised and fashioned like the glorious body of her Lord.

Written by her unworthy pastor,

W. W. STYRON.

RESOLUTIONS OF RESPECT.

Whereas, in the Providence of our heavenly Father, our beloved sister Rebecca L. Hardee, was on January 28th., 1931 taken from these mortal shores to the bosom of her blessed Saviour, we feel assured.

Therefore, be it resolved:

1st. That in the passing of Sister Hardee the church at Red Banks has lost a faithful and loving member and one who will be greatly missed by her church and who manifested in her life so much that she had been with Jesus.

2nd. That we extend our sympathy to her bereaved ones. May God's rich grace comfort you with the blessed thought and hope that some day we shall meet her beyond the grave where God with His own hand shall wipe away all tears.

3rd. That a copy of these resolutions be sent to Zion's Landmark for publication.

Done by order of conference 2nd Saturday in June, 1931.

Elder Luther Joyner, Moderator,
Mrs. Besse Brooks Gay, Clerk.

**CONTRIBUTIONS FROM
MRS. FREEMAN.**

The following contributions for the persons named below have been received from Mrs. J. W. Freeman, of Jacksonville, N. C.

J. W. Stephenson, Coats, N. C. \$1.00.

\$1.00.

Noah P. Spangler, Cascade, Va., R. 2., \$1.00.

Mrs. C. S. Flynn, Washington, N. C. \$1.00.

NOTICE

The next session of the Black Creek Association will be held, the Lord willing, with the Church at Mill Branch on the fourth Sunday, Friday and Saturday before in October, 23, 24, and 25th, 1931.

This church is located eight miles from Rocky Mount, three miles from Elm City, one mile from Sharpsburg, N. C., and eleven miles from Wilson. Those coming by rail can be met at either of the above places. Those coming by auto will leave the hard surface at Sharpsburg, N. C., to your right coming from Rocky Mount, and to your left from Wilson or Elm City.

All lovers of the truth Salvation by the Grace of God, are invited to meet with us, especially the ministers.

E. L. COBB, Association Clerk.

KEHUKKE ASSOCIATION

Dear Mr. Gold:

The next meeting of the Kehukee Association will be held at Briery Swamp Church, Pitt County. All lovers of the Primitive faith and order are cordially invited, especially ministers of the gospel. Those coming by rail will be met at Stokes and Whichards, going east 4:10 P. M., going west 1 A. M. Hoping the Lord will bless us with a good meeting. Also still bless you in your work.

Very truly yours,

C. L. JAMES.

Stokes, N. C.

Mr. W. J. Mizelle

ZION'S LANDMARK

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HEZEKIAH TOO PROUD OF HIS EARTHLY POSSESSIONS.

"At that time Bero-dach-bala-dan, the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah; for he had heard that Hezekiah had been sick.

And Hezekiah hearkened unto them, and sheweth them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armor, and all that was found in his treasures; there was nothing in his house, or in all his dominions, that Hezekiah sheweth them not.

Then came Isaiah the prophet unto King Hezekiah, and said unto him, what saith these men? And from whence came they unto thee? And Hezekiah said, they are come from a far country, even from Babylon. And he said, what have they seen in thy house? And Hezekiah answered, all the things that are in my house have they seen; there is nothing among my treasures that I have not shewed them.

And Isaiah said unto Hezekiah, hear the word of the Lord.

Behold, the days have come, that all, that is in thy house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the Lord.—2 Kings 21:12-18.

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

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THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

NOTICE!

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

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All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

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

Zion's Landmark

Devoted to the Cause of Jesus Christ

**ELDER L. I. BODENHEIMER'S
SERMON DELIVERED AT
AGE OF 30 YEARS.**

Dear Sir:

Inclosed you will find \$4.00 for which it will pay for this year and another year for the Landmark. I have been a subscriber for over 56 years.

Inclosed you will find a paper with L. I. Bodenheimer's sermon in it, which please publish in the Landmark and send me six copies.

Yours truly,

M. A. SILER,

Staley, N. C.

A synopsis of Two Sermons on Election and Reprobation, delivered by L. I. Bodenheimer, at thirty years of age:

Text: "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.

I am aware that election and predestination are generally run together, yet I shall handle election as a doctrine, and as an affirmative, and reprobation as the negative of the thing affirmed. I shall try to show the goodness, justice and mercy of God over all His work, His

sovereign right over all, and the accountability of all to Him. So there can be no hard feelings against God, though some be saved and others lost.

I shall show that election is a doctrine, and reprobation is not a doctrine, but that it is the negative of the doctrine of election, or in other words to elect, or choose, is the action of the will, or mind of the elector, by which action of the will something is done or chosen, while the negative of that action is the omission of choice, which does not change the state nor condition of the thing not chosen, whereas election changes both the state and condition of the thing elected. I know the enemies of election all charge that election sends one part of the world to Heaven and the other part to hell. I will admit, that part of this charge is the truth, and that is, that election does send a part of the world to Heaven as you say yourself. Then we both agree that all that go to Heaven, election sends them there.

I think that is a universal change on election, by all who oppose it, to wit: That election sends one part of the human family to Heaven and the balance to hell. This argument absolutely declares that all that go to Heaven, election sends them there. So far then as the sinner going to Heaven is concerned, you and I agree, and I could

neither wish nor make the argument any stronger for election, than the enemies of election make by their charge, that it sends a part of Adam's race to Heaven. I hope you will stick to that part of your charge.

As before said, election changes both condition and state. It changes their condition by choosing or electing them to eternal life, and changes their state, both by separating them from the world and sending them as you have truthfully said, to Heaven, while all the remainder, you say, go to hell, in that you and I agree, but you say they were elected to go to hell. In this you and I disagree. I claim they were not elected to go anywhere, neither to Heaven nor hell, and the only reason they fail to go to Heaven, is, because they were not elected thereto, for if they had been, they too, would have gone there as well as those who were elected. Then if as you say, only a part were elected to go to Heaven, and they went there. Then if you are so full of universal charity as to want Cain, Rahab, the harlot, Esau, Ishmael, Judas, and all the accursed hordes of Hagoreans saved, whose damnation is just? I say after admitting that all that go to Heaven election sends there, in place of condemning election you should wish for enough of it to save the balance of your kindred above named, so as to send them to Heaven also, in place of condemning election for what it has done. Moreover, if your system is able to save any one without election, why not go to work and save what election has left out. You certainly can not object to a part being in Heaven,

simply because election sent them there. If your non-electarians can save what election has left out, then apply your non-election system to the reprobate and save him also, for surely saving those that election has not saved, would be more evidence of your sincerity than condemning election for saving such as were "ordained to eternal life."

I have told you that the reason the reprobate is not saved, is, because he was not elected to salvation nor "ordained to eternal life," but leaving him out of election, only leaves him where he was in God's purpose in creation, that is "good and very good." The time of election and reprobation, were in God's purpose before man was created, and being before man was created, was of necessity before the elect, had done any good, or the reprobate had done any evil. They were both alike as regards their personality, for our text says, "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." The text tells us that God had a purpose in what He did, and His acts tells us what that purpose was, it was to love Jacob and hate Esau, or to choose Jacob and reject Esau, and "neither having done any good or evil." Then Jacob's personal goodness was not the cause of God's love to him, that caused God to love, elect, and "ordain him to eternal life." Neither was it Esau's personal meanness that caused God to hate, or leave him out of election. Then the cause of this discrimination between the unborn, who had

neither done good nor bad, grew out of God's independent purpose. And his purpose in loving Jacob was that he should show forth his praise in the higher world of light and glory. So election is the result of God's purpose, and that purpose is the result of God's love, then, in order that God's purpose in Jacob might stand, which means, never change or be moved, it must be "according to election, not of works," and to put the claim of works forever out of dispute, the love and election of Jacob was before he had ever done any good, yea, before he was even born.

Suppose that I claim that I caused my father to build a fine house by my obedience, and begging him to build it, and it be positively proven that my father built the house before I was born, would not, and should not my claim go down forever in shame and disgrace? Then for Jacob to claim that he induced God to love him by his obedience to God—by accepting, loving and begging God, and calling upon Him, and it be proven that God loved, elected and ordained him to eternal life before he was born, I say if Jacob or any one else make this claim, should not they also go down with shame and disgrace?

St. John says, "We love Him, because he first loved us, and gave Himself for us." This testimony should, and does, forever settle the dispute so far as Jacob is concerned, and as Jacob in the text is a representative man, representing all of God's elect family, it is settled in the faith, experience and hope of all believers; but Esau, who represents the flesh, or carnal man, or

mind, has been, is now and ever will wage war against "the lamb and his company." There is quite a difference however, between the spirit that prompts Esau to wage the war on Jacob's rights, and the spirit that prompts Jacob to defend himself, and God's honor, purpose, grace and electing love. Esau is prompted by enmity and jealousy. "The carnal mind is enmity against God, for it is not subject to the law of God (neither indeed can it be."

Jacob, or the spiritual man is prompted by love and humility. "We love him, because he first loved us, and gave Himself for us." Jacob's love for God was not because God hated Esau, but because God loved Jacob.

The believer's rejoicings are not because others are left out; but because they are taken in. We do not rejoice so much because "the devils are subject to us, through Christ's word" as we do because "our names are written in Heaven."

Having shown conclusively thus far that God loved and elected Jacob to salvation, and "ordained him to eternal life" before he had done any good, or was even born, it follows that this act of God, was not the result of Jacob's works, then it must have been the result of His own purpose. "Of His own will begat, He us, by the word of truth." And God, Himself, assigns no reason for so doing, except it be His purpose so to do, and in order that His purpose should stand or not fail to be complete ("and ye are complete in Him. It rested on "the election of grace." Hence the text says, "That the purpose of God, according to election, might stand."

So brethren you see that God's purpose and election run together.

Hence, the text says, "That the purpose of God, according to election, might stand, not of works, but of Him that calleth." Then if God's purpose was to love and call Jacob, if he would do good words, God would have had to wait until after Jacob was born, for no one can do either good or bad works before they are born.

Upon the plan of works, God could not know whether His purpose would stand or not, until after the works of Jacob were performed, and if Jacob failed to do the works, then God's purpose would not stand. This system of works makes God and His purpose dependent upon the sinner and his works, whereas God has guarded his purpose with election and excluded works, and placed His holy calling, in place of the sinner's will.

Hence, the text saith, "That the purpose of God, according to election, might stand, not of works, but of Him that calleth," and that word "calleth" means more than a vocal sound as when you call your hogs, or sheep, for you can only reach their senses with your voice, but your voice cannot compel the thing called to obey: besides all this you can only reach the living with your call, while "Him that calleth," in our text, reaches the dead, and not only makes them hear his voice, but makes them come forth. "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, and shall come forth out of their graves." So my hope is in this calling, as well as in this election. "In the hope of His

calling.' In this blessed hope of His calling, I look death in the face, and say, "O death, where is thy sting."

I then turn to my own grave and with a shout of victory, I say, "O grave, where is thy victory?"

Why is all this triumph over death, and over the grave? It is because of "Him that calleth," not of works.

Oh, my beloved brethren, in this electing love, and life-giving call, we lay our loved ones in the silent grave in hope of a glorious resurrection by "Him that calleth." Yes he will call you my sister, and your lovely boy from yonder lonely grave, and me and my dear sleeping daughters from Saints Delight graveyard. Oh, happy day, oh glorious hope, then and there, will they and I shake mortalities, chains and corruptions off and this mortal shall put on immortality and death be swallowed up in victory. But I must get back to my text, or I shall in this glorious theme of the resurrection breeze, take my flight to the glory world and leave you all wondering what I will do with the negative part of my subject, to-wit: reprobation.

In taking up this part of my subject I propose to show you that neither election nor reprobation, has ever damned any sinner, nor taken any of his will, power, nor chance from him, but leaves him in every particular, just where he has placed himself. I shall also show you that Esau was not reprobated because he had done evil, because it was done before he either had done good or evil. Then if the goodness of Jacob was not consid-

ered in his election nor in God's love, nor Esau's meanness, in God's hatred, and reprobating him, then we must look for some other reason, and I trust I will be able to show you that God has dealt justly and righteously with Esau, as well as merciful with Jacob. I also wish to show you that God is a universal sovereign, and that all men are accountable to God alike.

These are the premises I propose to occupy so you see I have a stupendous subject to dwell upon, and may the Holy Spirit give me light and direct my mind into the great deep of this mysterious ocean, even if it is to explore beyond my predecessors in the modern age of the church and before I go further with my subject, I wish to tell you that I am wholly dependent upon the teaching of the Holy Spirit, for light, matter and understanding in all my religious deliberations. I have no lexicon nor commentator on the Bible, nor never have had from my youth until now. I have relied wholly upon what God, by the holy spirit is pleased to reveal to me, and I'd rather spend five minutes wrestling with God in prayer for understanding, than to spend five hours in the stinking dissecting room, examining dead men's brains. Because a man fits himself up with (Saul's armor) lexicons, commentators and history, is no reason that what he tells, writes or preaches, is what he known.

For my part, I wish the world was emptied of all such religious clothing, then we would know "to whom the arm of the Lord is revealed."

My Bible and a common diction-

ary is all the help I have ever had, save the help of God's spirit.

We will now consider the negative side of election, to-wit: Reprobation, which means to reject. "Reprobate silver, shall they be called, for the Lord has rejected them." Then if the Lord hath rejected the non-elect, there is as good, just, and righteous reasons for His so doing as there is for electing the others.

Heaven is God's throne, the earth is His foot-stool, and hell is a side issue, so to speak. All worlds, all places, and all things were made by God, in them he had a wise and righteous purpose. God's purpose in the elect, was to have them as citizens of Heaven, to glorify Him in the highest order of human-beings. "This people have I formed for myself, they shall show forth my praise." So inseparably were they connected with God's rest, "For the Lord hath chosen Zion, this is my rest forever, here will I dwell for I have desired it." That they were specially chosen, elected there too, and vouched for by Christ, in covenant before they emerged from His purpose into actual existence. "I will be surety for him, if I bring him not again and set him before thee, then let me bear the blame forever."

Again it is said, "I have made with thee an everlasting covenant, ordered in all things sure." Thus God's purpose was to return this Heavenly family to their Heavenly home, and to do this the foregoing arrangements of election and calling were made, "ordered in all things and sure."

The non-elect were purposed to occupy God's foot-stool (the earth)

and glorify God in creation, while the elect were to glorify God in a higher order, even in redemption. So the charge that election teaches that God made one part for Heaven and the other part for hell, is a false charge. I deny that God made any man for hell, either by creation, purpose, foreknowledge, reprobation, or election. I also deny that hell was made for any man. I have shown that the elect were made for Heaven, according to God's purpose and grace, which was given us in Christ Jesus before the world began," so they were not intended, nor made for hell.

The non-elect were made for God's glory also, in creation, "All things were made for Him, and by Him, and without Him was not anything made that was made." "For His glory, they are, and were created." Those scriptures tell us why and for what they were created, and hell is not in it."

When God created man He pronounced him "good, and very good." What did He mean? Good for Heaven, good for hell, or good for the Garden of Eden. To answer those questions, we have only to look and see which place God put him in. If God had, after He created him put him in Heaven, I, for one, would believe he was "good" for Heaven, if He had put him in hell, I, for one, would believe he was "good" for hell, as He did not put him in Heaven or hell, I for one do not believe he was "good" for either Heaven or hell, and if not "good" for either place, was not made for either place. God knows what place he was "good" for, and accordingly put him in the

Garden of Eden. On that account, I, for one, believe he was "good, and very good," for that place, and "good" for nothing else or place, neither Heaven nor hell. Then man was made for the glory of God, and the Garden of Eden was made for man, and "hell was prepared for the devil and his angels."

This is the naked truth, independent of confessions of faith, or stereotyped theories delivered by merry-go-round preachers. I therefore affirm before men, and angels, God, and the devil, that the Bible nowhere teaches that God made one part of the human family for hell, or hell for one part of the human family. Neither does it teach that God's foreknowledge, purpose, election, or predestination, is the cause directly, or indirectly, of Adam's sin, or any one else's sin. As proof that the election of part of Adam's race to be saved and leaving the rest out, is not the cause of their damnation, we only have to show that election proceeds out of the attribute of God's love. "Jacob have I loved," while the damning of a sinner is from the attribute of God's justice. So if the function of the attribute love, is to save the sinner, then how can the same attribute damn the sinner?

Every organ of the body has its specific function; or office to perform. The function of the brain is to think, and to reason. The function of the lungs is to chemically elaborate the blood. The function of the liver is to separate the bile from the blood. The function of the heart is to receive the venous blood at one side, and pump it out at the other side, and send it to the

lungs. The function of the stomach is to receive and digest the food. The function of the kidneys is to separate uremic poisons from the blood, and lastly the function of the bowels is to receive food from the stomach, complete the digestion, appropriate the nutriment to the system, and carry off the effete matter.

Thus I have shown you that the seven vital organs of the human body, all have a separate and distinct function to perform. So in like manner the seven spirits, or attributes of God, all have their specific work to do. The doctor that tells you when you have jaundice, that your brain is not separating the bile from your blood as it should be, and when you have brain fever, he tells you that you have a liver complaint, is no bigger fool than the doctor of divinity, who tells you that electing one man to be saved, has damned another man, that it is like the doctor who says, that if you get your liver in good healthy fix, it will ruin your kidneys. The first doctor in medicine should be called a medical quack, and the doctor of divinity should be called a religious fool.

A reprobation then is not because of Esau's sin, for as Jacob had not done any good, to cause God to love and elect him, so Esau had done no evil to cause God to hate, reprobate, or reject him. So if a man is damned for sin, then Esau continuing as he was, when he was reprobated, never could have been damned, for at that time he had done no evil.

Then we clearly see that the election evidently saves a sinner, while reprobation neither saves, nor

damns him, but leaves him with himself, by himself, and in himself; takes nothing from him, nor adds nothing to him, but leaves him as considered "good, and very good."

Then as neither election nor reprobation damns the man, we will now look out for the cause why he is damned.

If it be said that God foreknew that he would sin, and on that account, man was bound to sin, and because he sinned he was damned.

If the above premises be correct, then neither election or reprobation have anything to do in his being damned, but the foreknowledge of God damns him, or causes him to do what he is afterwards damned for. If the foreknowledge of God, either directly, or indirectly, necessitated the act of man, then the act was bound to be good, or the foreknowledge was bound to be bad. Will the advocates of that theory decide it for us, which it is?

Hence, we find, by the analysis of God's attributes, that it is impossible for sin to proceed from either of them separately, or collectively considered either directly or indirectly.

Then as I have shown that neither election, reprobation, foreknowledge, nor predestination, caused man to sin, it could not therefore be the cause of him being damned. We now have only to show who is guilty. To do this we refer to divine testimony, "now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God."—Rom. 3:19. The language of this text tells us plainly who are guilty, that is, "all the

world." It also shows us that the world was not made guilty by the act of God in creation, for the words "may become guilty" showeth that their guilt was both after they were created, and after the law was given them, and the law was not given them to make them guilty, neither did it do so, for if it had, then the giving of the law would have damaged the subject unjustly, for which act the law giver would have been guilty of both injustice and damage before all the world, instead of "all the world becoming guilty before God." The universe belonged to God by right of creation and preservation, therefore He had a just and righteous right to govern the universe by whatever law of permission or prohibition that best promoted the government of the creature, and glory of the creator. Hence the diversity of laws were given to govern the diversity of creatures, and all of the same species of creatures, were put under the law adapted to the promotion of their happiness, and well being, and so long as the law given was respected and obeyed by the citizen who was under its demands there was neither sin nor guilt in the universe of God, there was not a pain nor ache, a thorn nor thistle, nor a vicious animal, nor a poisonous serpent, there was no fear, no anxiety, no necessities to supply, no sickness, no death, nor ever would, or could have been, until this day, had man obeyed his rightful sovereign law giver. "Whatsoever things the law saith." That is, whether it is to forbid, or to require, alike is said to them that are under the law and is said to them in good faith, and meaning that which is

forbidden, is wrong, and should not be done, and what is required, is right, and should be done.

We say that if man had strictly obeyed its mandates, sin could not have entered the world, and if sin could not, death could not. "For by the disobedience of one man, sin entered into the world, and death by sin." And if neither had entered, man could not die and would have lived on and on, till the cause of death overtook him, and that cause of death (sin) is not chargeable to God's purpose, foreknowledge, predestination, creation, nor redemption, but is changeable to man's own voluntary personal acts of transgression. "For the transgression of the law is sin, and sin when finished, bringeth forth death." I make those points in argument, in order that "every mouth may be stopped" whether it be the mouth of angels, men or devils, "For though we, or an angel from Heaven, preach any other doctrine than that ye have received, let him be accursed" "that every mouth may be stopped." I know of nothing that is so good a "mouth" stopper, as the naked truth scripturally, logically, spiritually and boldly declared. Then let come men, devils, or angels, with their humanly devised theories, of Saul's armor, give me the shepherd's bag, five smooth stones and David's sling, (the revealed word of God) and I will "stop their mouths" and knock them off of their "merry go round" theory, in less than one round. There are two ways to sin, one way is to do what the law says you shall not do, and the other is, not to do what the law says you

shall do. Who in this assembly have not done one or the other or both? Let him hold up his hand! Then you are guilty, "that every mouth may be stopped and all the world become guilty before God."

To constitute guilt, a man must first be rational, so as to understand what the law requires of him, second, he must be able to obey what the law requires. Then if he violates the law he has no excuse to render, he is guilty, but if he be neither rationally, physically, nor morally able to do what the law required an impossibility of him, then he is not guilty of sin. The infant, nor the idiot are accountable to the law, on account of their inability to obey its precepts, hence, the law does not speak to them. They are not under the law, for what the law sayeth, it sayeth to them that are under the law, that every mouth may be stopped" stopped from railing against the law, or the law giver, stopped from railing against justice, or mercy. The infant and the idiot, keep their mouths closed on all such things, and their mouths do not need to be stopped. The law is not speaking to them, it is speaking to mouthy men, who try to justify themselves, and cover their sins under the cloak of God's foreknowledge, that God knew they would do wrong and on that account they were bound to do the wrong, "their mouth must be stopped," another has his mouth open, laying all his meanness to his flesh! His "mouth must be stopped," another is yelling out "what is to be, will be," and I am not to blame for what I do. His "mouth must be stopped." A fourth says God has as much purpose in his

meanness, as he has in other's goodness, his "mouth must be stopped."

A fifth says that every thing that comes to pass, good and bad is absolutely predestinated of God, and is the result of predestination, his "mouth must be stopped," also, for if any of the foregoing mouths are true the world is not, nor cannot become "guilty before God, no part of it, much less "all the world." Yet the text sayeth "that every mouth may be stopped, and all the world become guilty before God." Thus I have preached to you the naked truth, and shall offer no apology for so doing. I have labored to edify your judgment, by appealing to your reason, with reason backed by scriptural testimony, rather than arouse your passions, or sympathies, with "words without knowledge." May you receive it in the spirit and interest that I have delivered it and see the beauty and harmony of God's universal sovereignty and man's universal accountability, harmonized with election and reprobation.

THE KEHUKEE ASSOCIATION.

We have written so much about the Kehukee Association of the Primitive Baptist Church that we find that occasionally we repeat a statement, yet a few days ago someone asked us why such a name as Kehukee was used.

We understand that in the year 1742 William Sojourner of Burley, Va., settled on Kehukee Creek, in the county of Halifax, N. C., and in that year began a church at that place and gave the name Kehukee to the church.

We are told that most of the first

Baptists came from Virginia and that this church on Kehukee creek has been the mother of many other churches.

Now in 1765 the churches of Virginia and North Carolina met at this church and there organized the Kehukee Association, and we find that the following ministers were members: Jonathan Thomas, John Thomas, John Moore, John Burgess, William Burgess, Charles Daniel, William Walker, John Meglamre, James Abbington, Thomas Pope and Henry Abbot.

In 1790 there were sixty-one churches in the association with more than five thousand members.

The name "Kehukee" as given to the creek in Halifax County, N. C., must have been an Indian name; we find a German word having this sound but we are sure it has no connection.—Tarboro Southerner.

A GOOD LETTER.

Mr. John D. Gold,
Dear friend and brother
in the Lord:

Here is a good letter from a precious sister in the Lord, Sister Bertie Williamson, of Greensboro. N. C. You will please give it space in the Landmark if you feel to do so.

yours in a sweet hope,

J. R. JONES,

Pilot Mountain, N. C.

The Letter.

Dear Bro. Jones:

Perhaps you are not expecting a letter from me as I wrote you the other week. Still I have a few thoughts so believe I will write. We never know which will be the last letter written and it is good that we don't.

I am some better, am thankful to say and attended the Upper Country Line Union at Gilliam's Saturday and Sunday. Mr. Williamson, myself and Sister Llewellyn Natlington.

The preaching was good and the singing was good too. I had been home all the summer, for I was not able to get away. So it was mighty sweet to me. Yet we can have some good thoughts at home if He makes His presence known to us.

Several at the Union asked about you. Brother Wiley Jones preached, just like he felt it. He said Bro. Dennis was not so well. Was sorry to hear it. Mr. Williamson and I rode out to see Mr. Norman yesterday afternoon. He is better than he was in the winter. He has changed some. We had not seen him since last December. Quite a long time, you see. He sits in his chair so patiently. He can't lie down much on account of his heart. Sister Norman seems so strong in the faith. It is almost like going to preaching to see her. Annie Milton, her daughter, said yesterday morning, it was time we were going to see them. And sure enough we went that day.

I feel revived spiritually sometimes, but it is only a little while, I was thinking this morning about how much sin is mixed in all I do and say, and the thought came where sin abounded, grace did much more abound. It seemed too good for me. Grace is stronger than sin, but sin will last to the grave, but grace is the gift of God.

Sometimes the thought is mighty sweet and I can take it to myself.

It is only what comes home to us, is what causes us to rejoice.

I hope you are still able to attend the meetings up there. We miss you here in your seat. Hope to get my seat there (if I have one) Sunday.

The next Union is to meet at Big Meadow Church in November. Mr. Williamson and I want to go if we can.

Regards to all the family.

Bertie H. Williamson,
Greensboro, N. C.

CONFINED TO HIS ROOM.

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

I wish to say to my friends, who are readers of the Landmark, and live in the southern states, that I am confined to my room, and unable to get out in the open, on account of the prevailing hot weather, and, also, I would be glad to hear from any, or all of them, who may feel inclined. Letters simply addressed to me, Mattoon, Ill., will reach me in due course of mail. Sheer weakness prevents me from writing, only in a very brief way. Should the weather turn cooler, I hope if the Lord will, to get out in the open again.

In the meantime may God graciously spare and bless you in the good work you are doing.

Yours, in the best of bonds,
J. G. SAWIN,

Mattoon, Ill.

ALL HONOR AND PRAISE TO GOD.

Dear Mr. Gold:

You will find Money Order for \$2.00 to pay for the dear old Landmark. My time will be out on the

15th. I do not want to miss a single copy. I want to stay up with it as long as the blessed Lord enables me to pay for it. It has been a great comfort and pleasure to me in my affliction. What I have passed through the last two years no one knows but my God. I do not know myself, but I feel to know that my Heavenly Father has been with me and has brought up to be able to attend church once more. I hope I am thankful for I want to give Him all honor and praise for His wonderful goodness and kindness to me, a poor sinner, saved by grace if saved at all. I desire the prayers of God's dear children. I hope the blessed Lord will spare you to keep the dear old Landmark going.

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

MRS. MITTIE BRIGHT,
Route 3, Greenville, N. C.

UPPER COUNTRY LINE UNION

The next Upper Country Line Union meeting will meet with Big Meadows church Saturday before the Fifth Sunday in November, 1931, and continue two days and brethren and sisters of our faith and order are invited to be with us. Elder W. C. King will preach the introductory sermon, and Eld. M. B. Martin his alternate.

The church is 18 miles south of Graham, Alamance County, on the Graham and Pittsboro road.

Yours truly,

W. C. JONES,
Burlington, N. C.

MILL BRANCH ASSOCIATION.

The Mill Branch Association is to convene with the church at Tabor on first Friday Saturday and Sunday in November. Those coming from East on highway No. 20 will take No. 23 at Whiteville. Those coming by Lumberton can leave 20 at Chadbourne. Those coming on train will be met at Tabor.

Orderly Baptists are invited.

M. MEARES.

Zion's Landmark

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

Editor

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

Associate Editors

Elder M. L. Gilbert—Dade City,
Fla.

Elder S. B. Denny—Wilson, N. C.

Elder J. T. Rowe—704 Deepdene
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MODERATION AND FORGIVENESS.

"Let your moderation be known to all men," Phil. 4:5. Webster says, Moderation is an act of moderating; state or quality of being moderate, to restrain from excess; to temper, lessen, allay, to become less violent or intense; to preside as a moderator, not going to extremes, temperate, medium, mediocre—one not extreme in opinions.

Paul's advice is good for all mankind, and especially good for those who have a name to live as the followers of the Lord Jesus Christ.

Those who show no spirit of moderation, are frequently rash, harsh, impetuous, strikers, overbearing, and show a willingness to Lord it over others with a rule or ruin spirit. Such conduct is not becoming of the people who are recog-

nized followers of Christ. Yet no one is perfect, and we should not demand perfection; and should be willing to show forgiveness when repentance is evident.

Let us recall the incident found in Luke 7:1 to 20. "And behold a woman in 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 Him weeping, and began to wash His feet with tears and to wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment."

The Pharisee thought that Jesus would have known that this woman was a sinner, if he were a prophet; and Jesus, being more than a prophet knew what was in his mind and said, "Simon, I have somewhat to say unto thee," and he saith "Master say on." Jesus said there was a certain creditor which had two debtors; the one owed five hundred pence, and the other fifty, and when he had nothing to pay, he frankly forgave them both. "Tell me therefore, which of them will love him most?" A searching question. Simon answered and said "I suppose that he, to whom he forgave most." For once, he supposed right; for Jesus said unto him, thou hast rightly judged. Jesus then told Simon of his lack of love, or lack of the evidences of love as had been shown by the sinful woman. "And he said unto her, Thy sins are forgiven." And they that sat at meat with Him began to say within themselves, who is this that forgiveth sins also?

Where there is no evidence of re-

penitance, there is no need for forgiveness, or in other words there is no real forgiveness if those who are offenders show no spirit of repentance, or godly sorrow.

Moderation among people will make the best of the situation, regardless of the offenses that must and will come; but we are told that it is better for him, by whom offenses are brought into the Church, that a millstone be hanged to the neck and such an one be cast into the sea than that one of the Lord's little ones be offended.

It is good for one to have settled opinions, yet one can be firm in his views, and be kind and respectful to others who may not fully agree with him.

We cannot please everybody. No one should expect it, yet we should have a live and let live spirit. The best conduct is to do right, the best manners is to be yourself, established without being stubborn, settled in mind, and in opinions; but not contrary or too arbitrary.

Elder P. G. Lester, in his latter years would often say in substance: "Brethren I think it is this way; but don't let me be too sure, I might be mistaken sometimes. His moderation was, in this way, made known.

Elder E. L. Blankership, one of the ablest ministers in Va. is sound, and an able defender of the doctrine of salvation by grace alone, and yet in his moderation, he will say "I like to think it thus and so." We like to think as he does, and it is pleasant to sit under the sound of his preaching.

Some ministers so far forget moderation, that they act, write and preach like it was a crime, almost unpardonable, for any one to dis-

agree with their views. All must see through their glasses, so to speak or they are declared against. Paul speaks of those who moderate threateningly. If Paul lived now he would see much of it, much lack of charity and moderation.

Will close this writing by telling a little story with a moral. I do not recall the exact words; but I recall reading a story of a poor monk who had sinned, to his mind, in telling something of a damaging nature about some one of his fellowmen. He sought out the Priest and was told to take a chicken and go to each house in the city and leave one feather in each yard. He did this, and was told to go back to the Priest for further instructions, and was told to go back, and gather all the feathers he had strewn and bring them to the Priest. To this he said it is impossible, for the winds will have carried them away, and the Priest said: "And so it is with idle, hurtful words, once spoken they cannot be recalled." May we learn from the story, that it is not always right to tell the truth about folks, silence is often better for silence is often golden.

If we must talk about other folks, we should be sure to tell the truth, nothing but the truth, and yet, often a half told truth leaves inferences that do irreparable injury to innocent people who never have an opportunity to correct wrong impressions.

Brethren, let us earnestly endeavor to show moderation, and due consideration for others, and at the same time remember we need the charity, and forbearance and often forgiveness, of others, and that our

only hope of life immortal lies in the fact that Jesus came to save sinners.

In hope,
O. J. DENNY.

AN ORDERLY WALK.

Dear Brethren:

In this cloudy and dark day, when, comparatively speaking, so few remain faithful to our beloved Master, it becomes the few who do to examine themselves closely to see whether they are really walking in the path marked out for them by Jesus and his apostles. This path is the only safe one for the followers of Christ, and it is by walking therein that the individual proves to others that he loves God, His cause and His people. "By this we know that we love the children of God, when we love God and keep His commandments," John. It is necessary that we preach the truth, which we feel we are doing. And so sure are we of this, that although it is very unpopular with the world, and very few compared to the whole number come to hear it, we would not change or preach any other doctrine in order to please the world, or for all there is in it, believing we are teaching according to the scriptures of eternal truth. So we are determined to continue to preach the total depravity of man, and salvation wholly by the grace of God, whether men will hear, or whether they will forbear. We are not responsible for the unbelief of the hearer, but we are responsible to both God and man to preach the truth according to God's word. "To the law and to the testimony, if they speak not according to this word, it is because

there is no light in them." But brethren are we walking in the ordinances of the Lord's house as becometh those who love his name and preach his truth? Do we as churches observe a strict discipline in turning our backs upon the world, and all seem right ways and things, and walk according to the word of God? Do we realize that every act and notion of ours that is not supported by the word of God, is vain and unprofitable? Perhaps injurious. Do we require all who profess to love our cause to show their faith by their works? Or do we allow them to live only in name? While they are dead branches and should be removed in order to the health of the vine. (The Church). A mere profession or confession is no good if it stands alone. It should be proven to be genuine by the unwavering devotion of the professor and confessor. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him, verily is the love of God perfected. Hereby know we that we are in him. He that saith he abideth in him, ought himself, also, so to walk, even as he walked." 1st John 2:4-6. Jesus walked in obedience to his Father. We should walk in obedience to him. There is no profession of Christ so convincing as true obedience to him. "He that confesses me before men, him will I also confess before my Father and the holy angels." He that denieth me before men him will I also deny before my Father (Jesus). Do these things mean anything to us? Yes, if we have

the love of God in our hearts. Is our light visible to those whose eyes have been enlightened so that they know what that good and acceptable and perfect will of the Lord is? If so, do we teach them by word and deed to observe all things whatsoever the Lord has taught us to observe? And when coldness seems to prevail both outside and inside the church, do we ask the dear Lord for an awakening by His Holy Spirit? That both they that teach and those taught in the things of the kingdom may be given such holy zeal that they will follow Jesus through evil as well as good report? Love as brethren, be courteous, be pitiful. Let us remember all are weak. "If a brother be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness. (And be sure not to forget the next sentence). Considering thyself lest thou also be tempted? (Paul). Be slow to withdraw from brethren, do everything possible for peace and unity first. Love God supremely. Love each other for His sake, and like David, be glad when they say, let us go into the house of the Lord.

He gives us all our blessings, both temporal and spiritual. Should we not honor and praise Him with all the power within us?

JOSHUA T. ROWE.

QUESTIONS ANSWERED.

In July 1923, I answered a question of an Elder, who lives in one of our eastern states, whether the church should receive a young man, who married a woman who would not live with him, afterward received a divorce and married another woman. He also asked me to

give some expression on Matthew 19:12.

Reply:

Dear Brother: Your interesting letter with request duly received; and while my views may be of little worth to you, it seems to me the case of the young man, whose wife would not live with him is similar to one I mentioned in my article in Zion's Landmark, on the subject of "Marriage, Divorce and Re-marriage."

It would seem that in such separation the marriage vow is broken. However, I note you say you believe that the wife was virtuous when she married him and has remained so.

I feel sure that if she has received the spirit of adoption, and has not married again she could be gospelly received into the church.

But as to the man, if he lived with his first wife long enough to know her as a wife, he became an adulterer by living with his second wife; and is now disqualified for membership in a gospel church according to the word of our Lord. But if he never knew her sexually, and she became the assumed bride, which act was brought about by an influence contrary to her will, desire and love, I would consider such a marriage null and void.

In regard to Matthew 19:12, Jesus assures the apostles that all are not able to receive the teaching as expressed in the two previous verses. He did not speak against divorce in such a state, but rather emphasized the thought that marriage was not necessary to any one who had the power of continency, and could well remain in a state of celibacy; as, in I Cor. 7:1-34, being

less cumbered with things temporal, giving more time to the things spiritual. But none can receive this advice, who are moved with concupiscence. In the 12th verse, Jesus refers them to a two-fold unfitness for marriage: 1st, those who are born Eunuchs, made such by calamity or by wilful work of others, wherein they are disqualified to procreate, the God intended purpose of marriage; 2nd, such as have made themselves Eunuchs for the kingdom of heaven's sake. This condition has no reference to unaptness in body, but in mind, such as have attained an holy indifference, as doubtless was Paul, having a fixed resolution in the strength of God's grace to abstain; and by prayer and mortification were enabled to subdue such passion.

Your brother in the Lord, I hope,
M. L. GILBERT.

MARY AMANDA WHICHARD.

Sister Whichard was one of the most Christ-like persons we ever knew. She was a devout, humble Christian and a tender, loving wife and mother. She was a real help-mate and ever mindful of the well being of her family and neighbors and bore the fruits of one of God's little ones.

Sister Whichard was born in Pitt Co., Dec. 15, 1845 and died July 19, 1931, at the home of her daughter-in-law, Mrs. O. B. Whichard near Stokes, N. C. Funeral services were conducted by Elder S. B. Denny of Wilson the following day, followed by interment at the family burying ground near the home place at Whichards. Her grandsons acted as pall bearers.

She was the daughter of the late Harry and Lucinda Rogers Gurganus and in 1866 she was married to Willis R. Whichard. To this union were born seven sons. Her husband and four sons preceded her to the grave. Those surviving are W. R. and H. W. Whichard of Norfolk Va., and L. R. Whichard of Whichards. She is also survived by eighteen grandchildren and three great grandchildren and a large host of relatives and friends to mourn her departure. But we mourn not as those without hope for we feel our loss is her gain.

Sister Whichard united with Briar

Swamp Primitive Baptist Church second Saturday in November, 1881 and was baptized the following Sunday by Elder W. A. Ross. At the time of her death she was one of the oldest and most beloved members, always filling her seat when not providentially hindered, earnestly contending for the faith once delivered to the saints.

We all miss her very much though we know

Her journey through life is ended
Her work here on earth is all done,
And now she's at home with her Saviour,
With a battle well fought and a victory won.

Done by order of conference second Saturday in Aug. 1931.

J. L. ROSS, Moderator
C. L. JAMES, Church Clerk
ALICE SIMMONS,
BETTIE WARREN,
Committee.

W. E. FLEMING.

In remembrance of our dear brother, W. E. Fleming. Brother Fleming was born July 1, 1858, and died July 18th., 1931, making his stay on earth 73 years and 12 days. He was married to Lora Butler the last of March, 1908. To this union seven children were born, four boys and three girls.

Brother Fleming was stricken with pelagra some two years ago, and was confined to his bed some time in April, 1930. He was in bed over 14 months. I went to see him a few times and can say with surety that he bore his afflictions with as much patience as any one I ever visited. The many times I visited him while on his death bed, I never heard him murmur or complain at one thing. His companion and boys seemed to be so dutiful to him, always ready and willing to do anything they could to his comfort. Some time the first of this year, 1931, he seemed to become concerned about his soul and wanted we people to go and sing for him. We did so a few times. Also we held service for him three or four times.

As he had a desire to be united with the church at Briar Swamp, on the fourth Sunday in February, 1931, we had services at his home by Bro. J. L. Ross. After preaching Bro. J. L. Ross was chosen moderator. We had conference, and the door of the church was opened. When Bro. Fleming related an experience of grace and was received into this church in full fellowship owing to his feeble condition he was never baptized.

Done by order of conference, Saturday before the second Sunday in August, 1931.

J. L. ROSS, Moderator,
C. L. JAMES, Church Clerk,
C. L. James and wife, Com.

ZION'S LANDMARK

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OCTOBER 15, 1931

No. 23

THOU SHALT HAVE NO OTHER GODS BEFORE ME.

And Manasseh the son of Hezekiah was twelve years old when he began to reign, and reigned fifty and five years in Jerusalem.

And his mother's name was Hepzi-bah.

And he did that which was evil in the sight of the Lord, after the abominations of the heathen, whom the Lord cast out before the children of Israel. For he had built up again the high places which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, as did Ahab king of Israel, and worshipped all the hosts of heaven and served them.

And he built altars in the house of the Lord, of which the Lord said in Jerusalem will I put my name.

And he built altars for all the hosts of heaven in the two courts of the house of the Lord.

And he made his son pass through the fire, and observed times and used enchantment, and dealt with familiar spirits: He wrought much wickedness in the sight of the Lord, to provoke him to anger."

—2 Kings 21:1-7.

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

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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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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

TO THE 18 CHURCHES COMPOS- ING THE UPPER COUNTRY LINE ASSOCIATION.

Dear Brethren:

We find in the minutes of the last Association held at the Church at Pleasant Grove, a proposition to amend our Articles of Faith, attacking the London Confession of Faith with comments which I think unnecessary, and which are calculated to divide the Association, and even divide the Churches. The present Articles of Faith are all that are necessary, having been agreed to for more than a half century by this Association. For more than one century we had no formulated Articles of Faith, except the Bible, which we should return to rather than add to what we have. My object in writing this is to maintain a peace and fellowship in our Association, as I am sure the Association and but few Churches if any, are a unit on the predestination of all things whatsoever comes to pass.

We must take into consideration that the New Testament is the Book of the generation of Jesus Christ, and not the generations of Adam, as is the Old Testament, and it treats upon the things pertaining to the one generation.

The Law and the Prophets were until John, then the Kingdom of Heaven was preached, Christ being the end of the Law for Righteousness sake to every one that believ-

eth. The prophecies, pointing to Christ, were made manifest by the appearance of Jesus Christ, who hath abolished death and brought Life and Immortality to light through the Gospel, which is the power of God unto salvation to everyone that believeth. According to this, predestination is realized by every one that believeth that Christ is come in the flesh. Now, as to the predestination of all things whatsoever comes to pass, the Church of Christ is no further interested. While we believe that God rules everything after the council of his own will, and according to his own pleasure His ruling, all outside of the kingdom is under a different code, and does not include Christ's Kingdom, which is under a spiritual law and manifested by revelation. This law is perfect in converting the soul. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Timothy 3:16-17.

As to the Articles of Faith, can we make the man of God more perfect by adding the works of uninspired men? Revelation 22:18 says, "For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God

shall add unto him the plagues that are written in this book."

Therefore, I would advise that we be careful in adding anything to God's word.

The above thoughts, for your deliberation I submit, with the purest motives, that peace, love and fellowship may be manifested in our midst.

May He who ruleth all things after the council of his own will, enable us to see eye to eye and speak one and the same thing, and lay aside every weight and the sin which does so easily beset us, and run with patience the race set before us, looking unto Jesus as the author and finisher of the Christian Faith.

Yours in an humble hope,

E. R. HARRIS.

P. S.—Since writing the above, I find in the Church history that in every instance where the Association attempted to control the churches, it caused trouble, and in many cases caused divisions.

LITTLE RIVER PRIMITIVE BAPTIST ASSOCIATION

The one hundred and second session of the Little River Primitive Baptist Association convened with the church at old Fellowship meeting house in Pleasant Grove Township, Johnston County, North Carolina, Friday, Saturday and fourth Sunday in September 1931, as appointed one year previous while in session at Little Creek Church, same county. Ministers from corresponding Associations were as follows: Eld. E. L. Cobb, Black Creek Association, Eld. George Corbett, Contentnea Association, Eld. L. A. Johnson, Seven Mile Association, Elder

Roy Monk, Lower Country Line, Eld. B. F. McKinney, Upper Country Line, Eld. J. T. Collier, Black Creek, Elder Rhodes, White Oak, Eld. E. L. Pollard, White Oak, Eld. Chandler, Lower Country Line, Eld. J. T. Williams, Black Creek, Eld. Xure Lee, Seven Mile, Eld. O. J. Denny, Salem Association, Eld. J. W. Gardner, Black Creek, Eld. Perry Johnson, Seven Mile, Eld. R. H. Boswell, Black Creek, Eld. Ben Martin, Upper Country Line. Twenty one ministers in attendance including home preachers. The weather was ideal and a large attendance each day, especially Sunday. Behavior excellent. The preaching was a unit throughout. No hobbies, no extremes, a general love feast was manifest, each declaring salvation by grace, giving their experience as testimony to the dealings of the Lord in calling and qualifying His saints, pointing to duty and obedience, proving our faith by our walk, each speaking his own gift to honor and glory of God. Complete fellowship and harmony prevailed, no secret surmising to magnify faults of another, confessing their own lameness because of sin within. "No carnal, fair, or carnival can ever exhibit attractions to compare; when the children of God assemble and their voices fill the air." Elder L. H. Stephenson served as Clerk. Elder E. F. Pierce served as our efficient Moderator since the death of Elder J. T. Coats. Thus convened one of the most enjoyable associations in many years. The Seven Mile Primitive Baptist Association was held with the Church at Bethsadia meeting house, September 18, 19 and 20th. Elder Xure Lee

preached the introductory sermon. Ten ministers from corresponding associations attended, all preaching the gospel of peace, bringing glad tidings, showing that the lame walk and blind see, declaring the glorious mysteries of the dealings of the Lord in causing sinners to walk in newness of life, satisfied to be equal with their brother traveler, recognizing Jesus as the captain of their salvation. The Seven Mile Association ever as a twin to the Little River convenes one week before and always near; both are blessed with good sound ministry whose walk bespeaks the faith they preach, they mingle their joys and sorrows and bear each others burdens with never a sign of jealousy or predominating spirit. Elder L. A. Johnson has served as their Moderator since the death of Elder W. G. Turner. We attended both associations each day and have never enjoyed meetings better. We are reminded of these words, Happy art thou O Israel, who is like unto thee O people, saved by the Lord. Desiring the prayers of the true Israel of God.

In hope of eternal life,
R. D. Langdon and wife.

HELP FOR CHILDREN.

Dear Mr. Gold:
Will say that I was attending our Association when my Landmark came and this morning when I opened it and began to read its contents I felt assured that God's children are willing to help one another wherever they may be. We can't all help in the same way at the same time, and of course we are not expected to, though I do hope that enough will help in this one way

and time, to save the orphan children.

So you'll find enclosed one dollar and a half that my husband and I are sending you for them and hoping it is not too late.

May God's blessings rest upon them.

Mrs. A. J. Whitley,
Smithfield, N. C., R. 1.

LANDMARK A SPECIAL BLESSING.

Mr. John D. Gold,

Sir, I enclose check for two dollars to pay subscription to "Zion's Landmark" to October 1932.

Be assured of my sincere appreciation of Zion's Landmark. It comes to me as an especial blessing. I am over 82 years of age. My church is 16 miles away.

Respectfully,
(Mrs.) Mattie H. Sneed.
Antioch, Tenn.
Route No. 1.

CONTRIBUTIONS FOR CHILDREN.

The following have contributed to Mrs. Melvina Presnell for children at Balm, N. C.:

W. L. Parker, Danville, Va.	\$1.00
M. M. Langston, Timmons-ville, S. C.	1.00
Mr. and Mrs. A. J. Whitley, Smithfield, R. 1.	1.50
H. G. Price, Lynchburg, Va.	2.00
Mrs. Mildred Durand Gordy, 1929 Lorraine Place, Ann Arbor, Mich.	2.00
G. W. Griffin, Hinton, W. Va.	5.00
Mrs. J. W. Freeman, Jack-sonville	1.00
Total	\$13.50

LITTLE RIVER ASSOCIATION

It was my pleasure to attend the Little River Association at Old Fellowship Church in Johnson County, which embraced the fourth Sunday in September and Friday and Saturday before.

Elder L. H. Stephenson preached the introductory sermon followed by Elder E. L. Cobb. The Association organized by electing Elder E. F. Pierce its moderator and L. H. Stephenson Clerk and W. F. Young his assistant. The sessions of the association were orderly and peaceful.

The preaching Friday, Saturday, and up to noon Sunday, when I left was of an unusually high order. Practically no references were made to extreme views or doctrines and the feeling seemed to be general that it was indeed an association of kindred spirits in Christ.

It has not been my privilege to visit many associations in life, that were so harmonious. The attendance was large and unusually good order prevailed throughout the meeting.

May the Lord richly bless them to seek and pursue the Peace of Zion.

O. J. DENNY.

**CHILDREN GATHERED INTO
GOD'S FOLD.**

Dear Mr. Gold:

My dear son, W. M. Grimmer, joined my old home church at Cross Roads the second Saturday in Sept. 1931 and fifty two years ago that day I joined there. I am so glad and thankful the dear Lord has blessed me. I have three daughters, one son, a son-in-law,

and a granddaughter that are members of my belief.

Elder Tilman Sawyer baptized my son. It made me think so much of the day I was baptized. My parents were here to rejoice as I did then. I'm so thankful the Lord has kept me in the sweet fellowship of the church all these years. Bless his precious name.

As ever yours,

M. M. CURRY,

Stokes, N. C.

STAUNTON RIVER UNION.

Please give notice in Landmark that the next Staunton River Primitive Baptist Union will be held with Galilee church, Saturday and fifth Sunday in Nov. 1931. All lovers of truth are invited, especially ministers.

W. R. DODD.

WHITE OAK ASSOCIATION.

The White Oak Association will be held with the church at Yopps in Onslow County, N. C., Saturday, and the third Sunday and Monday in October.

The church is located about a half mile from Sneed's Ferry, and about eight miles from Highway Number thirty. Those coming via Wilmington will leave the highway at Folkston, and via Jacksonville at Dixon. All orderly Baptists are invited.

L. E. BRYAN, Clerk.

UPPER COUNTRY LINE UNION

The next session of the Upper Country Line Union will be held the Lord willing, with the Church at Big Meadows, Alabamance County, N. C., on the 5th Sunday and Saturday before in November 1931.

The public is cordially invited to attend, especially ministers.

W. C. KING, Union Clerk.

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We are fitted up to do all kinds of book work, and anything you may desire in the way of printing. We have lost considerable money in the past two years, and will appreciate any business you can send us. We guarantee satisfaction and prices as low as good work will admit.

J. D. GOLD.

Zion's Landmark

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

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EXCERPTS FROM THE LONDON CONFESSION OF FAITH.

In 1643 seven congregations met in London, and adopted a Confession of Faith, and in 1689 the ministers and messengers from upwards of one hundred baptized congregations in England and Wales met, in an eight day conference, in London, and re-asserted their declaration in their former Confession of Faith, and recommended the perusal of that confession; it having been printed, and, being for sale by John Marshall, at the Bible in Grace, Church Street, England; and they said "Which Confession we own, as containing the doctrine of our Faith and Practice; and do desire that the members of our churches respectfully do furnish themselves

therewith." This minute was signed by nineteen ministers and Messengers present on behalf of the churches.

It is not the purpose of the writer to quote all the declaration known as the London Confession of Faith; but will only quote a few excerpts from the same, just as they appear in the same.

In Chapter I. They said. "The Holy Scripture is the only sufficient, certain and infallible rule of all saving knowledge, faith and obedience; although the light of nature, and the words of creation and providence do so far manifest, the goodness, wisdom, and power of God, as to leave men inexcusable; yet are they not sufficient to give that knowledge of God and His will, which is necessary unto salvation."

Comment on same. We would say they are not sufficient to give that knowledge of God and His will and Etc. In that day they said Are they Not sufficient? but means it as we would now say, in a positive manner, Not sufficient in ourselves.

Chapter II. Of God and the Holy Trinity. They said in part. "The Lord our God is but one only living, and true God, whose substance is in and of himself, infinite in being, and perfection, whose essence cannot be comprehended by any but himself; a most pure spirit invisible, without body, parts or passions, who only hath immortality dwelling in the light, which no man can approach unto; who is immutable, immense, eternal, incomprehensible, almighty, every way infinite, most holy, most wise, most free, most absolute, working all things according to the council of his own immutable, and most righteous will, for

his own glory; most loving, most gracious, merciful, long suffering, abundant in goodness and truth, forgiving iniquity, transgression and sin; the rewarder of them that diligently seek him, and withal; most just and terrible in his judgments hating all sin, and will by no means clear the guilty."

Chapter III. Of God's Decree. They said, "God hath decreed in himself, from all eternity, by the most wise and holy council of his own will, freely and unchangeably, all things whatsoever come to pass; yet so as thereby is God neither the author of sin, nor hath fellowship for any therein," and Etc.

They said further "Although God knoweth whatsoever may or can come to pass upon all supposed conditions; yet hath he not decreed any thing, because he foresaw it as future, or as that which would come to pass upon such condition." Comment: This was their manner of saying God is not the author of sin nor the approver of the same. If they had held that sin with all of its evil consequences was a part and parcel of the "All THINGS which God decreed, it would have been equivalent to saying that God decreed things of which he is not the author nor the approver of the same.

Chapter 4. They said. "After God had made all other creatures, he created man, male and female, with reasonable and immortal souls, rendering them fit unto that life to God, for which they were created, being made after the image of God, in knowledge, righteousness, and true holiness; having the law of God written in their hearts, and

possibility of transgressing, being left to the liberty of their own will, which was subject to change. Besides the law written in their hearts they received a command not to eat of the tree of knowledge of good and evil; which, whilst they kept, they had dominion over the creatures."

Comment. We are frequently being told from the press, and pulpit that all of God's commands are kept, that there is no divergence anywhere along the line from the prefixed decrees, and command of God, and yet we here have the London Confession of Faith declaring that man had the power to keep the law; but that he violated God's decree and command.

Chapter 5. Section five. Of Divine Providence. We read. "The most wise, righteous, and gracious God, doth often times leave, for a season, his own children to manifold temptations, and the corruptions of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, that they may be humbled; and to raise them to a more close and constant dependence for their support upon himself, and to make them watchful against all future occasions of sin, and for other just and holy ends. So that whatever befalls any of his elect is by his appointment, for His glory and for their good." Romans 8th. chapter.

Chapter 6. On the Fall of man and Etc. we read. "Although God created man upright, and perfect, and gave him a righteous law, which had been unto life had he

the breach thereof, yet he did not long abide in this honour, Satan using the subtlety of the serpent to seduce Eve, then by seducing Adam, who without any compulsion, did wilfully transgress the law of their creation, and the command given unto them, eating the forbidden fruit; which God was pleased according to His wise and holy council to permit, having purpose to order it, to his own glory."

Comment. "If by the keeping of the law man could have attained unto life eternal then it remains a scriptural fact that Christ died in vain; since the law could not give life, there is no other name given under heaven whereby men can or must be saved: save the name of Jesus.

Chapter 7. Of God's Covenant. "Moreover, man having brought himself under the curse of the law by his fall, it pleased the Lord to make a covenant of grace, wherein he freely offered unto sinners life and salvation by Jesus Christ, requiring of them faith in him, that they may be saved, and promising to give unto all those that are ordained unto eternal life His Holy Spirit to make them able and willing to believe."

Chapter 8. Christ the Mediator. Sec. 5. "The Lord Jesus by his perfect obedience and sacrifice of himself, which he through eternal Spirit once offered up unto God, hath fully satisfied the justice of God, procured reconciliation, and purchased an everlasting inheritance in the Kingdom of Heaven for all those whom the Father hath given unto him."

Chapter 9. Of Free Will. "God

that natural liberty and power of acting upon choice, that it is neither forced, nor by any necessity of nature determined to do good or evil."

Sec. 2. "Man in his state of innocency, had freedom, and power to will, and to do, that which was good, and well pleasing to God; but yet was mutable, and so might fall from it." "Man by his fall into a state of sin, hath wholly lost all ability of will, to any spiritual good accompanying salvation; so as a natural man, being altogether averse from good, and dead in sin, is not able, by his own strength, to convert himself, or to prepare himself thereunto."

Chapters ten and eleven treat of the divine call and justification and we read. Art. 5, Ch. II. "God doth continue to forgive the sins of those that are justified; and although they never can fall from the state of justification, yet they may, by their sins, fall under God's fatherly displeasure; and in that condition, they have not usually the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew faith and repentance."

Chapter 12. Of Adoption. "All those that are justified, God vouchsafed in and for the sake of His Holy Son, Jesus Christ, to make partakers of the grace of adoption; by which they are taken into the number, and enjoy the liberties and privileges of the children of God; have his name put upon them, receive the Spirit of Adoption, have access to the Throne of Grace, with boldness, and are enabled to cry Abba Father; are pitied, protected,

Him, as by a Father; yet never cast off; but sealed to the day of redemption, and inherit the promises, as heirs of everlasting salvation."

Chapter 13 treats of sanctification, 14 of Saving Faith, which is the gift of God.

Chapter 15. On Repentance, Life and Salvation, says in part: "Such is the provision which God hath made through Christ in the Covenant of Grace, for the preservation of believers unto salvation, that although there is no sin so small but it deserves damnation, yet there is no sin so great that it shall bring damnation on them that repent; which makes the constant preaching of repentance necessary."

Chapter 16. Of Good Works. "Good works are only such as God hath commanded in His Holy Word. These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith; and by them believers manifest their thankfulness, strengthen their assurance, edify their brethren, adorn the profession of the Gospel, stop the mouths of adversaries and glorify God, whose workmanship ye are, created in Christ Jesus and Etc." "Their ability to do good works is not at all of themselves; but wholly from the Spirit of Christ; and that they may be enabled thereunto, besides the graces they have already received, there is, necessary, an actual influence of the same Holy Spirit to work in them to will and to do of His good pleasure; and yet are they not hereupon to grow negligent, as if they were not bound to perform any duty, unless upon a special motion of the Spirit: but

they ought to be diligent in stirring up the grace of God that is in them."

Chapter 17. Preservation. "This perseverance of the Saints depends not upon their own free will, but upon the immutability of the decree of election flowing from the unchangeable love of God and Etc. And though they may, through the temptation of satan, and the world and the prevalency of corruption in them, and the neglect of the means of their prevention, fall into grievous sins, and for a time continue therein; whereby they incur God's displeasure, and grieve his Holy Spirit, come to have their graces and comforts impaired, have their hearts hardened, and their consciences wounded, hurt, and scandalize others, and bring temporal judgments upon themselves, yet they shall renew their repentance and be preserved, through faith in Jesus Christ in the end."

Chapter 19. Of the law of God. "God gave Adam a law of universal obedience, written in his heart, and a particular precept of not eating the fruit of the tree of the knowledge of good and evil; by which he bound him, and all his posterity to perpetual, entire, exact personal obedience; promised life upon fulfilling and threatened death upon the breach of it, and endued him with power and ability to keep it."

These and many other similar declarations were adopted and believed by the Baptists of the sixteenth century and the Philadelphia Association in America and the Charleston Association adopted them in 1742 and 1767 respectively.

We do not fully endorse all they said; but it is safe to say they did not all fully agree upon all questions; but that the Confession was, at best, a compromise; and therefore: it was not then, nor is now to be set up as law and gospel standard, for our people. It cannot be compared to the Old and New Testament Scriptures which they agreed was the only sufficient, certain and infallible rule of all saving knowledge, faith and obedience. Therefore let us turn unto the Bible as our rule of Faith and Practice, with all due respect for the Londoners and all other uninspired men and uninspired writings.

O. J. DENNY.

THE TRUMP OF GOD.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1st. Thes. 4:16, 17, 18.

"In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1st Cor. 15:52-53.

These are the only two places in the scriptures where the word trump is used. Trumpet and trumpets appear several times. In the days of national Israel, the trumpet and trumpets were often used, and

whether one or two were used, and also whether one or more blasts, the people knew their signification and got ready for whatever they were called unto. Some places in the Bible the preaching of the gospel is spoken of as blowing a trumpet. Men blew the trumpets in the days of national Israel, and men have been, are and shall be blessed to blow the gospel trumpet for the comfort of the spiritual Israel of our God, but no man or angel has ever blown, or ever will blow the trump spoken of in the two passages referred to at the head of this article. It is the trump of God, and he alone will blow it, and it is with the voice of the archangel, which is Jesus, whose words are spirit and life. John 6:63. It is the word of Jesus that quickens the dead sinner, and it is no less effectual in calling the dead in Christ to life, the soul or spirit of the saints does not die. Jesus said: Whosoever liveth and believeth in me shall never die. With the heart man believeth unto righteousness, and he that believeth in me, though he were dead, yet shall he live, the soul having eternal life does not, can not die, but the body of the believer dies, yet shall it live, for this mortal must put on immortality. It does not matter whether it is dead or alive at the coming of the Lord, it must put on immortality. The dead shall be raised first, and the living shall be changed in the twinkling of an eye. Paul says we shall not all sleep, but we shall all be changed. Paul says in Rom. 8:11. But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ

from the dead, shall also quicken your mortal bodies by His Spirit that dwelleth in you. Again Paul, in 1st Cor. 15:42-43-44, says of the body that is raised up, that it is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body. It cannot be disputed that the It that is sown is the It that is raised. This being true it is evident that Paul means to tell us that the body of the child of God that is natural in this life, will be spiritual in the resurrection life. The same body, but as different no doubt from what it is now as the affections and the desires of the individual after being born again from what they were before the new birth. Wherefore comfort one another with these words. Paul says in this tabernacle we groan, being burdened. He went so far as to say, O wretched man that I am, who shall deliver me from the body of this death? And he himself gives the answer in the statement at the head of this article, when he said, The Lord himself shall descend from heaven, and with the voice of the archangel and the trump of God, raise the corrupt dead to incorruption, even in the glorified image of Jesus. Then shall all the redeemed of the blood of Jesus be all fair, without a spot, a wrinkle, or any such thing. Then the apostle's prayer will be fully answered when he said, I pray God that your whole soul, spirit and body be preserved blameless unto the coming of our Lord, Jesus Christ. Is it not enough to comfort

those who love holiness, but find that they are unholy, to be assured by an inspired apostle of Jesus Christ, that there is a time coming when He shall be holy and enjoy the full fruition of heavenly blessedness for which he is hoping here, not a part of him, while another part is consigned to oblivion, but the whole of the hoping sinner. For Jesus Christ came into the world to save sinners, even the chief, soul, body and spirit. And when these wonderful things shall have taken place, then shall come to pass the saying that is written, death is swallowed up in victory, and the victors realizing that it is through Jesus blood, will forever sing. Thou art worthy for thou hath redeemed us by thy blood out of every nation kindred tongue and people and so the saints shall ever be with the Lord.

JOSHUA T. ROWE.

JUSTIFICATION VERSUS CONDEMNATION.

These are law terms before God; and there can never be eternal "condemnation to them that are in Christ Jesus," or eternal justification to them not in Him; as will be fully attested when the quick and dead shall be awakened to their final state at the "Judgment Day," when they "shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5.29. Jesus says, "Many will say to me in that day Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy

name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matt. 7:22, 23. The judgment, "I never knew you," unquestionably proves there have never been any apostates at any time the children of God.

No man of God should be moved by censures and comfortless talks of Bildads any more than poor old Job, for his faith by the spirit of the Lord God had taught him that man in his best and most upright state could not be just with God. Justification can never be attained by works of finite man. But this fact no Bildad knows. Justification by the deeds of man would make the sacrifice of Calvary ineffective and useless. To concede that man is a sinner is to acknowledge that he is unjust.

The moral law, which all men by nature are under, requires that he should love the Lord with all his strength. If he just begins to do his duty today his act could not have a retrospective bearing; for if he should continue to keep the law, do his whole duty until death, it is evident that his previous offenses would not thereby be atoned for, and is bound to fall short of keeping all the law; as doing acts of supererogation is beyond the power of any creature to perform. By faith, not for faith, was Abraham justified when he offered up his son Isaac. Paul and James may appear to contradict each other, when one affirms that we are justified without works, and the other says we are justified by works. Both are performed in faith, one is re-

the other from God's; for in the sight of God we are truly justified by grace. Without faith it would be impossible to please God, but works of love prove our faith. The obedience of faith leads to accomplishment of a work but the meritorious cause is Christ, "therefore it is of faith, that it might be grace," saith Paul. Thus grace and faith are, for the most part, hand-maids and their operations are harmoniously compatible: "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works lest any man should boast." Believers are "justified by his blood;" and "saved from wrath through him." So they are "justified freely by his grace through the redemption that is in Christ Jesus." Who is there that cannot see that the atonement of Jesus is the meritorious cause of the believer's justification?

The scriptures teach that sins of his people were imputed to Christ, and his righteousness was imputed to them. Let no one construe that such an act made Christ personally a sinner and believers personally sinless. A transfer of qualities moral or immoral to either would be impossible. Such if true, would make the just unjust, and the unjust, just. In appearance it might look like Christ was treated as a sinner, and they treated as if they were sinless. For the sake of his people, Jesus bore the curse of their sins in his own body upon the tree; and they are regarded justified by his stripes because his robe of righteousness adorns them. The Messianic prophet speaking for the

the servants of the Lord; and their righteousness is of me, saith the Lord." Isaiah 54:17. "And this is His name whereby He shall be called, The Lord our righteousness." Jer. 23:6.

When Paul had affirmed, "It is God that justifieth." Then asks, "Who is he that condemneth? Then he triumphantly answers: "It is Christ that died, yea rather that is risen again, who is ever at the right hand of God, who also maketh intercession for us." So, Jesus is the only mediator between God and men. Solomon says: "He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord." Prov. 17:15, which clearly shows that "he" who justifieth the wicked, or "he" who condemneth the just was not moved, led or directed by our God to do so.

M. L. GILBERT.

IN MEMORY OF MRS. OAKEY.

Thursday, September 17th, as the great King of day was slowly sinking in the West, painting the works of nature into ovals of clouds, and casting a dim shadow over the earth; so was a shadow cast over the home of Mr. John Oakey. The shadow of death, taking the devoted wife and mother. Death came to her at her home near Elm City, North Carolina, where she had been confined to her bed for a period of many months. As peacefully as she lived her life on earth, so did she die.

Mrs. Oakey was a woman highly esteemed, and her many friends, in Elm City and Wilson County were personally grieved to chronicle her death. She was a woman, who like Enoch of old, "walked with God." In her daily life, her dealings with everyone, were a manifestation of the "Golden Rule." Her life was a light to the feet of others, in the pathway that leads to God.

She will be missed by many, but it is in her own home that she will be missed most sadly, for there she was the comfort, and stay of her husband and children, until she crossed the river of life into the eternity of God.

so badly needed on earth should be taken, but it was never intended that we should understand. God moves in a mysterious way. He giveth and He taketh away. He just needed another jewel to bedeck the shining portals and beckoned her to enter. We loved her, but God loved her more, so He summoned her to a land brighter, where there is neither pain nor sorrow.

Persons, who were intimate with Mrs. Oakey, and those who visited her during the last few weeks she lived have marvelled at the fact, as to how one who had endured so much pain, and had suffered so excessively during the last few months of her life could retain her sweet, loving disposition, which Mrs. Oakey held until the end. But those near and dear to her knew that it was through her daily communication with God, that enabled her to do so.

How sad for relatives and friends to see her suffer, to stand helplessly by and see the life slowly, but surely ebbing away. But remember, God's will must be done. He so often lets one suffer to show others that He can amid all suffering still keep His children in good spirits, even unto the end. Those who knew Mrs. Oakey, knew that her life was one that led others to the light of God's wonderful power on earth, and His loving kindness to those who serve Him.

Everything possible was done for Mrs. Oakey during her illness, she having been treated by the doctors of Elm City, North Carolina, and of Park View Hospital, Rocky Mount, North Carolina. Her husband and children were faithful to the end, standing by her, and doing everything in their power for her comfort. Wanting to do more, wishing there was more they could do.

Knowing as I do from self experience how deep their grief must be, I know also that there is little any one can say or do to make their sorrow any the less, yet I cannot refrain from offering my sincerest sympathy, and with it the hope that time, which softens all things will make even this easier to bear.

As I think of her heart broken family I realize that time alone can heal their wounded hearts, not that she will ever be forgotten. Her precious voice and sweet face will ever linger in the home and her memory be sweetly cherished.

There is one thing however, that should soften the sharpness of agony under such bereavement. It is the reflection that she was pure and gentle, and of such is the Kingdom of Heaven. One day when the Death Angel shall summon you, you will find her waiting to welcome you home. Reunited there; you will know no more parting, no more sorrow, but all will be joy and peace forever. Try and console yourselves with that thought.

Mrs. Oakey is survived by a devoted husband, Mr. John Oakey, three daughters, the Misses Hazel and Lucille Oakey, and Mrs. John L. Bailey, Jr., of Elm City, North Carolina, one son Mr. Arthur Oakey, who is located in Wilson, North Carolina, at the present time; her mother, Mrs. Lucinda Proctor, of Rocky Mount, North Carolina, four sisters, Mrs. Sid Griffin and Mrs. George Lucas, of Rocky Mount, North Carolina, and Mrs. Bill Oakey and Mrs. Carrie Garrett, of Elm City, North Carolina, and two brothers, Messrs. Arthur and Luther Proctor, of Rocky Mount, North Carolina.

The day following her death, at 3:00 P. M., after services being held at the home she was taken to Cedar Grove Cemetery, Elm City, North Carolina, and there beneath a profusion of beautiful flowers, and a large concourse of relatives and friends she was tenderly laid to rest.

Precious mother how they'll miss you,
Now that you have gone away;
Nights will seem so long and dreary,
Long and sad will seem each day.

But dear mother they must not worry,
For they know you've gone to rest
And some day they will follow
Then they'll see just how you're blest.

I am sure they'll try hard to follow
In the paths you've trained them to,
Even tho' without your hand to guide
them

It will be so hard to do.

It was hard to have you leave them;
When they all did love you so,
But 'twas God's own will to take you
He just needed you to go.

Dearest mother how they'll miss you
In a thousand different ways,
But they are coming some day to join you
In that land of endless days.

With a heart brimming full of sympathy,
and with love and kind wishes to the family, I am,

A Friend,
ANN PARKER.

DELLA BOWLES

A tribute of respect written in memory of Sister Della Bowles, who departed this life, May 1, 1931, making her stay on earth 46 years and 7 months. Sister Bowles was a faithful member of the Primitive Baptist Church at Helena, always filling her seat if not providentially hindered.

We desire to bow in humble submission to our heavenly Father, feeling that He is too wise to err. In the death of Sister Bowles, we feel that the church has lost a

faithful member, the community a true and faithful neighbor, the children a kind and loving mother and the husband a true companion.

May the God of all grace, comfort the bereaved family.

We desire that a copy of these resolutions be sent to Zion's Landmark, and a copy be spread on our church record.

Done by order of Church in Conference. August meeting.

Elder L. J. Chandler, Mod.
J. M. Rogers, Clerk.

RESOLUTIONS OF RESPECT

Whereas it has pleased our Heavenly Father to take from us our much beloved deacon and brother H. L. Trevathan on August 18, 1931, be it therefore resolved:

1st. That we the church at the Falls of Tar River desire to bow in humble submission to the divine and holy will of Almighty God.

2nd. That we tender our heartfelt sympathy to the bereaved family and pray God's richest blessings to rest on them.

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

Done by order of the church in conference Saturday before the second Sunday in September, 1931.

A. B. DENSON,
M. D. CALHOUN,
J. F. GRIFFIN, Committee.

DEACON J. ANDREW WILLIAMS

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

J. Andrew Williams was born in Davidson County, North Carolina, February 11, 1863, died June 24, 1931, making his stay on earth 68 years, 4 months and 13 days. He was the son of the late Henry Martin and Laura Ann Williams.

On December 23, 1888 he married Sallie Elizabeth Snider of this county, who proved a helpmate indeed and in truth, faithful as wife and mother until his departure. Besides his companion, he leaves two sons and four daughters namely: James W., Mrs. R. F. Snider, Mrs. J. H. Barnhardt, Mrs. Mary Sowers, Linwood R. 1, N. C., W. Henry Williams, Harrisburg, N. C., Mrs. H. C. Myers, Lexington, N. C., sixteen grandchildren and one brother W. P. Williams, R. 1, Linwood, N. C.

In the year of 1891 he united with the church at Pine, Davidson County, N. C. He and his father were baptized the same day by Elder James Birch, and he was ordained Deacon about 11 years ago. 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 as long as he was able and was a ready helped 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 family a loving and devoted father and husband. We feel our loss is his gain.

Funeral services were devotedly conducted by his former pastor Elder S. J. Reich and H. P. Broadway, both of whom spoke so beautifully and touchingly of the life and character of this dear departed brother.

To the church of which he 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 he is gone he is not forgotten, his memory still lives and will live on and on in our hearts, those of us that knew him best.

To mother, sisters and brothers, let's hope that when the last trumpet sounds and the grave shall give up its dead that we, too, can meet papa around that beautiful throne singing praises to Him that hath said, blessed are the dead that die in the Lord.

Dear father, in our home and meetings we miss you, still we realize you are dwelling in a "House not made with hands in the Heaven." 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.

Dear is the spot where father sleeps,
And sweet the memory of long ago
But why should we lament and weep,
He's not lost but gone before.

Submitted by his daughter,
MRS. H. C. MYERS.

ELDER J. W. COLEMAN

Elder J. W. Coleman, the son of S. C. and M. E. Coleman was born May the 31st, 1853, and died March 31, 1939. Brother Coleman united with the church at River View, Saturday before the first Sunday in September, 1894. He was married to Miss Mollie Boseman and to this union was born one daughter, Mrs. VII. Baker. After his first wife's death, he was married to Nannie L. Stone, February the 9th., 1898. To this union were born four children, two daughters, Mrs. T. J. Martin and Mrs. Guy Martin and two sons, William S. Coleman and Thomas R. Coleman.

Brother John W. Coleman was a faithful and good humble brother. He was faithful to his call to the ministry and served several churches in this part of the country; and preached salvation by grace.

He filled up his time here in this world, and was called away, and is gone to his reward, and to receive the crown that Paul said was laid up for him and all those that love the appearing of the Lord and Saviour Jesus Christ. He has left his dear wife and children to mourn their loss but while it is thus so we feel it is his eternal gain. We must be reconciled and bow in humble submission to the will of God.

He is gone to that house not made with hands eternal in the heavens. I know there is one great consolation to sister Nannie Coleman to have the hope she says of meeting him in the great beyond. The writer of this sketch hopes that the good Lord will bless all of the children with a good hope of heaven.

Written by request,
J. F. SPANGLER.

MRS. NATALIA VICK

Mrs. Natalia Vick was born Nov. 7th., 1865 and died August the 9th, 1931. She was the daughter of Gid and Arabella Coggin, and was married to W. T. Vick, Dec. 27th., 1882. She never united with any church but we that knew her best judged her a fit subject for the church. But like many of God's people she felt her unfitness so much she lived and died on the outside of the church. But surely a good woman is gone. She was a good neighbor and kind to all, ever ready to lend a helping hand. She was a kind and good wife, always ready and willing to do what she could for her husband and son as she only had the care of one child.

She always enjoyed fixing for the meetings and took a great pride in having the brethren, sisters and friends in her good home. She loved the Landmark and enjoyed reading its pages. We believe she was a child of God for she bore the fruit of the spirit in so many ways, and while she was not a member of the church we believe she is now sleeping that blessed sleep from which none ever wake to weep. The people in the community in which she lived have lost a good neighbor and the church has lost a kind and interested friend. Her funeral was conducted by the writer in the midst of many relatives and friends, after which her body was laid to rest to await the second personal coming of our Lord at which time he will raise the dead and the bodies of His people will be changed from natural to spiritual bodies and be fashioned like His own glorious body.

Such is the hope of God's dear people and this was the hope of our dear friend who has passed from the land where men die into the land where men live.

Written by request of her husband,
A. B. DENSON.

JOSEPH PITTMAN

On August 1, during the silent hours of the night, Brother Joseph Pittman at the age of 48, passed away quietly in the arms of his loving God, dying in the faith of God's elect, and his works do follow him. Brother Pittman had been in declining health during the past few years, but was not confined to his bed but two weeks. All was done for him that loving hands and kind physicians could do, but God knew best and called him home by his still small voice, Child your Heavenly Father calls come home.

Brother Pittman was the son of the late Ephraim and Cecelia Pittman. When he was quite a young man he was married to Miss Polly Aycock, and to this union were born nine children, Richard, Magdalene, Marie, Benjamin and Mrs. Luther Thorn of Selma. He was a kind loving husband and father and a good neighbor.

Several years ago Brother Pittman united with the Primitive Baptist Church at Beulah and remained a faithful member, always attending services as long as his health permitted. A few years ago his church liberated him to preach and he was well received among the churches.

Funeral services were conducted by the unworthy writer at the deceased's home. Interment was made in the Micro cemetery amidst a throng of sorrowing relatives and friends. Pallbearers were members of his church and his nieces acted as flower girls.

Written by request,

E. F. PEARCE

MRS. MARGARET A. LENEAVE

Mrs. Margaret A. Leneave was born November 22, 1846, died September 27, 1930, with that dreaded disease, paralysis. She was laid to rest in the cemetery at Lorange, N. C., in the midst of a large concourse of people, which showed the high esteem in which she was held by all who knew her.

Blessed are the dead which die in the Lord, yea henceforth sayeth the spirit that they may rest from their labors and their works do follow them.

She was united in matrimony to John M. Leneave in the year 1865. Unto this union was born eleven children, seven boys and four girls, two girls preceded her to the grave. She has thirty-one grandchildren and twenty-seven great grandchildren.

She joined the Primitive Baptist Church at Nahunta the third Sunday in Oct. 1912, was baptized by Elder T. B. Lancaster, her pastor. She died in the triumphs of faith that she professed, which is the faith of God's elect, that was once delivered to the saints.

The funeral services were conducted by the unworthy writer. But I would not

have you to be ignorant brethren concerning them which are asleep, that ye sorrow not, even as those who have no hope. For if we believe that Jesus died and rose again even so them which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from the heavens 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 in the clouds to meet the Lord in the air, and so shall we ever be with the Lord.

We believe that our dear sister, together with all the blood-washed throng will hear that welcome voice, "Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world."

Written by her pastor in hope of eternal life.

W. B. KEARNEY,

Snow Hill, N. C.

MRS. MARTHA PRICE

On July 24th., 1931, the Lord saw fit to remove from our midst our dear sister, Martha Price. She was the daughter of the late Ashley and Caroline Martin. Her husband died October, 1925, leaving her with two children, one boy and one girl, to fight the battle of life.

She united with the church of Bear Grass Saturday before the third Sunday in July 1923. She was baptized the following Sunday by Elder B. S. Cowin.

She was strong in the faith and always attended her meetings when she could.

We pray the Almighty God who does all things after the council of his own will to guide her children in the way that he would have them go and to comfort all those that mourn her departure.

Done by order of Conference Saturday before the third Sunday in August, 1931.

Elder B. S. Cowin, Moderator
A. B. Ayers, Church Clerk.

LINVILLE UNION.

The next session of the Linville Union is appointed to be held with the Primitive Baptist Church at Pine, Davidson County, N. C., on Saturday and the fifth Sunday in November 1931.

Invitation is extended to Brethren, Sisters and friends to meet with us. A special invitation is extended to Ministers of our faith and order.

W. L. TEAGUE.

A GOOD LETTER.

Mr. John D. Gold:

Here is a good letter from a precious sister in the Lord, Mrs. M. C. Cagle of Greensboro, N. C. I used to enjoy myself very much with her and her dear husband before he died. He was a precious brother too. I don't always forget such good people. You may give it space in the Landmark if you feel to do so.

Yours in hope,

J. R. Jones,

Pilot Mountain, N. C.

812 East BRAGG Street
Greensboro, N. C.

Dear Brother Jones:

I hope you will pardon me for waiting so long about answering your letter. I was very glad to hear from you, for I always find comfort in your letters.

Brother Jones, I don't know any news to write you. It has been real dry down here and awfully hot for the time of year. We had preaching last Sunday. Brother King preached a good sermon. We had a very good crowd. I wish you could be with us again. We miss you so much. Brother Combs was not able to be there. Belle Benton is not so well, but better than she has been.

I was real sorry to hear of Brother Dalton's death. I surely did love his writings. I think he was a great and good man.

Elder Sid. Denny preached over at the church last Sunday night. He preached a wonderful sermon. Elder O. J. Denny will preach here the third Sunday night in November.

Sister Dixon told me to give you her best regards and that she often thought of you. Brother and Sister Neal are about as usual. Snowden said to tell you he was going to write you before long. He said he would like to see you so much.

Brother Jones, I hope you will get able to come to see us again. Many a time when I've been down in the valley, your words have comforted me. I hope you are feeling well and getting along just fine.

And Brother Jones, remember me and all my children in your prayers, for I feel that we greatly need them.

Write me again when you feel able. Wishing that your last days may be your best, I remain,

Yours in hope,
Mrs. M. C. Cagle.

**STATEMENT OF THE OWNERSHIP,
MANAGEMENT, CIRCULATION,
ETC., REQUESTED BY THE
ACT OF CONGRESS OF
AUGUST 24, 1912.**

Of the Zions Landmark, published twice a month at Wilson, N. C., October 1, 1931.

**STATE OF NORTH CAROLINA
COUNTY OF WILSON,
SS.**

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

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

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

Editors, Elders O. J. Denny, Winston-Salem, N. C., Elder M. L. Gilbert, Dade City, Fla., Elder S. B. Denny, Wilson, N. C., Elder J. T. Rowe, Baltimore, Md., Elder Joel E. Marshal, Meadows of Dan, Va. Business Manager, John D. Gold, Wilson, N. C.

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

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

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

JOHN D. GOLD,

Sworn to and subscribed to before me this 6th day of October, 1931.

ELIZABETH S. CLARKE,
Notary Public.

My Comm. expires April 18, 1933.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

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PRIMITIVE OR OLD SCHOOL BAPTIST

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NOVEMBER 1, 1931

No. 24

GOD PRONOUNCED A CURSE ON MANESSEH FOR HIS DISOBEDIENCE.

"And Manesseh set a graven image of the grove that he had made in the house, of which the Lord said to David, and to Solomon his son, In this house, and in Jerusalem, will I put my name forever.

Neither will I make the feet of Israel to move any more out of the land which I gave their fathers; only if they will observe my commandments according to all that I have commanded them, and according to all the law which my servant Moses commanded them.

But they harkened not: and Manesseh seduced them to do worse than did the nations whom the Lord destroyed before the children of Israel.

And the Lord spake by his servants the prophets, saying, Because Manesseh, king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols:

Thus saith the Lord God of Israel behold I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle.

And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down."—2 Kings 21:7-14.

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

ASSOCIATE EDITORS

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

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

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

ELDER JOEL E. MARSHAL ----- Meadows of Dan, Va.

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TO ELDERS \$1.00 PER YEAR**

THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

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

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All 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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Wilson, N. C.

Zion's Landmark

Devoted to the Cause of Jesus Christ

SOME OF THE REASONS WHY I WENT.

(The following article from the pen of the late Elder J. C. Hall, a very gifted preacher and writer, which was published in the January, 1901 issue of the Landmark is republished at the request of several readers.—J.D.G.)

Dear Brother Gold:—Several of the brethren with whom I met on my recent trip to North Carolina asked me to let them hear from me through the Landmark after my return home. Hope if it meets with your approbation, you will give this a place in your much loved paper.

First, it was my happy privilege to attend the Pig River Association of Primitive Baptists, at Reel Creek, Henry County, Va., in August last (1900). There I met many of the dear brethren and sisters in Christ and had an excellent and profitable meeting, in my judgment. While at this meeting dear Brother Gold, who was in attendance, earnestly solicited me to attend the Mayo and Black Creek Associations in North Carolina, and also requested me to let him publish several appointments on the way to the associations. When he first named the matter I declined the idea, fearing the Lord had not required it at my hands. I felt a kind of drawing back. But being pressed by Bro. Gold, gave him a promise that I go, and consented that he might make

a few appointments, and, if it was the Lord's will, I would try to fill them. After the appointments were published several brethren in Pittsylvania, Va., wrote me to take in several churches in that county on my return from North Carolina. I declined to stop at any church save one (Malmaison). This was in Virginia. My mind was greatly troubled because I had suffered the appointments to be published. I of a truth felt that I could not go. My daughter Lucie said to me, "You ought to go, as you have promised Mr. Gold to do so; it would be wrong for you not to go." But little did she or anyone else know what a conflict I was passing through. I had no evidence that the Lord would take my going to be profitable to any of his saints, or that he would bless my going in any sense whatever. Often as I had tried to ask him to give me a token for good, no answer had come to me. I dreaded for the time to come when I was to start. Probably a servant of God would not have been so tossed about. My little girls had made all things ready for my departure when the day for me to start came. But I was at a place where two ways met, and it was hard for me to decide which way to take. But the Lord had purposed that I should go, and with a heavy heart I bade my children farewell, and started at 2 o'clock p. m. for the de-

pot, on Thursday, October 19th, and reached the station at Wirtz, Va., Roanoke and Southern R. R., when lo and behold, my train was behind time, and my first appointment to be at Martinsville, Va., that night at half past 7 o'clock. I felt in my heart to be glad that the train was behind time. I had no idea that I could reach Martinsville in time to preach that night, as it was about 41 miles away, and I could not expect the congregation to stay at the meeting house until so late. But the train pulled in about sundown, and I boarded it for Martinsville, arriving there about an hour behind time. I felt confident the people would all be gone, and I thought that this would be an evidence that the Lord was rebuking me for my folly in starting, if it should be thus. When the train arrived at Martinsville Bro. Winn and Mr. D. L. Bowles, who ought to be a Baptist, in my opinion, were at the depot with conveyance, and said the congregation were waiting. In a short time we were at the meeting house, and I almost in a tremble. Preaching brethren, are you ever in such a condition? Oh, it was dark! I felt to mentally cry, "Lord, for Christ's sake let there be a ray of light, if thy will." And, blessed be His holy name, a little light seemed to shine in my heart, and I was enabled to talk without the fear of man before me for about 50 minutes. Some of the brethren and sisters seemed to enjoy what I had said, which made me take a little courage. I spent the balance of the night with Brother Winn and family; was up the next morning and at the depot before 6 o'clock, Bro. Gravely seeing me on the train

for Stonesville, where I had been invited by Elder F. J. Stone, with whom I breakfasted and spent the day—rather at his house—and at night gave the people a talking at the Disciple, or Christian Baptist house at Stoneville; felt an acquitted conscience when I was done, and spent the night with Brother Stone and his wife. Saturday morning, in company with Elder Stone, I boarded the train for the Mayo Association, via Walnut Cove and Summerfield.

At Summerfield we were met and conveyed to the meeting house, where the Association was to meet, arriving there after the introductory sermon had been preached by Elder A. L. Moore. There I met several preachers, with quite a crowd of brethren and sisters, and many others that I had never met before. Many of them sought me out and kindly greeted me, so that I soon felt that I was not among strangers but among the loving children of God. The attendance on this meeting was good, and the congregation orderly and attentive, the Association harmonious. The moderator, Elder A. L. Moore, took special pains to make me feel welcome and at home among the brethren. Heard several Elders preach that I had never heard before, and several that I had heard. This is a fine body of Baptists. It is needless for me to say that the brethren and friends did not suffer me to leave here without enough and more to take me on the train to my next appointment, which was at Durham, N. C. The meeting closed Sunday evening, and in company with Elder Gold was the same evening conveyed to Summerfield. Passing

the large white oak tree said to be the largest tree in North Carolina, Eld. Gold told me that tradition said that General Greene tied his horse to this tree, then a sapling, while he fought Cornwallis at Guilford Old Court House. Why mention this? Because it carries our mind back to the days when our forefathers were toiling and suffering and bleeding to procure the liberties that we now enjoy. And our hearts should be humbled in thanks to God for the great blessing of liberty which he had purposed to give to us by the toils and sufferings of our noble ancestors. May the Lord be praised.

At Summerfield Elder Gold and I took the train for Greensboro, passing the famous battle ground at Guilford. There are several small monuments there which I caught sight of as the train sped by. These all spoke loudly to me of God's great gift to us poor despised and persecuted people, the Primitive Baptists. For the struggle here was to help to deliver us from the bonds of the Established Church of England. Bless the Lord for religious liberty. May it be his holy will to still continue it to us.

Arriving at Greensboro, Eld. Gold went out and found lodging for us with widowed Sister Epperson and her daughter, Sister Wingate. The daughter was sick and her husband absent on business. I am happy to say that we were well cared for for the night. May God's blessing attend them. Elder Gold's son met us here and spent an hour or two with us, much to my satisfaction. Early the next morning we were on the train for Durham, where I was to preach at 11 o'clock a. m. Arriving in Durham in good time, we

were met at the depot by our beloved brother, G. C. Farthing, with conveyance, who carried us to his house, and found a home indeed. After resting awhile in this pleasant home we were taken to the meeting house in Durham, where we met a very respectable congregation. Elder Gold introduced the services with singing and prayer, and I followed and tried in great weakness to preach for probably about an hour. My preaching was well received by the brethren, if kind and brotherly greeting after I was one are any sign. There seemed to be much brotherly love among the brotherhood of this church. I think Elder Gold is pastor of this church. An appointment was made for me to preach again that night. We were then dismissed and returned to Brother Farthing's, and dined with him and family and others. Then we went to the home of Bro. Farthing's venerable mother, who is a mother in Israel. Several brethren and friends called in and we spent an hour or more in very agreeable, and I hope profitable conversation. An uncle of Bro. G. C. Farthing, who is, I think, in his 84th year, and who had attended our morning service, was in the company, and, while he was partially deaf, yet conversed in a lively and interesting way about his hope and of his Master's glorious kingdom; said he heard nearly every word that I said in my sermon, and rejoiced for the consolation he had received, and bade me God's speed. This gave me much comfort, and if I had received nothing else, I felt well paid for the trip.

I expressed a desire to look over the beautiful city. Bro. Farthing

had a horse and buggy brought to the gate and Bro. Gold and I took a considerable drive through the place, saw many grand and beautiful buildings, and many things that attracted poor old Adam's attention. Indeed, the Lord has given man much art and skill, and he (man) can make many things to attract the eye, if the Lord gives him material to work on, and ability to work. But God brings all things into existence which had no existence until he spoke. Man is powerless to create. God is the originator of all things, and all his people rejoice in his sovereignty. It is my belief that God gave man all things to enjoy except sin. I do not believe that God fathers sin. Dark is the mind that makes God the author of sin; yet if man had not sinned, the Lord alone knows what would have resulted. Mortals cannot pry into it; therefore he (man) has to close his mouth in silence, and is compelled to acknowledge God's sovereignty and bow to his wise purposes. For it is certain that God purposed the salvation of his people chosen in Christ, before the world was spoken into existence—long ere Adam's dust was fashioned into man. And it is evident that none could need salvation but sinners.

Tuesday morning we were ready to take the train at an early hour for Raleigh, the capital of the State. Arriving there between 10 and 11 o'clock a. m., Bro. Farthing accompanying us, we were met at the depot by Bro. Simpkins with conveyance and taken to the Baptist meeting house in the city. A considerable number of people had met and I tried to preach to them. Had

marked attention, and all seemed to be in good humor, and many gave me very kind greeting. Preaching being over, it was announced that Brother Simpkins would baptize a young man who was from South Carolina, but had joined the church while in the city, so a goodly number went to where there was much water in the suburbs of the city, and after solemn prayer by Elder Gold, brother Simpkins baptized the young brother in the water, after the pattern given by John in Jordan. After which the young brother went on his way, perhaps rejoicing, and I saw him no more. We then went for dinner to Mr. Parish's. He being away from home, his wife, sister Parish, treated us very kindly. Brother Simpkins appears to be very humble and exemplary in his walk and thereby has merited the high esteem in which he is held by the church in that place. No doubt they regard him as the gift of God to them. May the Lord continue to bless him. After spending some two or three hours with this kind family, and visiting the ice factory superintended by Mr. Parish, who treated us very kindly, we bade them farewell, and at nearly 6 o'clock p. m. boarded the train for Goldsboro, where there was an appointment for me to preach at night. Arriving there after the hour for which the appointment was made we went to the meeting house and found a good sized congregation in waiting. I tried to preach to them and felt that the Lord was with me. If any were comforted, may the Lord have the praise. At this place the Governor elect of the State and his wife attended the service, which was the

first time I had ever had the honor of preaching to one so highly honored. The Governor's wife is the daughter of Elder William Woodard, and a Baptist, so we see that all the Old Baptists are not of the lower class, as some say.

Preaching being over, the Governor's wife came up to the pulpit, and after being introduced, greeted me very kindly. It was then growing late, and the train to Wilson being due in a short while, brothers Gold, Farthing and myself went to a restaurant near the depot and got supper, as it was too late to go to any of the brethren's houses and get supper and be at the train on time. After we had eaten our supper and come out the Governor met us near the door, and I was introduced to him. He was very polite and courteous; said he enjoyed my sermon, accompanied us to the train, kindly carrying my valise for me, showing that he had respect for the people with whom his wife is identified. I learned that his father was a deacon in the Baptist church. We bade him farewell, and were soon speeding on our way to Wilson, the home of Elder Gold, where we arrived about 11 o'clock p. m., very willing to stop. Indeed, so much travel and labor had gotten the best of me. Arriving at Bro. Gold's, and being kindly received by Sister Gold and her daughters, were shown our room, with a comfortable bed. We were soon in a condition to know nothing of what was going on in the outside world. Had there been no other evidence, this alone would have proven to me that the guards at Christ's sepulchre made a lying report when they reported that "his disciples came at

night and stole him away while we slept." Satan overdid himself when he conceived this lie. A ten year old child can detect this sophistry; and yet this saying is commonly reported among the Jews until this day. Matt. 25.15. Some will ask, "Did God make them consent to tell this lie?" Answer: No. They needed no making. The love of money fathers this evil. But I have strayed from my narrative. It is useless to say that we had every kindness shown us by Elder Gold and his pleasant family. May the Lord's blessing ever attend them, for Christ's dear sake. I was to preach at 11 o'clock a. m., at the Baptist meeting house in Wilson that day (Thursday). Brother Gold had much work to do in his office before preaching time, in order to be up with his work in time for preaching, and to be ready to go on to the Association, so we were deprived in a measure from being much in his company for a few hours. But Elder William Woodard came in early, and after being introduced to him, I soon found him to be a most agreeable and spiritual minded brother indeed; would that I could be as much so. The old Elder, brother Farthing and myself took a stroll through a portion of the beautiful city, visiting several warehouses, where there was much fine tobacco being sold. The time for preaching arrived, we went to the place for preaching, and several gathered, but the crowd was not so large as I had expected. Services being introduced, I spoke to them upon the important subject of salvation by grace for probably an hour, and was followed by Elder James Woodard, a brother of Elder

William Woodard. He spoke well. This dear brother had chosen the practice of law for his profession when young, but the Lord had a more noble work for him to do, so he called him to feed his flock; and from what I hear of him, right nobly he does it. There was an appointment for me at night, which I filled; had a reasonable sized congregation of attentive hearers. Some of them spoke words of comfort and encouragement to me. Elder Hart attended these meetings. He is a pleasant brother. The brethren and friends here did not forget to communicate of their substance to me.

It had been arranged that Elder Wm. Woodard would take me with him on his buggy on Friday morning to the Black Creek Association. So he was on hand early in the morning. Several of us were soon on the road twelve miles distant to the meeting. I found Elder Woodard to be well versed in the Scripture. The roads were level and smooth, so we had a most agreeable and to me profitable talk on the way, not a jar in our views on the glorious doctrine of salvation by grace, as ordained by the election and predestination of God. And I found of a truth that the saying of the sweet singer in Israel was the truth when he sang, "Behold how good and how pleasant it is for brethren to dwell together in unity." 6 Psalms, 133:1. God bless dear brother Woodard, and make his last days his happiest and most profitable in the glorious gospel to which he has called him, if it be his holy will. We arrived at the place of meeting in good time. A good sized congregation had come to-

ness, I suppose, is all arranged by the body while in session.

Saturday morning met agreeable to adjournment, and the Association was organized with praise and prayer by Elder Isaac Jones, after which a congregation being assembled at the stand, Elder J. A. Burch was first to preach, which he did in his usual able and happy strain, much to the comfort of the lovers of truth. The lot fell on Elder Hart to follow him. He preaches poetically, but with much power and great solemnity. He is a good preacher. Then it was announced that a recess of half an hour would be given for dinner, after which I was announced to preach. At the singing of a hymn or two the congregation returned to their seats, or most of them. Those who did not gether, among them several preachers that I had never met before. Only three of the Elders I had met, to wit, Gold, Burch and Jones, before this trip, I mean. Elder Gold preached the introductory sermon, much to the comfort of the saints present. After which a recess of half an hour was taken, and all who were present were bountifully fed, if not it was their own fault. The Association then convened and was duly opened with praise and prayer by the writer. Elders Powell and Stephenson were sent to the stand to preach while the Association was transacting the business of the first day. Both the Elders preached well, I thought. After they were through a hymn was sung, and homes for the foreigners announced. We were dismissed for that day to meet Saturday at 9 o'clock a. m. I heard of no committee of arrangements. The busi-

were very quiet, and I talked to them for about an hour and a quarter, and I took my seat with an acquitted conscience; and if kind and brotherly greetings are a sign, the people were generally satisfied, and I was happy to be among so many of the Lord's humble flock. Elder Coats followed me with a most excellent sermon. I felt to love him for Christ's sake, I hope. We were then dismissed until Sunday morning.

Elder William Woodard and Elder Williams both had preached at brother Boykin's the night before, much to my comfort, and no doubt to all who heard them. Quite a crowd went Saturday night to an old brother Bullock's. At night Elds. Gold and Isaac Jones preached to a considerable crowd, besides those who had stopped for the night. Many of the people of the neighborhood came in; the preaching was in demonstration of the spirit and of power, and no doubt but many felt it was good to be there.

An invitation was given, and a very prominent man told what he hoped the Lord had done for him, and was received in order to baptism.

Sunday morning we, after being well entertained at the house of this dear old brother and wife, who both enjoy the love and fellowship of the whole neighborhood as far as they are known, we went to the meeting house again. A large and very orderly congregation assembled. It was arranged that I should preach first that day, and then should start, in company with brother Farthing and others, for the depot, nine

or ten miles away, in order to meet an appointment at Durham that night. So I went forward and tried to preach, but felt to be under a cloud that was without light or rain. But when I was through the brethren sang part of a hymn, and I bade these dear people farewell, receiving kind expressions of love from many of them. I can never meet them all on earth again, but I shall hold them in fond and loving remembrance while memory keeps its throne. I cannot mention the names of all the preaching brethren who were present, nor the fourth part of all the brethren, sisters and friends who so kindly greeted me, but I hope to thank the Lord for the privilege of meeting with them. After many kind handshakes, we were off for the train, being conveyed by brother Boykin from his house. We had no mishap, but reached the station in good time, glad to be on our return home. But to our discomfort and dissatisfaction, the train was one hour and a half behind time, so we knew that unless the train at the next station was behind time, we should be left, and therefore would not be able to fill the appointment at Durham that night. At last the train arrived and we had a pleasant ride to the next station, but were left, and saw no way to do but to while the time away as best we could. All things that man put his hand to are liable to be behind time. But the Lord never fails, is always on time, and all events, be they great or small, come to pass just as he has purposed, hence "all things work together for good to them that love him, to them who are the called according

to his purpose.' I was not to reach my appointment at Durham that night. It was for the best, as we shall see. While we were at the station brother Farthing said he had telephone connection from that place to his home, although it was probably 75 miles or more away, so he phoned to his wife that we could not reach home that night in time for preaching. He also went to the railroad officials, and, as a freight train was to leave about dusk for Raleigh, he got passage on a caboose attached to it for us to Raleigh that night, so we gladly took passage on the caboose, and had not only a pleasant, but safe ride to Raleigh, arriving there at something near 8 o'clock p. m. Sister Rand, who was one of our company, took us to her sister's home in Raleigh. Here we were kindly and bountifully cared for. The lady of the house made us feel quite at home. Her aged mother was there on a visit. She has had a hope in Christ for a number of years, but like many others had never united with the church. There was also one of the lady's sisters present, together with a few boarders. At supper Sister Rand said to me that her sister wanted me to preach in her house for the special benefit of her mother, who was in her 84th year, and after being so gently requested, late as it was, and weary as I was, I reluctantly consented; and, all things being ready, after trying to return thanks to our kind and gracious benefactor and ever merciful Saviour, I talked to those present for about thirty minutes. All present seemed to enjoy what I said. The old lady spoke words of comfort and encouragement to me. I think

that with a little encouragement she would serve her Master by uniting with the church and be baptized, old as she is. After some talk with the family, brother Farthing and I bade them all farewell, it now being near ten o'clock p. m., and a train was to pass going to Durham at near 1 o'clock a. m. So we retired for a nap. At a few minutes to 12 o'clock we were called, and were up and at the station in time, and at about 1 o'clock a. m., we boarded the train for Durham, arriving there awhile after 2 o'clock. Brother Farthing took me to his house, and in a short while I was snugly resting in a good bed, and soon fell into a pleasant sleep; so as it was not the Lord's will for me to preach in Durham that night, but in Raleigh, I felt resigned.

Next morning I was up at about 7 o'clock, and after partaking of an excellent breakfast, felt that I could again go on my way to Danville, Va. But having to wait till nearly or quite 9 o'clock for the train, old brother Farthing and old sister Farthing, and several others, came in, and we had a very pleasant conversation, brother G. C. Farthing being out on business until near train time, when he came in and told me that it was time to be at the depot. So I bade his kind wife and daughter a final farewell, and was off for the train. Brother Farthing, whom I shall ever hold in fond remembrance, accompanying me, and giving me all the attention that a son could have given a father, and procured a ticket to Danville, Va., via Greensboro, N. C. May the Lord bless him and family in the future as he has in the past. He then bade me an affectionate farewell, after

seeing me comfortably seated in a nice coach.

I had to stop only a short while in Greensboro, the train to Danville being on time. I met a brother Jones in Greensboro, who was going to Reidsville, who kindly took my valise, and we were soon speeding our way to Danville. Arriving at Danville in good time, brother Wood, of the church at Malmaison, Va., was at the depot to convey me to his home for the night, as I had an appointment for that day. After partaking of a good plate of oysters at a restaurant in the city, and spending a short while with some friends in the place, I was conveyed to brother Wood's residence, where I met with a hearty welcome from his wife and children, and his father and mother-in-law, who lived with him. Late in the evening Elder George W. Hundly, whom I had met before, came in, and we had quite a pleasant time. I had Mr. and sister Poindexter, the father and mother-in-law of brother Wood, several times before, and of course we had a pleasant chat until bed time, when we tried to give thanks to the Lord for his mercies. Then we retired for the night. Nothing disturbed us, so we rested well through the night. At the proper hour we were up, and after breakfast we all were soon on our way to Malmaison meeting house, where a good sized congregation had gathered, and I tried to speak to them in the name of Jesus for probably an hour and a half. Elder Hundly preached also, and much to my comfort.

Bidding these kind brethren and friends an affectionate farewell, after being helped on my way after

a Godly sort, I had a pleasant trip of twelve miles to Chatham, the county seat of Pittsylvania, my native county, and in company with brother Hundly, a pleasant companion indeed, and who had kindly taken me on his buggy from Malmaison. Night found us at the pleasant home of brother J. C. Shelhorse, sister Shelhorse making us welcome. Brother Shelhorse was officially absent on our arrival but soon came in. We spent the night very pleasantly.

Through a mistake of mine an appointment had been made for me to preach at the Galilee meeting house on Wednesday. I had already written my children that I would be at home Wednesday by 2 o'clock and had told Elder Hundly that I could not fill the appointment at Gallilee. But brother Shelhorse said it would never do, as it would be too great a disappointment if I did not go; said he would fix it; so he telegraphed to a friend in Rocky Mount, Va., to let my daughters know that I was well, but would not reach home until Thursday, so I was taken by Elder Hundly to Gallilee, about six miles from Chatham. Met a good many brethren, sisters and a number of friends which I had met before, and several that I had never met, all seeming to pay marked attention to what I said for something over an hour, when we were dismissed, they not forgetting that I had to travel home by railroad. I took dinner with old brother John Shelhorse, the father of brother J. C. Shelhorse, and a schoolmate of mine, and I had baptized him some three years before; spent an hour or two with him and

family, was then conveyed back to Chatham, and spent the night with brother Shelhorse. Thursday I was at the depot in company with young Mr. Shelhorse, cousin to Bro. J. C., who accompanied me to the junction, after presenting me with a ticket. At the junction I changed cars for Rocky Mt., Va., arriving there about 11 a. m. Was then conveyed home, a distance of six miles, by a Mr. Robertson. I found my children as well as when I left them, and much rejoiced to see me come, and I to find them well. The merciful Lord had kindly taken care of both me and them, and nothing had befallen any of us to our injury.

Oh, that I may ever adore his blessed name. I do feel thankful to him for his great mercies shown to me and mine. I have taken many trips in my eventful life, but none has been more pleasant to me than this one. Would that space would allow me to mention names, but I cannot, as this is now too long; but I must say that I have never met a more lovely body of Baptists than I met with at both the Mayo and Black Creek Associations, and the churches between. Surely the Lord is among his people, and they give evidence that they are desirous to glorify him both in body and spirit, which are his. I received much comfort while among these people, and they have a place in my affections that naught but death can remove. May God continue to bless them, and may brotherly love continue among them, and 'o God be all the praise.

JOHN C. HALL.

THE CONTENTNEA PRIMITIVE BAPTIST ASSOCIATION.

In the year 1830, the Toisnot and Nahunta Associations, each held sessions and united, calling themselves "The Contentnea Association." In 1831, the Association met at Beaver Dam church, with Elder Thomas Dupree, Moderator and Mark Bennett, Asso. Clerk.

The Association was then composed of fifteen churches and sixty three members were added by baptism that year.

I find on record the beautiful Circular Letter, of that year, prepared by Elder Mark Bennett, that I am sending for publication. It is so good, that I hope all our readers will carefully read it.

Our 1931 session was held at Moore's church, when eight Associations were represented by ministers and eighteen by minutes. There being twenty sermons preached to a large and attentive congregation. The preaching was in accord and with much power, causing us to forget for a time, the ills of this natural life and feel the sweetness of a Savior and love for one another. After services closed and during beautiful singing in the grove, I felt that whether in a handshake, a smile, in preaching or singing, that while in the service of the Lord and by His spirit we were enjoying a heavenly blessing. So, let brotherly love continue. Let us continue to meet and glorify His name and in that la- great reunion, may we meet to par- no more.

Submitted in love by,

H. L. BRAKE, Asso. Clerk.

EXPERIENCE.

Elder O. J. Denny,
Winston-Salem, N. C.
Dear Brother:

I have a desire to write some of the dealing of the Lord with me.

In the year of 1914, I hope He made me to see what a vile sinner I was. I felt that there was no mercy for me and that hell was my doom; but I was so vile and sinful I felt that He was just. I could do nothing but beg for mercy. I would get the Bible and go off by myself and tried to read some, thought maybe I could find some relief; but there was none. I would try to pray and it looked like my prayer would blow away with the wind.

On the first Thursday night in Nov. 1915, I dreamed that I saw a pond of water, and there were four there to be baptized, and one of them was my sister. I said to the ones on the bank to not let me go and I took hold of two pines, and the Lord came to me and said that He would baptize me, and He took me out in the water and baptized me, and I woke up singing, "Cast Down But Not Destroyed." And it woke up my oldest sister and she asked me what was the matter. I told her my dream. And that old song is sweet to me now, and when I die I want them to sing it then. I would go with father and mother to preaching, and sit and cry all the time, and when I went back home would say to myself that I would not go any more, the people thought I was a fool.

It wasn't long before I had another dream. I thought that my oldest sister and myself were in a wilderness, and that there was no way we could get out; there were

all kinds of wild beasts after us; and we couldn't get out and I said to her, let us pray, and the Lord will help us. And I thought that we began to pray and the Lord came and took both of us in His arms and carried us out and put our feet on a rock and said to us, I am thy salvation. I was so happy over these dreams that I thought that I would never get down again, and have any more trouble, but it wasn't long before I was back in doubt and fear again. But the first Sunday in March, as we had just moved to Durham, and didn't know anybody much, and papa and mama had not been able to go to church that day, we girls wouldn't go. So that evening Bro. M. G. Markham and wife came, and were telling us about the good meeting they had that morning, and said that one joined and would be baptized on the third Sunday. Something said to me, yes and you are going to be baptized with her. I said I wouldn't, but it would say I would. I wanted more evidence and a bigger experience to tell than I had; but on the following Wednesday night papa came home and said that Brother C. F. Denny was going to preach at the lady's house that joined Sunday, did any of us want to go. I spoke and said, yes, papa, I do, and he said we will go then. While Brother Denny was praying I got so full and was crying so when he got through he turned to me, and said, tell us how you feel. I began to talk but I don't know what I told them. He asked me if I wanted a home with them. I told him that I did, and they received me in full fellowship, and was baptized the third Sunday. There were three

of us baptized together, and I was the last one I think that Brother Gold baptized and that was one happy day for me. And I hope that the Lord will keep me and guide me that I can all my way live at the feet of the brethren and sisters, for it is my desire to live so that I can always be in their fellowship. For if they turn me down I have nowhere to go. I feel like Ruth of old, Entreat me not to leave thee or to return from following after thee, for I want the Lord's people to be my people and their God my God and where they live I want to live and die where they die. I get cast down and blue sometime. But there is where I feel like the Lord comes to His children when they get low down and feel that there is no way for them, they have to lose confidence in themselves, then He comes and they can have a season of rejoicing. That is the way it has been with me, if I know anything about it and it looks like I am down in the valley most of the time. The hymn, Mixtures of joy and sorrow I daily do pass through is sweet to me for my little hope I have is all that I can claim here, though I get mighty low down some time, but I hold on to that, and I hope to see Him some day and hear him say, Come blessed of my Father, inherit the kingdom prepared for you before the foundation of the world.

About three years ago I went to the hospital for an operation and the night before I was to be operated on I couldn't sleep any. I was low down. I felt like that the next morning when they put me to sleep that I would never wake up again. I tried to pray for Him to have mercy and as they took me in the

room I told my husband and mother goodbye and asked them to pray for me while I was in there and I was still trying in my weak way, and as they put me on the table He spoke to me and said, "Fear not, I am with you." I didn't mind going to sleep then. Brethren, the half has never been told. I can't tell it like I hope I feel it and I know that if I am saved it is by His grace and loving mercy on vile sinners and I feel to be chief among them, for it isn't anything that I have done for I know that if I could have done anything I wouldn't have gone to the church when I did, for I was real young and I would have waited until I had a beg experience to be told. But God moves in a mysterious way and we know not how or when he is going to make His work known. We have to stand still and see the salvation of the Lord. At least that is the way with me. I wonder if there is any one like me. It looks like I have more trials and troubles than any one, but I'd rather have them here than in the world to come, if it is for His name's sake.

About three weeks ago I had another dream. I thought I saw a big pond of water and when I first saw it it was muddy and angry looking and there was a big crowd of people at it, but somehow I got out there on a bed in it. The bed was on top of the water and the water was still where the bed was but the other wasn't and there came a cart to the bed and stopped and the Lord got out of the cart and spoke and said, "Be not afraid, I am with you and nothing will hurt you," and I thought that the people on the bank were hollering and said that they

would be scared to death if they were out there where I was. I told them that they wouldn't if they trusted in the same powers that I did.

Brother Denny, if you think this is worth a place you can put it in the Landmark, but if not cast it aside, and I hope all will be well. And correct all mistakes and cast a mantle of love over me and mine and pray for us both when at the throne of grace.

Your unworthy sister I hope,
Mrs. Ailey Pearce Hawkins,
Hurdle Mills, R. 1, N. C.

DO NOT MAKE FURTHER CONTRIBUTIONS.

Do not make further contributions to Melvina Presnell, at Halm, N. C., and L. M. Ward, at Matney. Ward is not a clerk of a church.

Melvin Presnell made an appeal for funds to help discharge a debt of \$60.00 in order to save the home of some children whose father was killed in an automobile accident.

Information from that section is to the effect that Ward is not the clerk of the church at that place, and that the father of the children owned a farm in Tennessee and left them comfortably fixed financially.

Letters addressed to L. M. Ward at Matney were not called for and have been returned to us by the postmaster, and we are returning them to their original owners.

We have also made demands on Melvina Presnell for the return of the money sent her, and if the statement she made is untrue she has violated both the state and federal statutes. We want all who have made donations direct to her to let us have their address and the amount, except those mentioned below.

We have sent her \$13.50, and some more in our possession which we did not send, pending investigation which we have been making, will be returned to the donors.

We regret very much the incident, and we should have made a more thorough investigation before making the appeal, but we could hardly be expected to suspect a church clerk of wrong doing, and one who made an appeal which went so directly to the heart, for the children who were about to lose their home.

Check mailed to Melvina Presnell by us from the following:

W. L. Parker, Danville, Va. ---	\$1.00
M. M. Langston, Timmonsville, S. C. -----	\$1.00
Mr. and Mrs. A. J. Whitley, Smithfield, N. C. -----	\$1.50
H. G. Price, Lynchburg, Va. ---	\$2.00
Mildred Durand Gordy, 1929 Lorrain Place, Ann Arbor, Mich. -----	\$2.00
G. W. Griffin, 518 4th Ave., Kinston, W. Va. -----	\$5.00
Mrs. J. W. Freeman, Jacksonville, -----	\$1.00
	<hr/>
	\$13.50

On cash slip received by us but not sent:

Mrs. W. J. Baum, Fairfield, N. C. -----	\$1.00
Mrs. D. B. Thomas, Goldsboro, N. C., R. 1 ----	\$1.00
Mrs. W. J. Rees, 726 E. Main Street, Lexington, Ky. -----	\$5.00
Mrs. J. H. Gooch, Stem, N. C. ---	\$2.00
J. L. Thompson, Lake Street, Elmhurst, Del. -----	\$2.50
	<hr/>
	\$11.50

This money in our possession sent to L. M. Ward.

Mrs. C. M. Harris, Swan Quarter, N. C. -----	\$1.00
J. D. Brown, Chinquapin, ---	\$2.00
Mrs. Celia Mayo, Fremont, ---	\$1.00
Mrs. W. T. Allen, Draper R 1 --	\$1.00
Mrs. Julia Brumfield, Long Island, Va. -----	\$1.00
A friend, Rocky Mount ---	\$2.00
Mrs. Martha N. Thomas, Design Danville, Va. ----	\$1.00
Mr. and Mrs. W. A. Howard, Wadesboro, Box 265 ----	\$1.00
Mrs. Mary Ann Brake, Rocky Mount. -----	\$1.00
L. E. Bryant, Beaufville ----	\$1.00
J. D. Gold, Wilson -----	\$5.00
	<hr/>
	\$17.00

LOWER COUNTRY LINE UNION.

The next session of the Lower Country Line Union is appointed to be held with the Primitive Baptist Church at Helena, Person County, N. C., on Saturday and the fifth Sunday in November, 1931.

This Church is located nine miles South of Roxboro, N. C., on No. 55 leading from Roxboro to Durham, N. C.

Invitations is extended to brethren, sisters and friends to meet with us. A special invitation is extended to Ministers of our faith and order.

A. P. Clayton, Union Clerk.

Roxboro, N. C.

Zion's Landmark

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

Editor

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

Associate Editors

Elder M. L. Gilbert—Dade City,
Fla.

Elder S. B. Denny—Wilson, N. C.

Elder J. T. Rowe—704 Deepdene
Road, Baltimore, Md.

Elder Joe E. Marshal—Meadows of
Dan, Va.

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WILSON, N. C.

NOV. 1, 1931

A CITY WITHOUT A TEMPLE.

Excerpts from a sermon preached
by Elder H. M. Curry, Lebanon,
Ohio.

"And I saw no Temple therein."
Rev. 21:22.

We have read this morning from
the inspired record a striking de-
scription of the City of God. We
have heard that it is far away above
the skies, we have sung that it is
located among the stars; we have
read that it is the place where peo-
ple go when they die, and where
bright angels live that never die.

Our eyes have been so long blind-
ed by tradition that we can scarcely
see the plainest facts of Bible Truth.
May the God of all grace enlighten
our eyes, unstop our ears, and so
open our understanding this morn-

ing, that we may hear what the
Spirit saith to the churches.

First. Let us have a proper un-
derstanding of the location of this
City. It is not in heaven, for John
saw it coming down from God out
of heaven. It is declared to be the
Tabernacle of God with men. God
dwelling with men, and not that
men have gone above the sky to
dwell with God, (in this City or
Kingdom in which there is no Tem-
ple.)

This city, then, is in the world;
but not of the world. It is the pres-
ent abode and inheritance of the
saints, and not something they come
into possession of at the close of
their mortal pilgrimage.

It is the NEW JERUSALEM, ar-
rayed in splendor of the Covenant
of Grace, revealed in living contrast
with the Old Jerusalem, clothed in
blackness of legal servitude.

It is the Gospel Church revealed
in the perfection of her living wor-
ship, contrasted with all humanly
devised and conditional systems of
religion.

The jeweled walls, sparkling,
gleaming and glittering with all
manner of precious stones, the new
earth upon which it stands stretch-
ing away in all the beauty of its vir-
gin landscape, the heavens spread
above like a tent of righteousness,
the pure, peaceful, and gladdening
river, (flowing from beneath the
Throne of God and the Lamb) the
tree of life in the midst of its street
of gold, each furnishing a theme for
a thousand volumes; but more sig-
nificant to me is the absence of the
Temple. "I saw no temple there-
in."

What a novel sight to a Jew, A
City with no Temple therein. The

Gospel Church, (The City set upon a hill) (The Kingdom that shall break in pieces all other kingdoms) walking in the Spirit, is the perfection of beauty and this respectful society of saints is revealed from heaven under the similitude of a City without a Temple, or in modern language, a City without a Church (Building).

The absence of the temple suggests, first, the complete removal of the law of Moses. The Temple was a symbol of the law, and an almost necessary equipment in law worship. Jerusalem was the pride of the Jews and the glory of Jerusalem was the Temple.

(While the law worshipers saw, with pride, the glittering towers of the Temple of the City of Jerusalem). The remnant according to the election of grace, who were born, not of blood, nor of the will of the flesh, nor of the will of man; but born of God, the temple with all its service spoke a different language.

They looked beyond the matchless pile of stones, to that temple that was to be destroyed and yet in three days to be raised up again, they saw beyond the blood that daily drenched the Jewish Altars, the BLOOD of the EVERLASTING COVENANT, shed for the remission of sin; they recognized in their high priest the type of Him who should offer himself, without spot, to God, and by that perfect offering, perfect them forever, they heard, in the tinkling of the golden bells upon the high priest's garments, the joyful sound of the gospel of their salvation.

They groaned under bondage to the temple service, and waited and

longed for the consolation of Israel. There was no hope for sinful flesh in the deeds of the law, and no rest for the Spirit in the earthly Jerusalem.

But God had provided better things for them, and in the fulness of time the New Jerusalem was revealed from Heaven, arrayed in bridal splendor, enshrouded in Gospel Glory, clothed in vestments of peace, with gates wide open to all the redeemed of the Lord, there to behold and enter within the wells of salvation, admire its towers of refuge and enjoy its palaces of peace.

Through the death and resurrection of Jesus, spiritual Israel was redeemed from the curse of the law of Moses, having become dead to the law by the body of Christ, and by Him were led out of bondage, and brought with singing to Zion, which is the New Jerusalem.

They saw from afar the heavenly city, joyous welcome greeted them, written above the gates in letters of gold, "Come, ye blessed of my Father," "Come unto me all ye that labor and are heavy laden." They enter, and to their delight they see no temple therein.

(No Temple therein, hence no more sacrifice, Christ having suffered once for all and revealed himself to His people) therefore the justified inhabitants find themselves possessing what angels have desired to look into, and what the prophets had searched diligently concerning.

The absence of the temple signifies the perfect deliverance of the elect Gentiles from every species of vain philosophy and idolatry.

When Paul declared to the Athen-

ians on Mars Hill, that God dwelleth not in temples made with hands, some who worshiped at the altar of the unknown God clave unto him and believed. All the inhabitants of this City, whether Jew or Greek, bond or free, have learned that God dwelleth not in temples made with hands; but that He is a Spirit, and they that worship him must worship in Spirit and in Truth. They have found to the joy of their hearts that where the Spirit is there is liberty. The true spiritually minded seek no temple but God. In Him they live and move and have their being, and in this gracious environment they live and enjoy all the blessings of the gospel of Christ.

The absence of the temple signifies the breaking down the middle wall or partition between Jew and Gentile. All hearts having been purified by faith which works by love. All have God for their Father, having been born again; all washed in His blood, they live together in the unity of the Spirit and the bond of peace.

The absence of the temple signifies the absence of priest craft. Priests have sought to rule the world, have presumed to forgive sins and yet, (there is no other name given under heaven whereby men can or must be saved but the name of Jesus, our great High Priest, after the order of Melchizedeck, without the beginning of days or end of time, being from everlasting to everlasting.)

(This (City of God with no temple therein) embraces the election of grace, all saints as they in one body worship God the Father in Spirit, as they stand holy and without blame before him in love.

The above is largely made up of partial quotations from a sermon preached May 14th., 1893. Having been requested to publish the same, I have taken the liberty to condense it, and have made it much shorter than the original. Have also used (parenthesis) to show additions or comments not in the original writing or sermon.

O. J. DENNY.

THE EASTERN UNION

The Eastern Union is to be held with the church at Bethlehem Tyrrell Co., N. C. to commence on Saturday before the 5th Sunday in November, 1931.

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

The church is three miles from Columbia, N. C.

A. W. Ambrose, Clerk

EASTERN LITTLE RIVER UNION

The next session of the Eastern Little River Union will meet with Hannah's Creek Church, Johnston County, N. C., on Saturday and 5th. Sunday in Nov. 1931. Eld. E. F. Pearce appointed to preach the introductory sermon. Elder Xure Lee appointed his alternate. Brethren, sisters, friends, and ministers especially are cordially invited to attend.

J. A. BATTEN, Union Clerk.

Clayton, N. C.

UNION MEETING AT WILLOW SPRINGS

The next session of the Angler Union is appointed to be held with the Church at Willow Springs, Wake County. Saturday and fifth Sunday in November, 1931. Elder T. F. Adams has been chosen to preach the introductory sermon and Elder E. C. Jones is alternate.

Willow Springs Church is located one mile east of Willow Springs, a station on the Norfolk & Southern Railway. Anyone desiring further information may communicate with Bro. Charlie Adams, Church Clerk, Willow Springs, N. C., Route 1.

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

W. F. Young, Union Clerk.

Angler, N. C.

CONTENTNEA UNION

The next session of the Contentnea Union was appointed to be held with the church at Damascus in the town of Farmville, N. C., the fifth Saturday and Sunday in November, 1931.

A special invitation is extended our ministering brethren.

J. E. MEWBORN, Union Clerk.

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