

Zion's landmark

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLDSCHOOL BAPTIST

VOL. LXV.

NOVEMBER 15, 1937

NO. 1

GOD DETERMINES TO BANISH ISRAEL

"And I will forsake the remnant of mine inheritance, and will give them into the hands of their enemies; and they shall become a prey to all their enemies;

Because they have done that which is evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day.

Moreover Manasseh shed innocent blood very much, 'til he had filled Jerusalem from one end to the other; beside his sin where with he made Judah to sin, in doing that which was evil in the sight of the Lord.

Now the rest of the acts of Manesseh, and all that he did, and his sin that he sinned, are they not written in the book of the prophets of the kings of Judah?

And Manesseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza, and Amon his son reigned in his stead.—2 Kings 21:14-20.

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.

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!

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO.,

Wilson, N. C.

Zion's Landmark

Devoted to the Cause of Jesus Christ

GOD! THE OMNIPOTENT!

God the beginning—God the Eter-
nal!

Links all the Universe, in and
around;

Not a mistake—nothing imperfect:
In everything does his power
abound.

Everything needful — everything
finished

Turned by His hand doing His
will—

Glorious, Wonderful, Almighty,
Father!

Ever unchanging—sure to fulfill.

Ever the same—His years never
ending:

Established all things before Him
to stand—

Giving deliverance, saves from de-
struction:

Manifold blessings come from
His hand.

Frowns on progression—trying His
statutes—

Yet—a fulfillment—not a mis-
take!

"Ask for the old paths"—In them
His "precepts

And His examples"—His cords,
and His stakes."

All to His Will—subservient must
be!

A time and a purpose—for every-
thing here:

Nothing left out—"His pleasure He
doeth"—

No other power—none other to
fear!

Nothing too small for a part in His
purpose,

Never a thing—created in vain:
All will redound to His infinite
glory—

God—Omnipotent! forever shall
reign!

All things gigantic—all things in
visible—

Each has a part—the end to ful-
fill:

Nothing refutable—all things es-
tablished.

Everything works to His infinite
will.

Let the wide world with its vain
glory

Follow the ways of progress and
sin—

All things will cease when God the
Omnipotent!

Fills up His temple—with every
heir in.

—Lizzie Holden Garrard.

LETTER.

Mr. Wm. Lee,

My Dearest Daddy:

I don't know for what cause that
I want to write you tonight, but I
feel that I must. Am sure it is not
that I feel that I can say the least

thing that will give you any comfort. Did you go to Bethel Saturday and Sunday? I would love to have been there, but it is so far. I realize that I can't go every time I want. But hope to be submissive and reconciled to my lot, though it is crucifying to this old flesh.

I often am made to wonder why you dear people are so good to poor unworthy me. I feel so unworthy of your love and fellowship, but at the same time I feel that I could not live without it. My greatest enjoyment is in going to meeting and being with you dear people. Many times I am caused to look upon the sad and lamentable state of Zion, and am made to wonder why all the Lord's dear children cannot live together. The dear Lord said, "My peace I give unto you." I am sure He was talking of His children when He said that, for He said again, "Little children, have you any meat? He gave His peace to His children. If they have not that peace today, some one is to blame for it. And often I am caused to meditate how swiftly time is winging us away. And the solemn question comes again. How have I spent this time? Am I any better off than a year ago? Then I have to say with one of old, "If you wish to know of me, who I am or what I be, here I am, behold who will, sure I am a sinner still. But amidst all my sorrows and regrets I have so much to be thankful for that my obligations to humble myself under the mighty hand of God and thank and praise His precious name seems greater than ever in life before. I wonder why I have been spared to live even this long. God has blessed me in some way every year and

every day of my life, though I have been unthoughtful and unconscious of it, and thousands of times I have trampled His sweet mercies under my feet. I know now it was a hand unseen that protected me in my childhood days from dangers seen and unseen to me. I often look back now over the road and think what a strange little thing I was to be blessed with such a precious father and mother and such a good happy home. You, dear papa, having to be away from home a good deal. But you and dear mother were honest, and loved each other and labored together to save and economize, and God cared for us in our home. My eyes blind with tears now as I think of your privations and hardships and the many lonely hours that poor mother spent, so willingly, without a murmur when you were away. I so often think if I could only be in possession of such an humble spirit as she possessed, there would not be so much trouble for me.

Oh, how tenderly she cared for we little ones that nestled around her. There never was a night too dark and cold for her to respond to our cries. God bless the memory of such a mother. I feel she now lives in that bright world that knows no privations and hardships. And I could not wish her back to this world of sorrow. But, oh, dear papa, I long sometimes to join our loved ones on that peaceful shore.

I feel like if I could see you tonight, and take you in my embrace it would be worlds of comfort to your poor unworthy child. I know the rest of the children love you, but, dear papa, you have seemed

nearer and dearer to me since my dear husband's and mother's death than ever before. And if I only could say, or do, just one little deed of kindness, or say one word that would be a comfort to you in your lonely hours, which no one knows of except those who have had the same experience. Once the little family were all together. Our home was dear to us. It was a home for the Old Baptists and a home of prayer. Yet after all I was a poor sinner, and often felt that I was a stain or blemish to the happy little home, and have always felt unworthy of life and the blessings that have been mine to share until this good day. Strange little creature I was in childhood to choose some lonely grove and give way to sorrow rather than mingle with the gay and happy.

I have many trials and troubles. I sometimes feel so lonely and cast down, I wonder why I was born. Then my poor soul gets so full it runs over, and I have a season of rejoicing.

I love the Old Baptist Church, and if not deceived I want to live so as not to ever cause you all any trouble, or so that you wont have any fellowship for me. I hope He is my wisdom and strength. I want Him to be my all in all. I want Him to hold me up by His own right hand. I desire to ever walk at the feet of my dear brethren and sisters. If we could all live and do what He said do, and leave alone the things He said nothing about, I feel sure we would be at peace the world over. I sometimes look at the confusion the world is in; but no wonder, for, look at the church,

which is the highest institution that exists.

I sometimes think that if our ministering brethren would give us more admonition it would be better for us. My mind has been burdened with this, but feel too little and unworthy for this task when I look at so many others that are so much more gifted in heavenly and divine things and the scriptures than I am, that I don't feel capable of such a great and sacred task, but my prayer and heart's desire for Israel is that they might be saved from these unholy wars, and too, that our people may soon come together and be one, the whole world over. If they can come right. I know I am young in the Old Baptist Church, but if I know myself I do desire to see the church in peace, because it (I hope) is my home. She stands aloof from all others, the other churches are so close together, so much alike you cannot tell one from the other, only by name. I believe there are many of God's children in those churches, but they are blinded by the gods of this world. I do not believe that all who have a name with the Primitive Baptists are true Baptists. (I may be one) but I am not the judge. Sometimes I feel like everybody is better off than I am, that I am just a stumbling block in the way, that the church would be better off without me; but don't see how I could live without you all. I love you all. I love the doctrine of salvation by grace, and grace alone, for if I ever reach heaven and immortal glory it will be by the grace and mercy of an all-wise God, nothing good I have ever done. Ofttimes I am so

cast down almost ready to give up in despair. Again I feel lifted up, and for a few moments can say I know that my Redeemer liveth.

I now realize that my letter is growing too lengthy, but feel that I could sit here and write you all night, then not tell half what I feel in my poor sinful heart. If I have said anything amiss, please forgive. Pray for me when at the throne of God's rich grace.

Your little unworthy daughter in hope of eternal life beyond this life.

Elgie Lee Williams,

Garner, N. C.

CIRCULAR LETTER.

(Prepared by Elder Mark Bennett)

The Contentnea Baptist Association assembled at Bear Creek meeting house on Saturday, Sunday and Monday, 27, 28, 29th days of Oct. 1832, to all the brethren of our Association send Christian love and exhortation.

Brethren love one another without dissimulation, indeed and in truth, with a pure heart fervently. Be kind, be courteous, condescending and human. Love your enemies. Entreat them not as enemies. Do them no harm. Show them in your bodies, the works of the Lord Jesus. If they do you an injury, do them a favor. Hate no man. Despise no man. Be kind to all. Remember the poor, of the ministry, of your brethren, of your neighbors.

Put on bowels of mercies. Be piteous. Visit the fatherless and the widows in their afflictions. Visit the sick. Let them see your faces. Let them hear your conversation. It will comfort them. It will make their pain lighter. Be not partial, do not make little of the poor. Do

not envy the rich. Seek contentment. Show moderation. Try to be quiet and peaceable. Let humility be your clothing and let gentleness keep you company, continually. Be sober, be temperate. Guard against covetousness. It is a legion of sins. Do not defraud nor cheat one another. Do not tell lies, big lies nor little ones. Do not swear, vulgar swearing nor modest swearing. Remember the tongue a hundred times a day. Avoid idleness, worse sin waits by its side. Flee slothfulness, it is the harbinger of evil. Brethren, watch. Your path is full of the world. Your flesh is on all sides. Satan is everywhere. Do not bite nor backbite one another. Do not speak evil of one another. Beware of jealousy and evil surmising. Entertain strangers, use hospitality. Enquire for the old way and walk in it. Look cautiously at new doctrines and new forms. Read the Scriptures and keep near them. Be faithful and practice. Brethren, pray and often ask God in secret for what you want. While there, think whether your brother has anything against you and whether there is anything you can't forgive. Do not forget that your bodies are the temples of the Holy Ghost. Recollect if any man defile his temple him shall God destroy. Flee fornication. Keep clear of reproach from that quarter. It is the most dangerous rock, in your voyage. To your wives, yield up the best affections of your hearts. Be fathers to your children reasonable to your servants. Finally brethren do not fall out by the way. Your journey is not long. The Lord give us all more grace. To Him be glory forever. Amen.

VISITING CHILDREN IN NEW YORK.

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

I am sending you \$2.00 which please put to my credit for the Landmark which has been coming to my home for 51 years.

I also wish to say to my many brethren, sisters and friends that I am in New York City for about 20 days to take a little rest and visit my children and grandchildren and great grandchildren. I am stopping with my stepdaughter, Lucy L. Sylvester, and will go to my daughter, Carrie G. Faulks tonight.

I further wish to say the churches that I am trying to serve in my weak way are all in peace and love and seem to be growing a little. The three churches have received 15 this year, only 1 by letter. I baptized 5 for Mill Grove last meeting and they received 1 for baptism since I left. Spring Hope Church received 2 by experience and baptism and I am told there are 3 more waiting for the doors of the church to be opened. It looks to me the outcome of these three churches is good and you may know, dear brethren, I feel happy about it in these last days.

I will be back in North Carolina about the first of November, the Lord willing, to take up my duties with the churches again. I hope you all will pray for me and hold up my weak hands.

It seems there is a desire among the brethren and friends for me to write something for publication, but brethren I don't have any strong mind to write now. If the good Lord should impress anything on

my mind before I die I will write. If not I won't.

True love and best wishes for all mankind, especially for God's people.

Eld. Geo. Robbins, (Col).

My home address is 907 Elizabeth St., Durham. Where I am stopping while in New York is, 2843 Bailey Ave., Bronx, New York

A GOOD LETTER.

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

Dear Sirs:

Am enclosing a copy of a good letter from Elder Dodson for The Landmark if it meets with your approval.

You will also find money order for two dollars for the renewal of my subscription to same.

Sincerely yours,

Elizabeth H. Barbour,

Benson, N. C., Route 1.

My Dear Miss Barbour:

I could truthfully say, "sister and child of grace," for such I believe you are. Physically, so far as I am aware, I am free from any serious bodily affliction and, therefore, cannot say that I have much in common with you in this respect, but when we come to consider sin and what a terrible affliction it is, even upon the whole Adamic race, but especially known and felt by those who have the power of God and raised up by His grace to walk in newness of life, I believe we have all things in common while standing upon this platform. I cannot say that I know of the extent of your earthly affliction, but however great it may appear to be, at times,

I am confident that it is soul affliction which causes you the greatest anxiety and concern. In the case of the lepers of old, how strange it seemed that they had to be wholly un-sound, with not a spot the size even of a pin head that could be pointed to as being sound, before they were pronounced clean. Such mysterious logic is in keeping with what God said by the mouth of His prophet, Isaiah, as recorded in the 18th verse of the first chapter: "Come now, and let us reason together, sayeth the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." What strange reasoning this is. When we are knowing that we are altogether unclean and that there is absolutely no hope or salvation by creature works, then are we in God's sight without spot, wrinkle or any such thing. We must be made to know that God's strength is perfect to us only as we ourselves are weak and totally dependent upon him. We must be lame on both feet, with no ability in and of ourselves to make one step towards God, before we are brought at the command and in the strength of Israel's God into his house and given a seat at his table. Then we are aware of the joy that is the beggars when he is lifted from the dung hill and enabled to sit among kings and priests, where all are made to sing. He brought me into his banqueting house, and his banner over me was love. Did ever such sublime a theme as "redeeming love" engage the thought of mankind? No wonder, then, that it shall be sung in life, in death and throughout eternity. Even then

how little can be said or done that will make known his glory among the children of men. We cannot even make our brethren see the wonders of his grace, much less the unregenerate world, but God must reveal to you and to me all that we can ever know of him and his salvation. I believe he has revealed enough unto us for us to know that it is complete in every sense of the word, and that there is no salvation but that which is of God. Those who are afflicted with knowledge of the exceeding sinfulness of sin, or rather should I not say blest with such knowledge, know that to lean upon anything is as a bruised reed.

As you said in your letter to me, I did not intend to write this much, but have kept writing as I was led, I trust, of the Lord. The words you quote, "We know we have passed from death unto life because we love the brethren," were written for the comfort of just such as you feel yourself to be, and how glad I am that we can find such words and verily eat them, at times. Such food is sustaining in the trying hours through which we are called to pass, and I am made to rejoice often that God has not left his people without great cause for comfort and consolation. Not one of the stakes of this City of Zion shall ever be removed, nor one of her cords broken, for God is in the midst of her and he will keep the city. I cannot appropriate these blessed truths unto myself at all times, but I am as sure that they belong to the true church of God as I am that the sun has been shining today.

May God keep us all in His love and fear, for Christ's sake.

Yours in the tribulations of the gospel,

R. LESTER DODSON,
12 Addison Ave.,
Rutherford, N. J.

FOR MRS. C. S. FLYNN

B. J. Carawan, Pantego for Mrs. C. S. Flynn, Gen. Del., Washington, N. C., \$1.00.

JUDGES 7-7

"And the Lord said unto Gideon, by the 300 men that lapped will I save you, and deliver the Midianites unto thine hand: and let all the other people go every man to his place."—Judges 7-7.

This verse shows of itself that it was all from start to finish the work of God. "And lest Israel 'vaunt' themselves against me, saying, mine own hand hath saved me," the number doing the work were TOO small to do this themselves, and they must give the glory of their wonderful triumph to the God of the whole earth, who doeth all things well.

The word "vaunt" is mentioned once in the Old and once in the New Testament. "Charity, 'vaunteth not itself,' is not puffed up" may be found by referring to First Corinthians 13:4. Those possessing charity never brag, "for it vaunteth not itself." "Let him who glorieth, glory in the Lord."

I glory in such victory, and the older I become, the more and more do I study with delight such portions of the Word of God, as can be found in Judges, 7th chapter, and all of the connection giving honor to whom honor is due.

When Jonah said, "Salvation is of the Lord," he had experienced a deliverance which none but God could give. "Lest Israel 'vaunt' herself," the most of the Midianites, and the Amalekites, and all the children of the east lay along in the valley like grasshoppers for multitude; and so uncountable was this host it was compared to the grains of sand which was by the seashore, which none can count.

Gideon was so great in the eyes of the people that they desired him to be ruler over them, but he silenced all by saying, "The Lord shall rule over you." Peter and John were gazed upon by the people for causing a lame man to walk, but Peter spoke unto them and said, "Why look ye so earnestly on us as though by our own power of holiness we have made this man to walk." The God of Abraham, and of Isaac, and of Jacob, and the God of our fathers has glorified His Son, Jesus, Whom you delivered up and denied in the presence of Pilate when he was determined to let him go. But to show it was all by the power of Him who spake as never man spake, see the manner of the war implements used on the occasion.

Had they machine guns as we have now, and could have outnumbered their enemies, and could have fought this battle, but, see the number so small, and not a single piece of their weapons for war was suited to the ideas of man, but only a trumpet, a lamp and a pitcher. And to cry, "The sword of the Lord and of Gideon," must be used, and being thus equipped when Gideon blew with the trumpet in his hand, all

blew likewise, and the enemy fled, so great in numbers, but small when we come to think of Him who had promised to fight all of Israel's battles for them.

"But put you on the whole armor or God" and it being of God, it is not of man, nor by man, but of God, who giveth to all men liberally and upbraideth not. Some years ago I was compelled to fight upon a well defined point of order, it is so vital and pertains to my own judgment, that for me to refuse the challenge would have been cowardice, but I cheerfully accepted the difference with one like Goliath for human strength and the battle is on now.

At first I had many volunteers, but where are they? I said then a volunteer is accepted, but it will require Divine work, like Him who provided Gideon's army, to stand this fight. And it all is so true. "Order" is as important as "doctrine," and no compromise without giving up principle can be had. I don't mean we have 300 like Gideon, it is for God, and not for me to say.

Where and when peace can be had—He is a God of peace, but we read in the Bible, "He is a man of war," and "He teacheth my hands to war, and my fingers to fight." And like David, we have not perhaps 300 on our side, but when Israel is defied we become willing to fight without help, and singlehundred, if need be, to fight a good fight, and to keep the faith (or the order) as in this case. He, God, is able to help us, and if He is on our side when men rise up against us, our victory is sure in the Lord. In Gideon's day only 300 among the thousands were qualified to enlist

in Gideon's small army, and those who were turned away, the cause is stated, and it is as follows:

They may be Israelites (and the thousands were), but they were disqualified for they were proven to be "fearful and afraid."—Judges 7:2. And such might do for some kind of a fight, but not for the small army of 300 led by Gideon, who was led by God. In the advanced age of Joshua, he said to all Israel, "One man of you shall chase a thousand, for the Lord your God, He it is that fighteth for you, as He has promised you.

J. T. SATTERWHITE.

COMFORTED BY THE LANDMARK.

Elder O. J. Denny,

Winston-Salem, N. C.

Dear Friend Elder Denny:

On last Wednesday, I received my copy of the Landmark for October 1st, and after reading the synopsis of the two sermons by Elder L. I. Bodenheimer and the two letters of Elders J. T. Rowe and M. L. Gilbert and your own editorial I was very much lifted up in spirit and comforted both in body and mind for if I have any knowledge of Bible truths, Elder Bodenheimer gave the true analysis of the meaning of predestination and election as a Bible truth and ought to settle for all times the present controversy over the question of predestination and election and with me it is settled for all time for I believe just as Elder Bodenheimer does.

I also pondered over the good letters of the editors as mentioned above as also being timely, firm, full of love, but very firm and good advice. All in all it has been a

long time since I have seen so much real good reading matter crowded into a small paper and as I thought and pondered over them all my cup was running over with joy and delight until I retired for the night on Thursday evening still in high spirits and meditating over the goodness and mercy of God to poor cast down sinners when all at one time my mind was vanished from earthly things and I saw Jesus coming and people were rushing from every direction to meet him and those in the grave were coming out and going to him and my dear companion who died in 1918 was the only one I knew. Oh, how I did rejoice at this and was lifted still higher in my feelings and wondered how it was that God who is so great and good would single out such a poor vile sinner as I am and show him so many beautiful things as he has shown poor me. Dear Brother Denny, I cannot comprehend these things. I do not feel worthy of all this goodness of my God, if I may claim him as mine, but all this was short lived with me for all of today I have been in tears, the reason for I cannot tell.

W. L. PARKER,
Schoolfield, Va., Box 490.

ORDINATION.

On Saturday, before the 4th Sunday in October, 1931, after services at Sardis Primitive Baptist Church, Church met in conference.

A Presbytery of the following elders and deacons was organized for the purpose of inquiring into the qualifications of brother W. H. Comer and if found qualified to ordain him as deacon of Sardis Church.

Presbytery—Elders S. J. Reich, G. W. Hill, P. W. Williard and D. V. Spangler. Deacons S. P. Knight and J. R. Neal.

Elder S. J. Reich was chosen moderator and D. V. Spangler, clerk.

After due examination Brother Comer was duly ordained deacon of Sardis church.

Done by order of Sardis Church.

(Signed) Presbytery

Eld. S. J. Reich, Moderator
Eld. D. V. Spangler, Clerk
Eld. G. W. Hill
Eld. P. W. Williard.
S. P. Knight, Deacon
J. R. Neal, Deacon.

A GOOD MEETING.

Mr. J. D. Gold,

We had such a good meeting today at Tarboro church. I feel like I want to write and tell you about it. We had visiting brothers and sisters from seven churches.

We are so glad to have them with us, and our dear pastor, brother Fly, did so ably preach the word and also brother Corbett and brother Trevathan. I could look around and see the dear old sisters and brothers feasting, and while brothers Fly and Corbett were breaking the bread, I was meditating, and felt so unworthy to partake. These words came in my mind,

"Oh, Dear Jesus, can it be,
Thou hast died, for such as me?
Keep me Lord from this day,
Till this world shall pass away.
Then dear Jesus, I shall be,
Ever with my Lord and Thee."

A sinner saved by grace, I hope.

ALMA GOOCH,
Tarboro, N. C.

Zion's Landmark

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

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N. C.

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WILSON, N. C., NOV. 15, 1931

NATURAL AND SPIRITUAL LOVE.

Brother J. H. Butcher, Blairs, Va., asks my views on Luke 13:34 to 36. "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! and Etc." This was spoken in Galilee a short time prior to the crucifixion of the Lord and to this he referred in the 33d. verse when he said, "I must walk, today, and tomorrow and the day following, for it cannot be that a prophet perish out of Jerusalem."

Jesus knew that the day was drawing near when he was to be put to death, as though he was a

criminal, and knew of the many Prophets, Kings, and others who had been stoned to death in Jerusalem; and though he knew he was to suffer death at the hands of his own people, yet he had, and expressed his natural love for his own people, the Jews.

The great Sanhedrim, or as we would call it, the Supreme Court sat in the Judgment Hall in Jerusalem with seventy one Judges, and rulers of the people in council, and to this court many were sent up from other Judean cities, from the smaller groups of the Sanhedrim, and they who were sent up were often stoned to death.

Jesus knew that the common people or their children were not the ones responsible for such carnage, and of them he thought; and often would have gathered them together but was prevented by the ruling class. He did not have reference to a desire being thwarted, with reference to their salvation; but had in mind their common good as his own beloved nation and kindred.

It was only natural and reasonable for him to think of the Judgments that were to befall the Jews, and to have a sympathetic feeling for those who were not parties to, nor responsible for, the terrible afflictions heaped upon humble believers in the Lord.

Some construe this manifestation of his human love, as an evidence that he would have given life eternal to them if he had not been thus prevented; but this is not true, for his words were not bound by any human barrier; but went unto his own and accomplished its purpose. He did give to all his people, both

Jew and Gentile, a saving knowledge of Him, whom to know is life eternal.

Note he said, How often would I have gathered together THY CHILDREN, and ye would not, (permit it). Not they, the children would not accept my teachings; but ye would not suffer them to hear me, which could have done them no harm.

The rulers of Jerusalem could not prevent His word, which is Spirit and life, from taking up its abode in the hearts of either Jew or Gentile; but they did all in their power to discredit him. They could bind him; but not his word, "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight." Heb. 4:12-13.

In Kings, and in the Chronicles we have many instances of the putting to death of Kings, prophets and people by stoning, and in Paul's day he was stoned until they left him as dead. "And they stoned Stephen, while he was calling upon God, and saying, Lord Jesus, receive my Spirit, and he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge." Acts 7:59-60.

Paul, like Christ, both Jews by birth, suffered greatly at the hands of the rulers of the Jews, and yet, both had natural affection and love for their own people.

Paul says, "Of the Jews, five times received I forty stripes save

one, twice was I beaten with rods, once was I stoned. II Cor. 2-24-25.

Christ showed he had a natural will, when he said, "If it be possible let this cup pass, yet not MY WILL, but THY WILL be done."

Paul manifested great natural love for the Jews, and said, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost; that I have great heaviness and continual sorrow in my heart, for I could wish that myself were accursed from Christ for my brethren, my kinsmen, according to the flesh; who are Israelites; (Not those who are out of the covenant of mercy does the apostle wish to be with in unison) (but with those) to whom pertaineth the adoption, and the glory and the covenants, and the giving of the law, and the service of God, and the promises, whose are the fathers, and of whom, as concerning the flesh, Christ came, who is OVER ALL GOD BLESSED FOREVER, Amen."

Thus we see both Paul, and the Lord Jesus Christ showing and speaking their natural love for the Jews, and yet, both show conclusively, that both Jew and Greek, of whatever nationality under the sun, all who were given to him in covenant redemption will be brought to the banquet-house of God, so perfectly taught of Him that all will see eye to eye and speak the self same thing.

Thus he includes in His prophetic statement, the repenting Jew, as he said unto the rulers of Jerusalem, "Your house shall be left unto you desolate, (for only where Jesus is i Spirit is there liberty) "Ye shall

not see me henceforth, 'til ye shall say, "Blessed is he that cometh in the name of the Lord."

All the redeemed of the Lord shall see Him as he is, and be in His blessed image of divine perfection, and then, both Jew and Gentile of all nations who are saved in the Lord, will cast their crowns at His feet and crown Him Lord of all.

In hope,

O. J. DENNY.

FAULTS.

Primitive Baptist have stated times for assembling in their church houses for service and worship; but, perhaps not more than half the membership that regularly meet are on time. Most likely a nearly prompt attendance might have been attained if the pastor had begun the service on time. Members, who are employed to attend the affairs of the world, are on hand at the hour designated. Why should we be tardy in a service that should be our first, or prime interest.

After long waiting for certain members, who are expected, a few familiar hymns are sung, then too frequently a very long prayer is made saying something about most every thing he can think of, as if the Lord had so burdened him with all those things at that time. An apt criticism was once made when one of those long drawn prayers was made at the water just before baptism, by a man, who said he had been all over the world and had heard hundreds of different people pray, but he said, "that man today prayed the only perfect prayer he ever heard; for he got into his prayer every expression he ever heard any of them use."

Just before the introductory sermon was preached at one of our associations a visiting preacher spoke in prayer one hour and five minutes, as reported by some one who noted the time. It is a custom in this country for brethren to kneel during prayer, but at this time about all the brethren had changed their posture, except the preacher who was praying, or prating, I know not which and might not guess. I recall no prayer recorded in the Bible five minutes long. If most of our prayers were cut to half their length they might be more to the glory of God and to the strength and comfort of the church.

In preaching it is not often necessary to make any preliminaries. The people had assembled to hear the gospel proclaimed not, a history of the preacher's family, his sinful nature, and especially being deprived of education. Secretly he may think I can exceed most of the educated. But for the most part, the wise and spiritual minded hearers will be able to judge the preacher's discourse whether in demonstration of spirit and power, be he educated or uneducated.

It is not often that very long sermons are worth more than long prayers. Such may be more pleasing to the preacher than the hearer. A minister should have power over his own spirit and so discern how little he could say upon his subject to make himself clearly understood, rather than how much he might say to obscure or mystify his subject.

A preacher who was greatly cried up as a pulpit orator was appointed to preach first on Sunday at the Association. In his intro-

ductory remarks, he said: "It is not common for me to preach a lengthy sermon on an occasion like this, when others are to preach also, but my subject to day will require one hour and fifty minutes time." He then took two tin cups from his valise, setting them on book board, each side of his Bible. After quoting his text, he took up the cup on his right hand and said it was full of absolutism, which took some fifty minutes to empty its awful contents. The other cup was full of Armenianism, which took about the same time to demolish its falsity. Then for about ten minutes he gave his exegesis of the text. Perhaps the preacher thought he gave a fatal blow to the things he found in the cups; but it is doubtful if there was a subject of grace present that would have said that there was a word of gospel preached in all his harangue.

In conclusion, let me say I am not entirely clear of some of the faults mentioned.

M. L. GILBERT.

THE CHURCH.

A church of the Lord Jesus Christ is a body of men and women who are born of God and are called together by the gospel of Jesus Christ, having a unity of headship, one Lord, unity of belief, one faith, unity of sacrament, one baptism, unity of hope of eternal life, one hope of their calling, unity of love, unity of the Spirit in the bond of peace, unity of organization, one body. The church then is a body of baptized men and women, who believe in Jesus Christ and the revelation made by Him. Who are united by having the same faith, hope and

animating spirit of love, the same sacraments, and the same spiritual invisible head. A body of this sort is an independent church empowered to attend to their own affairs without any influence from any source, save their spiritual head, Jesus. And when influenced by Him, they will not do anything that will wound the feelings of any other body of the same faith and order. This church is the judge of who is competent and fit to serve her as clerk, deacon and pastor, and they will be of one mind, if in no other way by agreeing to be governed by the majority, and by walking in love and being subject one to another. They will through the Spirit draw those who are born of God to them. How lovely and attractive a church thus walking is to those outside who feel the need of home and friends. This is the home Jesus has built for the care of His dear children while they are in this world, and there is no place in the world so safe and so pleasant for them as this church home. Here their best friends, their kindred dwell. Here God, their Saviour, reigns. O my dear brethren and sisters, do we not thank our dear Saviour for this blessed institution, the church. How we should prize it and do all in our power to obey the divine injunction of the apostle. "Endeavoring to keep the unity of the Spirit in the bond of peace." What a pleasure and strength it is to meet with those we love, and tell to each other the reason of the hope that is in us. And since we all have our seasons of doubts and fears, it is good to hear those in whom we have strong faith tell of their questionings, and

how they have to depend daily upon the ever enduring mercy of God and thus we are helpers one of another.

A church of this sort needs a pastor, and Paul tells us in the third chapter of his first epistle to Timothy what kind of man he must be, saying, "A bishop then must be blameless." That is his conduct and conversation must be without reproach. "The husband of one wife," or not more than one. He must not be divorced from one and married to another, unless it is the exception Jesus makes. (Fornication.) "Vigilant," watchful, "sober," temperate regular. "Of good behavior," always acting the part of a gentleman. "Apt to teach," not just now and then saying something instructive but usually doing so. "Not given to wine," or not being able to resist if it is a temptation to him. "No striker," not one who readily hits back, but one who endures hardness as a good soldier of Jesus Christ. "Not greedy of filthy lucre." One who will not make merchandise of the gift that is in him. "But patient," suffering quietly, "not a brawler," or inclined to wrangle. "Not covetous," very desirous of worldly gain. "One that ruleth well his own house, having his children in subjection, with all gravity," ruleth well, not as a tyrant, but ruling in love. "For if a man know not how to rule his own house how shall he take care of the church of God." If he is a tyrant in his home, he will likely want to be such in the church instead of taking loving and long-suffering care over the church of God. "Not a novice," or one recently come into the faith, lest he become proud of

his promotion and fall into condemnation. And now, beside all these things which the church should be careful to assure herself of before calling him as her pastor, Paul says, "Moreover he must have a good report of them which are without," that is outside the church "lest he fall into reproach and the snare of the devil." Paul does not mean that those without must be pleased with his preaching, but that they have no evil thing to say of him. Churches have not always been as careful as they should be in these things, for they should strictly adhere to the teaching of the apostle, and not allow men to serve as pastors or travel and preach among churches, after whom there is frequently some uncomplimentary report. Paul says that the office of a bishop (which is that of a pastor) is a good work and to this the church will agree. How good it is to sit and listen to a brother in whom you have the outmost confidence, expound to you the scriptures of eternal truth. The children feed thereon and grow, and there is mutual love and fellowship between pastor and church, the pastor administering spiritual things to the church, and the church administering carnal things to him. They are comforted together and God is glorified and those on the outside who are born of God say, How beautiful for situation is Mount Zion.

Now I have been requested to say how a church that is without a pastor should proceed in choosing one. What I may say every one will understand is my own idea, and no church is under obligation to pro-

ceed this way unless she chooses to do so. I will say that a church without a pastor should try to get one, but let no member or members on their own responsibility talk to any preacher about becoming pastor of their church, but let the church call a meeting of the members only, and let them talk the matter over as brethren and sisters whose only interest is the good of the church, if more than one name is suggested, then let all agree to put the matter to a vote agreeing that whoever a majority votes for that all the others will join them and so make the call unanimous. This is as near being of one mind as I know possible for a whole body to be. "Yes all of you be subject one to another. Then let the church authorize her deacons to inform the Elder of his unanimous call to the pastorate of the church, and not let any one not called ever know that his name was mentioned at all. And let each one treat the pastor as though their own personal choice had been called. Then there will be peace and prosperity, each having that charity that seeketh not her own but the things of others.

JOSHUA T. ROWE.

APPOINTMENTS FOR ELDER J. W. WYATT.

- Nov. 25th, at night—Burlington Church.
 Nov. 26th, at night—Monticello Church.
 Nov. 27th, at night—Spray Church.
 Nov. 28th and 29th—Mayo Dale Church.
 Nov. 30th, at 11 a. m.—Sardis Church.
 Dec. 1st, at night, at Sister Wall's home in Winston, or wherever she may arrange for the appointment.
 Dec. 2nd, at 11 a. m.—Bunker's Hill Church.
 Dec. 3rd, at 11 a. m.—Hillsdale Church.
 Dec. 4th, at night—Reidsville Church.
 Dec. 5th and 6th—Lick Fork, regular meeting hours.
 Dec. 7th, at 11 a. m.—Dan River Church.
 Dec. 8th, at night—Draper Church.
 Dec. 9th, at night—Spray Church.
 Dec. 10th, at 11 a. m.—Good Will Church.
 Dec. 11th, at night—Martinsville Church.
 Dec. 12th and 13th—regular meeting—Matrimony Church.
 Dec. 13th, at night, Greensboro Church.
 Dec. 14th, at night—High Point Church.
 Dec. 15th, at 11 a. m.—Abbott's Creek Church.
 Dec. 16th, at night—Lexington Church.
 Dec. 17th, at 11 a. m.—Pinney Church.

- Dec. 18th, at night—Salisbury Church.
 Dec. 19th and 20th, 11 a. m.—Cotton Creek.
 Dec. 21st, at 11 a. m.—Surgers Creek Church.
 Dec. 22nd, at 11 a. m.—Tom's Creek Church.
 Dec. 23rd, Lamm's Grove, at 11 a. m.
 Dec. 24th, at 11 a. m.—Gabe's Grove Church.
 Dec. 25th, at night—Burlington.
 Gillen's 4th Saturday and Sunday in December.

MRS. CASSIE CHILTON STONE

Mrs. Cassie Chilton Stone was born July 11th., 1876, and departed this life Aug. 24th, 1931, age 55 years, 1 month and 13 days. She was the daughter of Jas. A. and Sallie (Pell) Chilton of Westfield, Surry County, N. C.; was educated in the free and graded schools of Westfield completing High School work at Mt. View, Stokes County, N. C.; was married to the writer March 21st, 1897. To this union were orn ten children, five sons and five daughters, Preston Herschel and Jas. Alton of Winston-Salem, N. C., Frank Robert and Thomas Edward of Francisco, N. C., R. I. Johnnie Reginald died in infancy, Mrs. Lola Collins of Francisco, R. I., Mrs. Glennie Hall of Pilot Mountain, N. C., R. I., Gladys Annabell and Jane of Francisco, R. I. They, with her husband, three grandchildren, three brothers Prof. M. T. Chilton of Walnut Cove, N. C., Ire Chilton of Elerha, N. C., and Joseph A. of Pilot Mountain, N. C., R. I., and two sisters, Mrs. J. T. Neal and Mrs. Dora Taylor, both of near Westfield, with many other relatives and friends are left to mourn their departure.

She professed a hope in Christ and joined the Friends church at Westfield at the age of 14 where she lived a faithful member until about the year 1916 she became dissatisfied and being impressed with a desire to be baptised. So on Sunday, Aug. 3rd, 1913, the church at Albion was assembled on the waterside for the purpose of baptism. She came forward and related her childhood experience and was received and baptized the same day by her husband, where she lived a true and faithful member until death removed her from earth. And in her departure we can truthfully say the neighborhood has lost a good woman, the church a good and true member, and no husband ever lost a truer and more sympathetic wife, no children a better or more affectionate mother. She was afflicted with heart asthma and Brights disease and for nearly eleven months was unable to attend to her house work and during this time had several severe attacks, but was cheerful most of the time and would often say she wished she could get able to go to church one more time and hear some good preaching. During one of her bad spells in the early spring she felt she had to die. I was sitting on her bedside with her. She called all of her children to her and kissed them goodbye and admonished them to be good boys and girls.

During her first bad attacks I would beg the Lord to let her stay with us a little while longer. We loved her so we did not think we could give her up, but when she had her stroke our prayer was O Lord, if she must go let her go to sleep like a baby, and I feel that my prayers were answered, but it is so sad and lonely without her. But we must be submissive to the Saviour's will, so on the 26th, we conveyed her body to Westfield and after funeral services by Elder G. O. Key of Pilot Mountain, N. C., and Eld. O. J. Denny of Winston-Salem, N. C., assisted by Dr. J. T. Smith of Westfield (her physician and schoolmate) in the presence of a large audience of sorrowing relatives and friends she was buried near her Father, Mother, two brothers and our little son, to await the resurrection when the redeemed shall be transformed into the image of Jesus.

Her bereaved husband,
(Eld.) F. P. Stone.

LULA J. CUMMINGS.

With a sad heart I will try to write in memory of my dear aunt, Mrs. Lula Jane Cummings, who was born May 13, 1894 and died August 14, 1931 making her stay on earth 37 years, 3 months and one day.

She was always a good child, so kind and loving. Her father died when she was an infant, leaving five children. Her mother died when she was nine years of age.

She married Henry Clay Cummings in Oct. 1913. He had been married before and was left with four children. She always looked after and loved the little motherless children as if they were her own.

She had four children of her own and was always a faithful and devoted mother to them. She joined the old Primitive Baptist church at Lower Town Creek. She lived a true and faithful member and seldom ever missed a meeting until she was confined to her room.

She was a sufferer of T. B. for about five years but was not confined to her room until about four months before her death. Her life was one of service to those in need. In sickness or in health she was always ready to lend a helping hand.

During the last week of her life she said that she wanted to go home to a place of rest, so now she is sweetly resting in the arms of Jesus, the one she loved and served.

Her funeral was conducted at her home by Elder J. C. Smith. Her grave was banked in beautiful flowers, the tokens of sympathy and respect from friends and relatives who came in the hour of sorrow to express their love and appreciation of her beautiful life. May the Lord comfort the bereaved ones, and grant that

each may live as she lived and meet her in the sweet by and by.

Written by her niece,
Ruth Griffin.

J. H. DAUGHTRIDGE.

Whereas it has pleased our Heavenly Father, to call the spirit of our beloved Deacon and Brother, J. H. Daughtridge from its tenement of clay, on September 14th., 1931, it winged its flight to the God who gave it.

Therefore be it resolved.

1st. That we the church at the Falls of Tar River, desire to bow in humble submission to the divine and glorious will of Almighty God.

2nd. That we tender our heartfelt sympathy to the bereaved family and pray that God's richest blessings, both natural and spiritual may rest on each of them.

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

Done by order of the church in conference Saturday before the second Sunday in October 1931.

W. A. TREVATHAN, Church Clerk.

BLACK CREEK UNION.

The Black Creek Union will be held with the church at Healthy Plains located three miles South of Bailey, Saturday and fifth Sunday in November. Visitors will be met at Bailey on Friday and Saturday morning before the meeting. Those coming by bus should notify H. E. Mann, or Hilliard Boykin at Bailey, and be met at the bus station. Visiting ministers and brethren invited.

I. A. Lamm, Union Clerk.

BLACK RIVER UNION.

Please announce in the Landmark that the next session of the Black River Union is appointed to convene with the church at Oak Forrest Meeting House in Johnston Co., N. C., on the fifth Sunday and Saturday before in November 1931.

Church is situated about 7 miles East from Benson, N. C.

W. V. BLACKMAN, Union Clerk.

APPOINTMENTS FOR ELDER

D. G. STAPLES.

Please publish in the next issue of the Landmark the following appointments for Elder D. G. Staples, of Brown Summit, N. C.

Eastern Little River Union Hannah Creek, November 28 and 29, Coates, 36; Angier December 1; Willow Springs 2; Middle Creek 3; Sandy Grove 4; Fellow Ship 5 and 6; Clement 7; Union 8; thence to the bounds of the White Oak Association.

E. F. PEARCE.

PLEASE READ CAREFULLY

There comes to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. L. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if they live in the country.

For instance if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark and if you are not given credit in at least one month notify us, stating if you paid by check or money order and when you paid and we will investigate.

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AT

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VOL. LXV.

DECEMBER 1, 1931

No. 2

THEY DEALT FAITHFULLY

Josiah was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name was Jedidah, and the daughter of Adalah of Boscath.

And he did that which was right in the sight of the Lord, and walked in all the way of David his father, and turned not aside to the right or to the left. And it came to pass in the eighteenth year of King Josiah, that the king sent Shaphan the son of Azaliah the son of Meshullam, the scribe to the house of the Lord saying,

Go up to Kilkiah the High Priest that he may sum the silver which is brought into the house of the Lord, which the keepers of the door have gathered of the people:

And let them deliver it into the hands of the doers of the work that have the oversight of the house of the Lord: and let them give it to the doers of the work which is in the house of the Lord, to repair the breaches of the house.

Unto carpenters, builders and masons, and to buy timber and hew stones to repair the house.

Howbeit there was no reckoning made with them of the money that was delivered into their hands, because they dealt faithfully.

—2 Kings 22:1-8.

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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Zion's Landmark

Devoted to the Cause of Jesus Christ

THE SABBATH QUESTION.

(By The Late Elder P. D. Gold)

Written June 1, 1887.

A friendly exchange and interchange of opinions and views will do no harm where all are seeking the truth. It is those who have the mind of the Lord that are instructed in spiritual affairs. One that has not the mind of the Lord does not desire to be taught good things.

Is the church in any sense under the law to Moses? The law came by Moses, and if he is now the law giver of Zion then we are under the law of Moses, and must be obedient to that law. We contend that our natural, mortal bodies are under the law of Adam, reaffirmed by the law that came by Moses, and hence these bodies die, for where law is there is transgression, and where transgression is there is death: hence our bodies die; still that which is born of God doth not commit sin, and is not under law, but under grace: or that in the gospel there is no death, for he that believeth in Jesus shall never die.

As Christ is no longer under law, after he was raised from the dead, so they that believe in him are passed from (out of) death into life. If we walk after the flesh we shall die. There is nothing but death in the flesh. When we sin there is death, death to our comfort and joy in the Holy Ghost.

The gospel is ceasing from our own works, and resting in Jesus. He that believeth hath ceased from his own works as God did from his. The gospel then is Sabbath or rest. Under the law there were six days for labor in which all labor must be done. Then followed the Sabbath day or day of rest. If any one labored on the Sabbath day he had neglected his duty of the six days, as well as encroached on the Sabbath day. He that failed to do his six days labor in the six days trespassed. If he attended to any of it on the Sabbath day he must be stoned.

The Sabbath day then is a great and wonderful figure of gospel rest. As the Sabbath means the seventh day, and day of rest after all work is finished, as typified when God made the heaven and earth in six days, and rested from all his work on the seventh day, and hallowed and sanctified it, and commands his people to remember it and keep it holy forever; so in this sense we should remember the Sabbath and keep it.

Then to the child of God or the believer in Jesus this is the Sabbath or the last day. The work of redemption is finished. Jesus is the lord of the Sabbath day, and it was made for man. It is the seventh or last day, for there is no day after the seventh, because it is the last day. In that sense we live in the

seventh or last day. That is Jesus kept the six days work of the law for us, or fulfilled all that was written in the law, the Psalms and the prophets, and is the end (or full requirement the law makes) of the law for righteousness to every one that believeth. They that receive Jesus therefore have ceased from their own works and rest forever in Jesus. This is the gospel Sabbath or rest day.

To do any part, or to attempt to do any part, of the work of our redemption is to violate the Sabbath. We are the children of the day, and this is the day the Lord hath made.

Now if one is in Christ Jesus he has no mind in Christ Jesus to steal, nor to commit adultery, nor to murder, nor to violate any part of the law of Moses, and in that sense we are free from the law, or dead to the law, or alive unto God, and the law is fulfilled in us. Where there is no law there is no transgression.

In the flesh we die, but we, through the Spirit are to mortify the deeds of the body. There is no end or limit in the liberty, joy and peace of the believer in Jesus, and whoso looks unto this perfect law of liberty in Christ Jesus, is not a forgetful hearer, but doer of the work, this man shall be blessed in his deed; nor is there any end to the bottomless pit of corruption and death to those who walk after the flesh.

We find that when Christ was crucified he lay in the grave and rested on the Sabbath day. It was rest indeed where he saw no corruption even in the grave. Early

on the first day of the week God raised him from the dead. A new world swings into view full of life, joy and peace. It is the beginning of days, the exodus of Israel from the Egypt of death, the entrance of Israel into the land of promise, when a nation is born in a day. Now labor, yet not under the law, not to obtain life, not as Jacob first served seven years as he thought for the beautiful Rachel whom he loved, but the weak-eyed Leah, whom he did not love was given him, but it is as marrying Rachel, and then serving for her whom he loved, and serving for after he married her, and he loved her so much the time seemed but a few days.

How different is the service in the gospel. It is not to obtain life, but it is because we are already alive.

It is a new world, a new day, a new creature. The spirit of the Sabbath day is manifest. For as works of mercy could be performed on that day, so the gospel is a work of mercy. It was a joy to a true Israelite to enter the Sabbath day, so the gospel is a day of joy. It was true rest day to a weary Israelite who had toiled six days under the law, so the gospel is a true rest to the weary in the finished work of Jesus.

Under the law the Sabbath was a day of worship to the spiritual, so the gospel is the worship and praise of the God of heaven, and is symbolical of the rest of heaven.

You observe in the Epistle to the Romans especially the question of the observance of days is considered by Paul, (Rom. 14:5, 6.) who teaches that one day is as another

day. It is all the Lord's day. He (the believer) who observes a day does it to the Lord, and he that observes not a day does it to the Lord. That is, a Christian should be an honest, faithful man every day, and everywhere. One literal day is no more than another literal day. It is all right to observe one day in seven as a day of rest from ordinary labor, as a day of rest for man and beast as the law of the land requires, if for no other reason. But one day is no more holy than another day. Every day is holy and joyful to him who is raised with Jesus. It is all one Sabbath day to him. The disciples met on the first day of the week as well as on the Sabbath to worship. They would worship on the seventh day, as old Baptists hold their worship on Saturday now which is the seventh day, as well as on Sunday which is the first day of the week. They would enter into a Jewish synagogue when the doors were open unto them, or when requested, and teach them on the Sabbath or any other day of the week; but they always preached Jesus and the resurrection when and wherever they were. Still the types point to a new Sabbath. The feast of the Pentecost was found by numbering seven Sabbaths and one day after to make fifty days, and that day after is the first day of the week or our Sunday; (See Lev. 23:15, 16.) This represents the resurrection or new order, and it was on this day, the first day of the week, that the day of the Pentecost came, the great and notable day of the Lord when Jesus came in great glory as head of the church.

It was on the first day of the week or our Sunday that Jesus arose from the dead. It was eight days after this or on the first day of the week that Jesus appeared again to the disciples, and not on or under the law: (See John 20:19, also 26.) Again Jesus showed himself to the disciples when they were fishing; of course they would not go fishing on the Jewish Sabbath. So that Jesus did not so far as we can see, recognize the Jewish sabbath after his resurrection, for there is something so much better.

Paul tells the church at Corinth, as he has given orders to the churches of Galatia, on the first day of the week (our Sunday) to lay by, etc.

It is not right for preachers to preach on Sunday, nor any other day for money. It is a profanation of the true Sabbath for preachers or any other man to do his work on that day. There should be no servile work in the gospel. That is the Lord's day. We should do all our service to the Lord, and none of it to man. Like our friends, I think we need no hurricane or storm after money on any day by preachers. —The men who preach for filthy lucre, or who beg for money, do not serve the Lord, but themselves. It is right for the brethren and friends of Jesus to lay by, as the Lord has prospered them, and give to those that labor in the word and doctrine, and to do so freely and of a ready mind; and it is as wrong perhaps for them to withhold from those in need as it is for preachers to refuse to preach unless money is given them, or to charge for their preaching. The people should labor to

have something to give to their preachers, and the preachers should freely give to the flock, or feed the flock of God.

The love of money is the root of all evil. It shows itself in preachers who will not preach without money, or who have their price, and who also claim that money will convert the heathen. It also shows its power in church members who will not give freely of their worldly goods or money to help their preachers, for pastors of churches should certainly be helped by the churches that they serve. If you feel that Jesus is in your pastor and that God has given him to you to feed and serve you, you will love to help him along by your prayers and your sympathy, and your money. It is as a labor of love, a sabbath labor, a rest, a joy, if you rest under the shadow of the wing of Jesus whose rest is glorious. As I have no right to consider a man a gospel preacher who will not preach except for money, so I have no right to consider a man or woman a christian who never ministers of his worldly goods to God's preachers. It is freely given on both sides where there is a true gospel rest. In the gospel the labor is not for the meat that perisheth, but for the bread of heaven of which if a man eat he shall never hunger.

A GOOD LETTER.

Elder O. J. Denny,

Dear Brother:

I so often think of you. Did want so much to go to Reidsville last 3rd Sunday, and since I heard you had such a good meeting it makes me regret the more, but it seemed

not convenient at the time. Thinking over my troubles last Sunday before going to Church I took up my Bible and opened at the book of Ephesians and commenced at 2nd chapter and I just had a real feast and enjoyed it so much. I turned back and took the first chapter and read the entire book. Never saw before so many precious things for us Gentiles, never before had such sweet fellowship for the apostle Paul, our apostle by the will of God, which should make us willing to accept him and heed what he sets forth. Now, my good brother, do we really believe what he taught? Let us see and examine what he wrote to the brethren at Ephesus and to the faithful in Christ Jesus. I feel that what he wrote here is so rich it would be wise in me only to call attention to it and not comment on it at all, but will add a few thoughts. I believe the doctrine the true Primitive Baptists preach today. What you preach and what I believe what is here set up by this man of God. The 4th verse reads, "According as he hath chosen us in him, before the foundation of the world," and which is election as we believe it.

5th verse:

"Having predestinated us unto the adoption of children by Jesus Christ unto himself and etc." Predestination here set up, 9th verse, 'Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself."

I am just going to ask all interested in this inheritance and predestinated spoken of by the apostle in the 11th verse, and read also the

12th and 13th verses. Now the 2nd chapter and first verse, "And you hath he quickened, who were dead in trespasses and sins and etc." and that "it is by grace we are saved and not of works lest any man should boast." In all this I believe you will agree with me that it is the same doctrine you preach and while it has been a long time since Jesus and Paul were here personally and it thus would seem that we are far apart. Yet I feel by the blood of Christ we are brought together, made nigh in Jesus Christ our Lord. Happy thought. Now my brother I have reason to believe you are a busy man, and I do not want to add to your burden, yet I want you as I believe one of God's servants, to say to me, you think it good evidence. We are on the right road and that ere long come in possession of that inheritance, laid up for the heirs of that kingdom above spoken of and made known in part to us by revelation from the giver of all good and perfect gifts. Now pardon me dear brother, for I feel a deep interest in these things for I know I am near the end of my journey here in this life and therefore want to know if I believe these things under consideration.

I greatly fear sometimes I cannot join the apostle in saying, "I have fought a good fight and henceforth there is a crown of righteousness laid up for me," but I hope I can see that you and many of my good brethren are faithful soldiers of the cross and that will be also crowned. Oh happy day when saints shall meet, and in the skies the Lord to greet. I cannot understand how so

great a man as Paul could feel to be less than the least of all saints. Yet I dare not question his sincerity in the matter for I know so little of these grand and glorious things, and yet I feel God is good and kind to me, not having burdened me with, or required at my hands things I am unable to do. As our day so shall our strength be, so at times we can feel our God is a merciful and great High Priest and has promised to never leave nor forsake us. We know many and some of them our friends and neighbors that hate our doctrine and say hard things about us, but I feel they cannot hinder us for praying to God to forgive them, they know not what they do.

Now my brother, I hope you and all the household of faith will be given courage and strength to contend for these same glorious things set forth by our beloved apostle, Paul, whether the people will hear or forbear.

Now I must close with the hope that I do, deep down in my heart, thank and praise and give glory to this same Jesus for the gift of such an apostle and many others that are even in this our time able to make known the riches of his grace. I have a friend that comes in to see me and he and I do sometimes have a feast at home, while all natural things of this life seem to be failing and he asked me what would I take for my hope in Christ, and I said it is not for sale, and we both agreed, while we felt poor, we were rich indeed if our names are written there in the Lamb's book of life. So glory to God, Amen.

Danville, Va. R. L. DODSON,

THE RICH MAN AND LAZARUS.

This narrative may be found recorded by Saint Luke in 16th chapter and beginning with the 19th verse. A great lesson is here taught, and as only two characters are mentioned, we will write of it by using two principles, and only two, as these have shown themselves in the world since the days of Cain and Abel. There has never been but two days for eternal life offered to the people since Adam's sin in the Garden of Eden. Paul uses but two, and says, "The way I thought to be unto life, I found to be unto death." "There is a way that seemeth right unto man, but the end thereof is the way of death."

The rich man and Lazarus afford us much thought. The rich men are those who expect salvation by the deeds of the law. They have Moses and the prophets; surely were by nature the offspring of Abraham, and all of these alike. Jews or Gentiles expect salvation by keeping the law which came by Moses, but the poor know that "grace and truth came by Jesus Christ." Three times or more he calls him "father Abraham;" Abraham calls him son. And we read, "The children of the flesh are not the children of God, but the children of the promise are counted for the seed."

"And we brethren as Isaac was, are the children of promise." "Cursed is every one that continueth not in all things that is written in the law to do it." All who die with the belief of the rich man are bound to land where he did. "In hell he lifted up his eyes being in torment." But all who die as Lazarus, in Ab-

raham's bosom, will be saved from eternal death with an everlasting salvation. Somehow I feel impressed to consider the faith of Abraham. He is mentioned in the old and new testament over 450 times, and still he was a heathen, and perfectly satisfied with his state until God called him. It all depended on the call. It is an INDIVIDUAL call, and not many wise men after the flesh are called.

Paul was one of the few wise men called, and he has written pages to show it (his learning) did not count anything in his call. They are called, and chosen, and faithful. —Rev., 17:14. In 1st Corinthians 1:24 verse, we read, "But unto them which are called both Jews and Greeks, Christ the power of God, and the wisdom of God." The faith in Abraham did not begin to exist when God gave it to him; it is that principle which we may read of which God placed in Abel, for we are taught in the scriptures that is but "one faith," and this faith is the faith of God's elect, and is the fruit of the spirit. Notice: It is not dependent to any degree upon groups, but it is a PROMISE TO INDIVIDUALS. And all should read Paul in Romans, 4th chapter. Read 4th chapter of Romans, please. I have noticed that Abraham did works, and that said works were precisely as his faith, and as the body of a human is dead without life in it, so is that kind of faith which has no fruit, or works to emanate from it. Seest thou how faith wrought with his works, and by works was faith made, (or proven) perfect.

James is here speaking of both a

living faith, and a dead faith. The faith of Abraham is a living faith, and it is proven to be such by what he did, and is as much of God from first to last as his faith is. He went out when God called him not knowing where he went, or was going, for he believed God, and hence followed Him, and it was accounted to him for righteousness.

Abraham is one of the kind of witnesses which compass us about. So let us lay aside every weight and the sin (unbelief) which doth so easily beset us, and let us run with patience the race that is set before us."

This is a faith that is alive in every one who has it, and they will be as Lazarus, while he lives, he will have his evil things, but at last he shall be comforted, and that life and comfort is indescribable, and full of glory.

"If life was a thing that money could buy,

The rich would all live, and the poor would all die."

We can't find a more destitute person than Lazarus. If he possessed anything it is not mentioned in the parables, while the rich man, the opposite, was clothed in purple and fine linen, and fared sumptuously every day. I believe I have that faith which was "once delivered to the saints."

J. T. SATTERWHITE.

October 4, 1931.

EXPERIENCE.

Dear Beloved Readers of Landmark:

Since I can remember I have always enjoyed reading the exper-

iences of the children of faith. Before I was old enough to read I would ask my dear old grandmother to read to me, was always glad when she would get her Landmark and read me an experience.

Would like to say my grandparents on each side were members of the Primitive Baptist Church. I grew up having a profound respect for that faith. I could not help but notice how much they enjoyed being together.

My Grandmother Hudson has been gone from this world of sin and sorrow for nearly twenty-five years, and I was but seven years of age at her death. It seems to me her dear presence is ever near, and I love and cherish her memory.

It seems that my experience dates back to an occasion when she carried me with her to church. I was so small I don't remember anything about the service except that it was communion day. I was sitting by her side when the bread was passed. She took two pieces and gave me one. I ate it, and felt condemned. I don't suppose she ever knew how I felt. The feeling stayed with me, as I grew older and would go to church. I thought the communion service was the sweetest part of it all. But I felt too unworthy to look on.

Once after preaching was over and they were engaged in washing feet, my heart was melted and I saw such a beauty in the service, I felt surely the Lord was there.

I didn't want any one to notice me, but on looking around, I saw a man sitting near, who was apparently in the same condition. I never saw him before or haven't

since that I know of. But somehow I didn't feel quite so much alone. I said to him, "Isn't it pretty?" He answered, "the most beautiful sight I ever saw." The tears were also falling from his eyes. I felt that we were traveling the same way, although I don't know who he was. I feel that he has been led by the same power that, I hope, has led me thus, and trust that long since he has been made to enjoy in part the service we witnessed on that day.

Sometimes I would be in so much trouble I would try to beg the Lord for mercy, and would get relief to some extent, and would engage in the frivolities of the world and find pleasure in same.

Once while I was in so much distress I had a dream in which I saw satan, and it seemed there was no chance for me to escape, that he would surely take my soul to eternal doom. The Saviour appeared and I beheld His lovely face, and was saved from the wicked one. After this my greatest pleasure was to attend church and see the dear ones in worship.

How I did desire to be one of them.

I went on this way for several years, getting what pleasure I could by being with them in worship. A few months ago, after hearing several good sermons at church, Brother David Spangler arose to close the service. He spoke only a few words, but I understood and realized what I had never before, that of a truth, our justification is in Christ our Lord, and who can lay anything to the charge of God's elect? I was made to rejoice, and

thought if I could only have the assurance that it was right for me to go before the church asking a name with them, I would gladly do so. I went on for sometime trying to beg the Lord to show me my duty.

I had another dream, this time I dreamed someone was dead, no one could tell me who it was. I asked my husband to go with me to the burying. He said he couldn't go, but I wouldn't have to go alone, someone would overtake me on the way. I started along. There was no road or path, and I wondered how I knew the way. But was sure I was going the right way. I could see no one as I went along. But I began to notice about me the trees, grass and everything on the land was dead. No sign of life anywhere. In a few moments a river appeared before me, and across the river I saw the people who had gathered to attend the burial. They were standing amid the most wondrous beauty. Words can't describe it. Everything was green with life. Each blade of grass was distinctly the same, and the trees, grass and everything seemed to be bowing in obeisance to the Lord of Glory. Only the river separated the living from the dead. Apart from the small crowd of people stood the preacher. He was clothed in white from head to foot. And he was none other than our dearly beloved young brother, David Spangler. He was walking amid the glory. I was troubled, feeling that he might disturb some of the beauty underfoot. But as I looked he came toward me to the river edge and I saw each blade of grass he had passed over was standing

more perfect if possible than before.

I was made to rejoice in the wonder of it all.

I wanted so much to be over with them, I began to search for a bridge or something to help me across the river. But could find nothing. I knew they could tell me how they crossed over, but I felt I couldn't go their way. I had given up in despair when I felt a presence by my side. Looked around, but saw no one, was sorely troubled as to what it meant. Then a voice spoke to me and said "Go into the water and you will come out on the other side." I then knew that was the only way. I awoke and felt that surely I had been shown my duty. I recognized the people as the ones at the Reidsville church, and had long felt if I should ever be baptized I would want their pastor, Elder O. J. Denny, to baptize me. I was troubled as to why I saw Brother Spangler in my dream. While meditating upon the dream, the words came to mind, "How beautiful are the feet of them who preach the gospel of peace, and bring glad tidings of good things." I realized that it was through a few words Bro. David spoke that I was made willing to trust in the Lord to such an extent that my soul was filled with peace and joy. Through him, I hope, I heard the glad tidings. I wish he could vision for a moment the glory I saw him walking amidst.

Soon after the dream I offered to the church and was received. Much joy was mine for a time. On the day before I was to be baptized, I began to fear I was deceived. I was sick in body and mind. I tried

to beg the Lord to lead me aright. As I retired for the night I thought I could not rest. But fell asleep. At midnight I awoke, all my fears were gone, such a peaceful calmness filled my soul. I was singing, "Father I stretch my hands to thee." As I lay thinking of the loving kindness of the Lord to his children, my dear grandmother's face appeared before me. She seemed to smile on me. I again fell asleep. Upon arising Sunday morning the same indescribable peace and joy filled my soul and attended me through the service. I was satisfied, feeling the Lord only can calm the troubled soul, and when we are made to rejoice in His love we can say, with truth, "Not unto us, not unto us, but to Thy Name be all the glory."

Love to the children of faith,

Annie Lee Nance.

Reidsville, N. C.

NEEDS HELP.

Mr. John D. Gold,

Dear Sir:

I am sending you a letter for print in Zion's Landmark if you can find space for it.

Dear brothers and sisters, I will try to write you just a few lines this morning to all the dear readers of the Landmark if the dear Lord will guide my weak hand. I have been down sick 18 months with a mighty bad stomach trouble and my husband has spent everything we have got on me. We have had to mortgage our dear little home for operation and hospital bills and medicine for me. We have found a tablet that does me lots of good, but we are not able to keep them. They cost ten cents apiece and you see I

have to do without them much of the time. We had to send our little boy to the hospital this summer for an operation for appendicitis. We owe for the operation and a part of the hospital bill.

If any of the dear readers of the Landmark have a willing heart and mind to help me a little it will be highly appreciated. We also owe our doctor \$75.00 we haven't paid.

I am trying to put my trust in the dear Lord to guide us through our trials and troubles. He knows best for all things.

For further information about our condition refer to Bro. R. W. Gurganus, Jacksonville, N. C. I want to ask all the brothers and sisters to pray for me and my family.

I will close. Written by an unworthy feeling sister,

Mrs. Hattie Marshburn,
Jacksonville, N. C.
R. F. D. No. 3.

CAN'T GIVE UP THE LANDMARK.

P. D. Gold Pub. Co.:

Enclosed find \$2.00 to pay up and continue Landmark up to Mar. 1st., 1932.

Wish I could send twice amount, but it seems a times I will have to ask you to discontinue the Landmark, but I hope I will always be able, some way, some how, to take it. Almost the first thing I remember in way of literature, was the Landmark being brought in, at my father's house. I feel I just can't give it up. My Father M. H. Suit, truly loved the Landmark, and when his eyes gave out so he could not see to read it, he turned his sub-

scription over to me. And I feel like I would be letting his love for the paper, and for me go, while I love the Landmark, I hope, as much as he did.

Mrs. H. L. Adcock,
Whitakers, N. C.

A LETTER FROM BROTHER J. R. JONES.

Mr. John D. Gold:

Please excuse me for troubling you so much. I only write when I feel like I have to for relief of my mind. I guess you know how it is. The Lord said, "My people shall be a willing people in the day of my power. He said "I am God and changeth not. Therefore ye sons of Jacob are not consumed, ye are kept by the power of God through faith, ready to be revealed in the last time." Oh! won't it be so sweet and glorious when the windows of heaven are opened and we hear the welcome: "Come in ye blessed of my father and enjoy the rest prepared for you, from and before the foundation of the world."

J. R. JONES.
Pilot Mountain, N. C.

HAS REFUNDED MONEY.

Mrs. Melviney Pressnell has refunded the \$13.50 which we sent her, and as far as we are concerned the incident is closed. This money has been refunded by us to those who donated it.

If there is any one who has sent her money outside of the list of names and amounts published in the Landmark, kindly notify us. She has promised to refund any amounts that she has received.

J. D. GOLD.

Zion's Landmark

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

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THE SEED OF ALL RIGHTEOUS- NESS.

"Except the Lord had left us a
SEED, we had been as Sodoma, and
been made like unto Gomorrha."
Romans 9:29.

This Spiritual Seed, was, and is
Jesus, the born of God, full of grace
and truth, the source from whence
cometh all spiritual life, and ser-
vice. In Him they live, move and
have their continued being.

In sending out the twelve apos-
tles, Jesus said "Go not into the way
of the Gentiles, and into any city of
the Samaritans enter ye not; but
go rather to the lost sheep of the
House of Israel, and as ye go preach
saying, the Kingdom of Heaven is
at hand." They were sent of Him
to the lost sheep, and to whom they

were sent, they found them, a scat-
tered flock; but in due time they
shall be gathered into the One Fold,
and be fed and sheltered by the one
and only true shepherd.

In finding them, they have been
taught not by man; but taught of
God, to know of a truth, that in the
flesh there dwelleth no good thing,
and hence, they can and do say, not
unto us, not unto us; but unto Thy
Name be all the glory.

What evidence have we that
there has been a spiritual sowing in
the hearts of His people? If they
hear His words, and believe on Him
whom to know is life eternal, it is
proof that they have been born
again, born of God, born from
above, born of love, born not of cor-
ruptible seed; but of incorruptible,
and thus, that which is born of the
SPIRIT is Spiritual. All righteous-
ness is from that spiritual fountain,
therefore; we read "Your right-
eousness is of me saith the Lord."

If the Lord said it, why cavil as
though some righteousness, or some
part of true righteousness cometh
from other sources?

If they hear not His word, neither
receive His disciples sent unto them,
He said it would be more tolerable
for the land of Sodoma and for
Gomorrha than for that house or
City.

Sodoma and Gomorrha were des-
troyed when none righteous were
left in them, and Paul realizing
the truth, that: In Him, and in His
people there was no soundness or
goodness, he could say of truth,
that had it not been for the Seed,
Christ, left unto His people, that
even they had been as Sodoma and
as Gomorrha. Can we say more

for ourselves now? We dare not say more nor less. We must admit that all our righteousness is of the Lord.

This Seed, Jesus Christ, is spoken of in Genesis 3:15. God said to the Serpent, "And I will put enmity between thee and the woman." Eve was first in the transgression, and gave to Adam, and he did eat of the forbidden fruit and, they; with all their posterity, fell under the curse of the broken law of God. None since that day have been born above the law; but under the law, and by the law justly condemned; therefore; the great need of a sinless sacrifice, or there can be no salvation for any mortal being. Christ the Seed of the woman, became our sin bearer, was wounded for our transgressions, the chastisements of our peace was upon Him, and though wounded by virtue of our sins, being tempted in all points as ye are tempted that He might make the way for our escape from the wrath of a sin avenging God. He, the Lord, wounded, and maltreated, yet, in it all, He triumphed over sin, death, Hell and the grave, and arose a victorious conquerer over all the powers of earth and hell, and hath ascended to His Father's Throne, where He is the great Light House Keeper of all time and space, watching over His people of every nation, kindred, tongue and people, and though the lightnings flash, the thunders of divine justice roar, the seas become boisterous, yet He still has power to say "Peace be still," and the troubled souls of His people are at rest, for a time, and times and for a half time. See Rev. 12th. Chapter.

Satan, the serpent, great red dragon, all being one and the same, was given a bruised head, as spoken of in Gen. 3:15. Some might say why was not this serpent, the devil, killed outright that he might no longer seek to destroy the Seed of The Woman, the Church of God?

God alone knows why, he was to go through time with the bruised head. It should be enough for us to know that His wound was such that he cannot arise in judgment to condemn those whom the Lord hath saved, by His own imputed righteousness and though they be like their Spiritual Head, tempted in all points, and wounded to the point that they can say, there is no soundness within, not unto us, not unto us; but unto Thy Name be all the glory, and like their head, can say "Of myself I can do nothing, "My Father worketh and I work hitherto." Yet in all their afflictions and sorrows, they cannot and do not wander beyond the limits of His love and power to reclaim to the uttermost all who, in faith, call upon His name.

The man who has not felt to be a vile sinner before God, may walk at large and feel that he has no steps to retrace, no apology to make to God or man for his deportment; but the man who has felt the power of conviction can say on, and on through life, "In me, that is, in my flesh, there dwells no good thing, therefore, can say with Paul. "Except the Lord had left us a Seed, not many; but one SEED, The LORD our righteousness, we would have been destroyed without God and without hope, as was Sodoma and Gomorrha.

As to the wound the serpent received, let us read in Rev. 12th. "And there was war in heaven; Michael and his Angels fought against the Dragon (the serpent, the devil) and the dragon fought, and his angels, and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent called the devil, and satan which deceiveth the whole world, he was cast into the earth, and his angels were cast out with him." Note John says "And I heard a loud voice saying in heaven, now is come Salvation, and strength, and the Kingdom of our God, and the power of His Christ, for the accuser of our brethren is cast down and they overcame him (the serpent) by the blood of the Lamb and by the word of their testimony."

What a dramatic scene we, here, have pictured.

First. A great wonder in Heaven—"A woman clothed with the sun, and the moon under feet, and upon her head a crown of twelve stars." This woman represents the Church of God and gives some conceptions of the size and glory of that body.

Second. And she being with child cried, traveling in birth, and pained to be delivered." David shows the depth of sorrow through which the Woman, the Church of God, must pass as we hear him say, "The sorrow of death compassed me, and the pains of hell got hold upon me, I found trouble and sorrow." Ps. 116:3.

The third great wonder, in heaven; and behold a great red dragon, stood before the woman,

which was ready to be delivered, for to devour her child as soon as it was born, not after it had grown up to what men call the age of accountability. And behold, she brought forth a man child, who was to rule the nations with a rod of iron. And her child (Jesus, the Seed of the woman) was caught up of God, and to His Throne, and the Woman (the Church of God) fled into the wilderness, (a barren land) where she hath a place prepared of God." This woman, the bride of Christ, not only hath a place prepared for her in glory, but while she is still limping around in the flesh, having received the wound of the serpent, the tempter, in the heel, she also hath a place prepared of God, to which she is privileged to fly by the wings of faith and hope and there to rest under the shadow of His wings.

Fourth. The Dragon is now cast out, not out of existence; but out of heaven, being cast into the earth, where he is still wroth with the woman; but cannot prevail against her in time nor in eternity.

O. J. DENNY.

YE ARE IN CHRIST JESUS.

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption:

"That according as it is written, He that glorieth let him glory in the Lord." 1st Cor. 1:30-31.

The first thought in my mind in this scripture is that the Lord's people are in Christ Jesus, not in the sense that the pig is in the pen, but the pig is no part of the pen, and the pen is no part of the pig, but in

that vital sense that the foot, the hand, the eye, the ear is in the body, Jesus said I am the head, and ye are the body. The blood of the body is the blood of the head, and all the members of the body. So the love of God for his Son, and for the redeemed is the same. Jesus said in his prayer to his Father in John 17:23, "Thou hast loved them, as thou hast loved me." And in the next verse he says, "For thou lovedst me before the foundation of the world." Also he said to his disciples "I in you, and you in me." What a perfect oneness. And the members or branches receive not only life, but comfort, and salvation, and in heart and soul, say with Solomon, "My beloved is mine, and I am his." So they are joint heirs with Jesus Christ. What does this mean but to be heirs of all the love and glory of that God who sent Jesus Christ into the world to save sinners from their sins, and to make them kings and priests unto God and reign with him forever and ever? Now the safe, glorious and eternal standing in Christ, the apostle tells us is of him. That is of that God who has chosen the foolish things of the world to confound the wise, etc. Paul says, "According as he hath chosen us in him, (Christ) before the foundation of the world." Eph. 1:4. So we see that the Father did choose the members of the body of Christ, not separate and apart, but in Christ to the end that as he lives they shall live also. Then Paul says "that neither life nor death, things present, nor things to come, nor any other creature, shall be able to separate us from the love of God which is in

Christ Jesus our Lord." Not outside of, but in Christ Jesus.

The prophet said, "Unto us a child is born, unto us a son is given and the government is upon his shoulders. "Then it is the Father's choice that ye are predestinated to salvation in Jesus.

This was God's purpose concerning his people, when there were none of them. Now there is another sense in which his chosen are in Christ. It is in an actual living, experimental sense. Paul says "If any man be in Christ, he is a new creature." That is, he is born again, as Jesus says a man must be to see the kingdom of God.

Paul, in the 16th chapter of Romans, after saluting his kinsmen and fellow prisoners who were of note among the apostles says, "Who also were in Christ before me."

So we see there was a time when Paul, though a chosen vessel of mercy, was not actually in Christ, but when Jesus met him just outside Damascus, and revealed himself to him, then he was born again and was vitally in him. So now when the Lord Jesus savingly makes himself known to sinners, he is in them as their life and they are in him as members of his body, and they now feel the invigorating influence of his spirit enabling them by his grace to show forth the praises of him who has called them out of darkness into his marvelous light. Then when believers make an open confession of Christ by joining his church, they are in him by profession.

Paul, in Romans 6:3 says, "As many of us as were baptized into Jesus Christ were baptized into his

death," and again in Gal. 3:27, he says, "For as many of you as have been baptized into Christ have put on Christ. So as a man is in his coat when he has put it on, so is one who has put on Christ, in him." And Jesus says to his disciples, "Without me ye can do nothing." Which saying they find to be true in their daily experience. He is their life, their strength and their all. And Paul says, "I can do all things through Christ who strengtheneth me. So they can join the church, they can attend the meetings, they can enjoy the preaching and the society of those of like precious faith; bear their share of the burdens of the Church, and those who are called to the ministry can preach the gospel of Christ, as food to the sheep and Lambs of God, though they be weak and sinful as other mortals, for the Holy Ghost is sent down from heaven for this especial purpose, and they all can behave themselves, honor their profession, glorify their God, and be of comfort to each other. Jesus had promised never to leave nor forsake his children. So all of us are without an excuse for our wrong doing. But he that doeth wrong shall suffer for the wrong which he hath done, and there is no respecter of persons. Be sure your sin will find you out. Men may not see you, but God does, and he has said, Sin shall not go unpunished. To him that overcometh will I grant to sit with me in my throne even as I also overcome and am sit down with my Father in his throne. The power is not in man but in Jesus, and he is in his people, and they are in him by divine purpose, by the infusion

of divine life in them, and by a public confession of faith in him.

JOSHUA T. ROWE.

MISS ELMIRA RYCROFT

Death visited the home of Mrs. Mary A. Rycroft on June 26, 1931, and took from her her youngest daughter, Ellie we called her. She was born August 25, 1889, and died June 26, 1931, making her stay on earth 41 years and 10 months. Our father died when she was about 2 years old, leaving a widowed mother and five girls, she being the youngest and an invalid from her birth. All was done for her that loving hands could do, but none could stay the cold icy hand of death. I feel that our loss is her eternal gain, but it is hard to give up our loved ones and she seemed as a baby to the family, and it was heart-breaking to mother as she was confined to her bed during the time of Ellie's illness and saw her suffer so, but Jesus can heal the wounds and mend the broken hearts and I believe God in his goodness and mercy blessed Sister Emma who had always been with her and one she loved so dearly to wait on her day and night until the end came. She had been in bad health something over a year, but was confined to her bed about six weeks, and bore her suffering well. She leaves to mourn her departure a mother and four sisters, as follows:

Mrs. E. D. Rycroft, Miss Emma Rycroft, Mrs. H. W. Wilson and Mrs. S. R. Young, all of Timberlake, N. C.

She was laid to rest in the family burying ground at H. W. Wilson's. Pall bearers were Messrs. E. W. Garrett, Walter Steward, Dolyun Morris and Robert McBride. Flower bearers were Miss Bertha and Mamie Lee Wilson, Miss Beatrice and Miss Lucy Young, Miss Maggie Rycroft and Mrs. Sarah Pritchard, all nieces of the deceased, Misses Loyd Allen and Lucy Day. Rev. C. S. Young officiated at the grave and her body was laid beneath a beautiful mound of flowers.

She is gone but not forgotten,

Never will her memory fade,

Sweetest thoughts will always linger,

Around the grave where she is laid.

Written by her sister, who loved her dearly,

MRS. S. R. YOUNG,

Timberlake, N. C.

H. L. TREVATHAN

It is with a sad heart I try to write an obituary of my dear husband, Henry L. Trevathan, the son of W. C. and Sarah J. Trevathan. He was born the first day of March, 1857 and died August 18th, 1931, making his stay on earth 74 years, 5

months, 17 days. He was a good husband, a kind father, and was loved by all who knew him. He joined the Primitive Baptist Church at the Falls in 1906, and was faithful to the end.

He and I (Claudia Billups) were married November 24, 1886, and to this union nine children were born, of which seven are living, two girls and five boys: Maud Ward, Arrah Knight, Jesse, Lawrence, Claude, Raymond and Edward Trevathan. We feel our loss is his gain, eternally. I do believe my husband was a true Primitive Baptist. He loved to talk of Jesus, and was never happier than when the brethren came to see him. He never complained, although he suffered with shortness of breath almost continuously for several months before he died, he always filled his seat at church, unless he was providentially hindered, and dearly loved to visit other churches.

Two weeks before he died, all of his children came, but they, nor the doctors could stay the hand of death, and he so wanted to die and be with Christ. That was his prayer several days before the end. I believe he fought a good fight and kept the faith of the righteous. This world had no charms for him. Oh, if I had such a hope as he had, it would strengthen me, and it would not be so hard to give him up. It is not for him I grieve, but for my sinful self. He is surely better off, and I would not call him back, but I do miss him so much. His funeral was held in Falls church, he loved so well.

By his request his funeral was preached by his pastor, Elder A. B. Denson, assisted by Elders Fly and Robbins. He knew his life was nearing the end, and he told a few of the brethren who to have as his pall bearers. His last wishes were carried out the best we knew.

We have lost a good husband and father; the church has lost a good and useful deacon.

He leaves three brothers who loved him as a brother, W. A., R. D., and G. G. Trevathan, and a host of friends.

It caused us much grief to give him up, but we feel to know his sufferings are over and he is at rest.

Written by his sad and lonely
Widow.

A TRIBUTE TO GRANDMOTHER— MRS. CLARA JARVIS MIDYETTE.

We know that death is the inexorable law of Nature, and that it is absolutely the Fate of all sooner or later. In fact, it is the only golden key that has the lawful power to unlock the palace-gate of the celestial City and give any human being the Christian right—according to God's plan through His Son—to enter the courts of Divine Glory and claim, with any degree

of authority and assurance, a heavenly Home with the Master and His Father.

Grandmother was one of the best, most patient, self-sacrificing, unselfish, considerate, cheerful and pious women, under all circumstances, that I ever knew. In my imagination I can see her now on a cold Winter evening sitting in the corner, under the window, near the comfortable open fire-place knitting or reading her Bible, her countenance all aglow with perfect peace, sympathy, tenderness, good-humor and the expression of Christian love. The sacred memories and the grateful and fond recollections of her goodness and kindness to me when I was a boy, and to me and my family during two years of married life living in her quiet, happy home, will never be erased from my mind and heart.

Her simple faith and never-failing trust in her personal Saviour gave her a spirit of calmness and self-control, under every disappointment and provocation, that was remarkable. She bore all the trials and passed through all the ordeals of life with the meekness of a loyal Christian and the hope of a devoted saint, with a mind and heart ever open to eagerly hear the glad tidings and comforting messages from the beautiful Bible, and always manifesting a blessed assurance in and a complete resignation to her Master's will in accepting and rejoicing in the rich promises and precious hopes of the gospel of the Son of God.

Like our own dear and loving mother, grandmother was one woman who lived a beautiful and pure life of sanctified service—considered it a great privilege and an inexpressible joy to serve God and humanity in an humble and simple way.

I can never rightfully determine how much richer, fuller, sweeter, and purer is my life because of its hallowed associations with the age, wisdom, and Christ-like character of this most worthy grandparent, whose head was snowed and bending beneath its wealth of years—a part of her reward for a well-spent life. Yes, I loved her and it was right that I should, for what would she not have done for me?

I feel deeply grateful to God and sincerely appreciate the fact more and more as the days go by, that grandmother's and mother's character, conduct and life were above reproach, and always merited the respect and confidence of the best people, and made the world better by having lived.

Let us follow their worthy, excellent examples and stainless lives, as faithful and devoted disciples of the Blessed Master, and at the close of life's journey let us look forward with a Christian's confident anticipation of a glad, happy, and glorious reunion with mother and grandmother in the Heavenly Mansions of eternal bliss.

By one who dearly loved her,

WALTER C. HARRIS.

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There comes to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

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JOHN D. GOLD

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NO. 3

JOSIAH LEARNS OF THE VENGEANCE OF GOD.

"And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law, in the house of the Lord. And Hilkiah gave the book to Shaphan, and he read it.

And Shaphan the scribe came to the king, and brought the king word again, and said, thy servants have gathered the money that was found in the house, and have delivered it into the hands of them that do the work, that have the oversight of the house of the Lord.

When Shaphan the scribe, shewed the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king.

And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.

And the king commanded Hilkiah, the priest, and Abikam, the son of Shaphan, and Achbor, the son of Michajah, and Shaphan the scribe, and Asahiah a servant of the king, saying,

Go ye, enquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the Lord that is kindled against us, because their fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.—2 Kings 22:8-13.

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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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MY MOTHER'S BIBLE.

I took my mother's Bible
From its place upon the shelf,
Where her gentle hands had laid it
Ere she died;
I turned its thumb-worn pages
Till in consciousness of self,
I laid my head upon my arms
And cried.

The memory of her gentle grace
Above the dear old book,
O'erwhelmed me with the sadness
Of the spell;
My heart gave way within me
As I bent me down to look
On the precious words she loved
So truly well.

From every muted passage
Where her sainted fingers pressed,
Came the whisper of her love
Across the years.
I felt her hovering vision,
And the lonely room seemed blessed
With a radiance that banished
All my tears.

Dear old Bible, how I treasure
Every faded imprint there,
Where she turned for sweet com-
munion
With her God.
Priceless are its thumb-worn pages,
And I'll cherish them with care,
Till I, too, shall rest beside her
'Neath the sod.

—Frank Grubbs.

ELDER SPANGLER AFFLICTED.

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

Dear Brother:

Please have Zion's Landmark
publish that my address has been
changed from Cascade, Va., to
Danville, Va., R. 4.

My wife had a hemorrhage of
the lungs Monday, and upon exami-
nation it was found that she has Tu-
berculosis. She is entering Hill
Top Sanitarium, Danville, Va., in a
few days.

I am under the care of three doc-
tors myself. I feel the Lord's hand
is heavy upon me and surely Job is
my companion; but our sorrows
bring us nearer to him. Our affec-
tions are placed more on the inheri-
tance which fadeth not away.

We have passed through sore
trials the last few days. Surely
this song is mine:

" 'Tis my happiness below,
Not to live without the cross;
But the Saviour's love to know,
Sanctifying every loss.

Trials make the promise sweet,
Trials give new life to prayer.
Trials bring me to His feet,
Lays me low, and keeps me there.

If I met no trials here,
No chastisements by the way,
Might I not, with reason, fear,
I should be a castaway.

Brother Denny, my mind turns to such as I feel you to be in these trying times. May we be remembered at a Throne of Grace.

Yours in Gospel Bonds,
DAVID V. SPANGLER.
Danville, Va., R. 4.

MATTHEW 19:27, 28

(From Primitive Monitor)

Among the "Old Primitive Baptists" it is generally understood by them that the expression, "we want nothing new among us," has reference to their doctrine and church practice, which they believe is founded upon the unchangeable attributes of God, as taught in the Bible. So whatever is preached among them or written by them, if it is the truth, then it is not new only to those who never heard it before.

Dear Elder Dove, the reason why we thus preface this article is, we have no commentaries, and have never heard an exegesis of the scripture that we intend to use for a start upon the subject following.

The apostle Peter, as spokesman for the other apostles, said unto Jesus: "Behold, we have forsaken all and followed thee; what shall we have therefore? And Jesus said unto them. Verily I say unto you, that ye which have followed me in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

As Matthew 19:27, 28 is the only place in the new Testament where "the regeneration" in following Jesus is mentioned, and as it seems the first reward for so doing was

that they should have the authority to "sit upon twelve thrones and judge the twelve tribes of Israel," prompts me to believe that the regeneration here mentioned was not of the immediate birth by the Spirit, as afterward among the Gentiles, but had reference more to the great change that Christ wrought in translating the Jews that had only faith in God, and was still subjects under the law of the national kingdom into the "kingdom of God at hand."

Many of the Jews had a well-grounded faith in God, but some were very slow to believe that Jesus was their promised King and Savior. Just before the crucifixion, Christ knew that even Peter had not been fully "persuaded" to believe in him, for he told Peter that "the cock shall not crow till thou hast denied me thrice," yet giving Peter encouragement by saying to him, "Let not thy heart be troubled; ye believe in God, believe also in me."

Thomas was another one of the twelve who had been with Christ, and had seen his many miracles and signs and heard him daily preaching his own gospel "as man had never spake before," yet he could not believe until Christ bade Thomas to thrust thy finger into the prints of the nails, and thy hand into the spear-hole in his side. St. John, in recording this circumstance chapter 20th, says: "And many other signs truly did Jesus in the presence of his disciples, which is not written in this book; but these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have life through his name."

This scripture, we think, belong

wholly to the Jews, and not to the Gentiles. St. Luke in his record—first four verses—seemed to be writing to Theophilus, personally, about the coming of Christ, his work and preaching of the gospel, that Theophilus “might know the certainty of those things wherein thou hast been instructed.” Rom. 4, Paul says Abraham “staggered not at the promise of God through unbelief * * * being fully persuaded that what he has promised, he was able also to perform.”

It seems that the Jews received their faith in a different way to that of the Gentiles, because with the Gentiles “Faith is the fruit of the Spirit,” for since the ascension of Christ, the Spirit is the “forerunner” of the gospel to make ready “God’s elect in the flesh,” for the coming of the gospel. So when the gospel is preached to them, “having the witness within themselves,” they readily believe it, for therein the righteousness of God is revealed from faith to faith.” “Seeing it is one God, which shall justify the circumcision by faith, and the uncircumcision through faith.”

We understand that Jacob was the second son of Isaac and Rebekah, and the twelve tribes of Israel were the descendants of Jacob, and were not only the children that God had promised Isaac and Jacob, but were God’s elect people in or by the flesh, as he had beforehand determined, and as referred to by Paul in Romans, chapter 9.

Although God had manifest his love to the Jewish Israel in divers ways, yet they had long been disregarding God’s laws and his covenants. So when the “fullness of

time had come,” for the punishment of their sins, and also the “Kingdom of God at hand” was here on earth, God sent forth the King’s forerunner, John the Baptist, to make ready a people among the Jews, prepared for the Lord and King. And at that time God sent forth, by the runner, this proclamation, “And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire;” Matt. 3:10, and think not to say within yourselves, we have Abraham to our father.”

So the faith of Abraham, faith in God, was not sufficient for them to claim the “Kingdom of God at hand,” but they must show that they had repented of their sins “believing that Jesus is the Son of God,” and willing to be baptized in his name; not “baptized into the kingdom,” as some say, but “baptized in the kingdom,” for the kingdom belonged to Israel by promise (under the prescribed conditions) and the truth is, the kingdom at that time, had not been “taken away from them.” Furthermore, after the resurrection, Christ gave the apostles power to not only preach his gospel, but also establish churches, the “executive authority in the kingdom,” and baptize the believers in his name. Thus the apostles, having the “ax” or the “fan in their hand,” which doubtless is the gospel, which makes manifest the wheat from the chaff.

Thus the apostles in preaching the gospel did “judge the twelve tribes of Israel,” whether they were worthy of the kingdom or not. When they were proven to be “ene-

mies to the gospel," Paul, in Romans 11, says that they were broken off that the Gentiles might be grafted in. So blindness in part is happened to Israel until the fulness of the Gentiles be come in. "So all Israel shall be saved * * * for this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes (Gentiles): but as touching the election, they are beloved for the Father's sake. For the gifts and calling of God are without repentance."

Therefore we believe that eternal salvation is not because of belief and good works, but it is "God who showeth mercy" in the death and shed blood of his Son.

B. T. Radcliff,
Avon Park, Fla.

TALENTS.

By the Late Elder P. D. Gold.

Written for the June 15, 1887 issue of
Zion's Landmark at request of
Wm. Hawkins.

Golden Text: Matt. 25:15—And unto one he gave five talents, to another two, and to another one; to every man according to his several ability: and straightway took his journey.

The kingdom of heaven is as a man traveling into a far country, who called his own servants and delivered unto them his goods. Observe that the kingdom of heaven is as this thing. In what sense is it as this? In the sense that Jesus delivers talents to his own servants according to their several ability, and goes straightway to receive a kingdom, telling them to occupy until he returns. When he returns he

calls his servants to account, and commends according to the faithfulness or unfaithfulness of these servants. It is his own servants that Jesus commits the talents to, and not to the servants of another. Then it is not to make them Christians. For he commits these goods according to the several ability of these servants. If the bestowal of these talents is upon men in nature then there is a difference between men and nature, some naturally having more ability than others; but all having some natural ability to serve God, which we do not believe. Nature does not furnish the nucleus of native purity on which to grace acts. By nature we are children of wrath even as others, without any predisposition or ability to serve God. Yet when the subjects of grace are quickened from the dead the spirit or gift of grace does not appear more beautiful and active in some than in others. As one man differs from another man in the manifestation of principles, gifts, or powers in nature; some being much more active, energetic, careful and successful in the pursuits of men, and some escaping blunders that others commit; while some receive and enjoy much more of the benefits of food, health, knowledge, and other things than men do; so in the kingdom of heaven, as manifested in the churches of the saints, and in the department of the members of the body, as well as in the degree of obedience rendered by some, or disobedience of others, as well as in the amount of comfort enjoyed by these, there is a difference here in time. So that we conclude there are gifts bestowed more upon some

than upon others, according to the several abilities of God's people; for to each is given gifts according to the several abilities of these servants. An earthly sovereign would not confer the choicest trusts and most responsible gifts within his disposal to the most untrustworthy of his subjects.

The talents are as money in a worldly kingdom which is the medium of exchange, or standard of values, by which all business is transacted. So in the kingdom of heaven the talents are the natural people or subjects of a political government; but they are the gifts bestowed upon Christians who are the servants of their Lord.

As talents or money answer all things, or is that with which we buy or purchase what is needed for supplying the wants of natural life, paying taxes or tribute, and thus helping us along; so the talents or gifts in the church are the means by which the flock of God is fed and nourished, directed, controlled and preserved in this present state of infirmity and vanity. Now the various gifts bestowed for this perfecting of the saints, and building the body of Christ, are given to regulate the affairs of the church until the Son of man comes in glory.

The reckoning time is in some degree foreshadowed even now as we behold those servants more gifted and useful, having still other trusts bestowed upon them, or still more burdens in the way of serving confided to them, which is indeed a labor of love. For when we commit important trusts to one we seek the most faithful and useful; but if there are servants that we do not

esteem highly; either as fearing they are unstable or unfaithful, or weak in ability, we commit only smaller trusts to them. Those too who are much higher in our confidence, and receive much more fully of our rewards that are faithful, than do those who are less faithful, while such as are derelict in the performance of duty are condemned without stint as guilty. It is not true even now that those servants who are faithful are far more blessed in the church, not only by sharing more liberally of the confidence of the brethren but in receiving that far higher and more enduring blessing, the answer of a good conscience, and the growth in the grace and knowledge of our Lord Jesus, and the sweet comforts of the Holy Ghost. While the wayward and disobedient have barren souls, and fallen countenances, and a certain fearful looking for judgment, the faces of God's faithful ones shine in the joy and glory of their Lord.

Do not such things that are palpable to our observation, and sealed in our experience, here in time forecast as prophetic events the coming righteous judgment of God's people by Jesus the appointed judge of the quick and the dead, who will reward every man according to his work, "for we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. 2nd Cor. 5:10.

While we are sure that man cannot anticipate what that judgment or appearing is, while we are sure that the popular theories of a gen-

eral judgment day are fallacious, still we are taught in God's word—and in our own experience—that there must be such an appearing.

The servant who by drunken or unfaithful conduct says, my Lord delays his coming, or who says he is a hard master to require such and such things of me, or who hides his talent in the earth or flesh by walking after the flesh, or who walks as did the Jews in corrupt traditions of unbelief, shall be cast out into utter darkness, as were the Jews at the coming of Jesus, and they still remain where there is weeping and gnashing of teeth.

What gross darkness even now covers the disobedient Christian who sows to the flesh? What anguish comes on the rebellious souls? But what great grace and peace rests on the faithful and obedient? He giveth grace to the humble. The yoke of Jesus is easy, and his burden light to all that truly take his yoke. The service he requires is the most reasonable, and the rewards the most wonderful even to the entering into the joy of their Lord.

OIL OF SPICES.

The following letter was misplaced, and that explains why it was not published earlier.—J.D.G. Mr. R. L. Dodson,
Dear Brother:

"Your fatherly letter came as oil of spices from a far country, at a time when I most needed strength, when I was just in the act of going to one of my charges that I had been trying to serve for more than thirty years. I felt the dear Lord must have given and directed the

strengthening and comforting message; for I knew you did not know my state and condition. I was not in a literal famine, as the inhabitants of Gilead were, of food and water; but in a famine for lack of spiritual meat and drink, and with little faith. Your letter was unto me like the giving of Elijah to the widow of Zarephath, when she was out in street or path picking up two sticks, that she might cook a little cake for her son and self, and die. Thus the servant of the Lord called to her for some water, and as she made ready to go, he said make me a little cake. This manifested her state and need, and she said, "As the Lord thy God liveth, I have not a cake, but an handful of meal in the barrel, and a little oil in a cruse." "Elijah said unto her, fear not, make me a cake first, and bring it unto me, and after make for thee and thy son. For thus saith the Lord God of Israel, the barrel of meal shall not waste, neither shall the cruse of oil fail till the Lord sendeth rain upon the earth." The widow being made willing in the power of God, and in the obedience of faith, she did his bidding, believing the word of Elijah, that the the barrel of meal would not waste, nor the cruse of oil fail till the Lord sent rain. Just as sure is God's grace to His people, not their graces. The grace He gave them for yesterday's work and trials will not be in store for today. They must have His grace day by day. He gives them daily bread; for He is the same yesterday, today and forever.

"O, thou of little faith, wherefore didst thou doubt," came to me as a

rebuke for my unbelief. Then I am glad He did not say, O, thou of no faith. How I long for the implicit faith that this man of God had when he knew the famine of drouth and death would last for more than three years; and he, hiding from those that would take his life, at the little brook Cherith, with no means of nourishment save that ravenous birds were bringing every evening and morning meat and bread, good food for man; the birds led to do so by Elijah's God; and day by day could see the water getting lower and lower until it dried up. Then His God stopped the birds. Will the man perish? No, our God hath infinite ways of carrying out His purposes. His ways and thoughts are as far above man's as the heavens are above the earth. We would have sent the prophet to the river Nile, which is fed by many springs instead of to the little brook and to some rich man, who had a store house and pantry full of food supplies instead of to the indigent widow. What He doeth is always best; for He worketh all things together for good to them that love God, to them who are the called according to His purpose. The natural man never sees a change for a loss; but where is the child of God that can not look back and see where God has made a way when he could see none? And with David he could then say, "He led them forth by the right way" not to receive temporal good—but that "they might go to the city of habitation. As the word of God came to Elijah, so it comes to the people of God today, and the barrel of meal and cruse of oil shall

not fail—his grace tides us over all straits. But I find I am not writing you as I intended when I sat down to write you. I meant to tell you that I was taking the liberty to send your letter to Zion's Landmark without your permission. It was so fraught with good things, I wanted others to share its comforts, for they were too deserving for a poor sinner like me to enjoy alone.

Should you ever be so led again to write me, I trust the Lord will be in the matter as I believe he was in your message this time.

Yours in the fear and mercy of God,

M. L. GILBERT.

March 27, 1931.

**HAVE BEEN SUBSCRIBING TO
LANDMARK FOR 40 YEARS.**

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

Dear Sirs:

The enclosed check is for the renewal of the Landmark for Mrs. W. F. Graves, Vinton, Va. Her time expired Nov. 1.

She entered her 93rd year, April 13, and while she is a cripple, caused by a broken hip, her mental faculties are unusually clear, and she looks forward to the coming of the Landmark, and peruses its pages with joy.

We knew your dear father and mother. They visited us in our home. We felt honored to have such coveted guests under our humble roof. We have been subscribers to the Landmark nearly forty years. Long may it live.

Mrs. J. G. Tompkins,
649 Day Ave., S. W.
Roanoke, Va.

Zion's Landmark

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

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THE FALL AND REDEMPTION OF MAN.

"For as by man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered that the offense might abound. But where sin abounded GRACE did much more abound; That as sin hath reigned unto death, even so might GRACE REIGN, through righteousness, unto ETERNAL LIFE, by JESUS CHRIST." Romans 5:19-21.

Adam, the federal head, and progenitor of the human race, fell under the curse of the broken law of God, and while men have disagreed, often, as to the primary cause of his fallen state; we should be willing to let the Apostle Paul's testimony

stand unimpeached, and that is, that; by his disobedience many were made sinners.

One might ask how many? All have, since his day, been conceived in sin, shapen in iniquity, brought forth under the law and justly condemned by the law, not always so much for what they have done as for what they are, sinners by nature, as well as by practice.

Sin being a transgression of law, order or rule, none but Christ hath kept the law in its every jot and tittle, therefore: His name is the only name under heaven given whereby men can or must be saved.

There is but one way of salvation, and that is by and through the sinlessness of the Lord Jesus Christ, who, alone, could make an offering for sin and thus he is the head of all things to the Church of God, therefore; by His OBEEDIENCE many were made righteous.

One may ask how many? No man can know the depth, the height, the length, the breadth of the Kingdom of God, nor can they number the inhabitants of the Kingdom of God; but we are safe in saying that its number is innumerable, and that they come from every land, nation, kindred, people and tongue, all so perfectly taught of Him, that; the song of redemption will be without a discordant note.

After the fall, by the disobedience of our federal head, the world, with all of its wisdom has not found an antidote for sin, nor has it been able to extricate fallen man from his sinful state, save by the righteousness of the Lord Jesus Christ, therefore faith in Him, belief in Him, and in the Father which sent Him into the world, to die for the

sins of His people, is essential to salvation.

"It is in Him that we live, move and have our being, therefore; we read: 'I live; yet not I, but Christ liveth in me.'"

It is peculiarly strange that so much stress, and confusion should be among us, as to the origin of sin, since the scriptures are clear that it was the result of disobedience, and also it is a fact that the Evangelist's Matthew, Mark and Luke, leave on record only a very few references to sin, doubtless being so well established in the doctrine of the ATONEMENT, that they did not have much to say about the disease: sin; but had much to record of and about the REMEDY, CHRIST, and of his exhortations and commandments, as well as life and sayings.

Cruden's Concordance, shows the word sin to have been mentioned but two or three times in the book of Matthew. Chapter 18, verse 21. "Then Peter came to Him and said Lord how oft shall my brother sin against me, and I forgive him? Till seven times? How human was this question. He dictated the answer, and doubtless expected Jesus to agree that seven times was enough, or perhaps, too many times to forgive a brother his sin; but imagine his disappointment when Jesus said unto him, "I say not unto thee, until seven times, but seventy times seven," which is 490 times.

The word sins is mentioned but few times in Matthew. First, Jesus said in Matt. 12:31. "All manner of sins shall be forgiven to men, except the sin against the Holy Ghost, and etc. Matt. 1:21, "He shall save His people from their sins." The

first evangelists dwelt much on the life of Christ, as the redeemer, preserver and final and eternal deliverance from sin, and the power of death, hell and the grave.

In Christ's sermon on the Mount, he did not take the trouble, as many of our present day ministers do, to prove the pre-appointment of all sin and sinful acts, thoughts, words or deeds; but rather devoted his sermon to a recounting of the BLESSINGS in store for his people, and to exhortation, admonition and reproof as to their conduct and manner of life. Read it for yourselves.

Less dissension as to the origin of sin, more attention to its evil effects and much attention to the glorious doctrine of SALVATION, PRESERVATION, including all the blessings of time, and acknowledging the hand of God, and the purpose of God in much of the things that are sent upon us a rod of correction, the RESURRECTION and the final and eternal glorification of the Church of God, it seems to me is now in order and much needed for the comfort and edification of the people of God.

Yours in hope,
O. J. DENNY.

LET THERE BE NO STRIFE.

"Let there be no strife, I pray thee, between my herdmen and thy herdmen; for we be brethren."—Gen. 13:8.

What a noble example of interest and love of peace exhibited by the father of the faithful; and may the sentiment expressed by Abraham to Lot sink deep into the heart of every brother who prefers not the union of the church above his chief

joy. Blessed with such a spirit one would never suffer as "a busy-body in other men's matters," neither, as being "lords over God's heritage." (1 Peter 4:15; 5:3.)

The busy-body is accounted by the Apostle no better than a murderer, thief or evil doer; and, he condemns the lordship and dictatorial spirit found in some men. His reference is unquestionably to the household of faith, peculiarly the Lord's anointed. Those whom the Lord has set in house with gifts pleasing to himself, and when clothed with the spirit of moderation he will feel to be less than the least. Who is there that has not realized that when you felt to be the least in your own eyes you were the happiest in the Lord?

How sweet and joyful would be the union of saints if all should remain as little children in malice, meekness, love and forgiveness. They would soon understand that they did not know everything in heaven and earth. Samuel said to King Saul, "When thou wast little in thine own sight, was thou not made the head of the tribes of Israel, and the Lord anointed thee King over Israel?" Vain man shall learn that God will bring down the high tree, and exalt the low tree. No creature can be more than God has made him. The sun warms us, our food nourishes us, our brethren love us; and, all, because our God makes them so. What a sweet place of peace and union would the church be if there were no Souls in it. Leaders in some places have caused the church to err. Then their sins found them out. In the path of obedience to God's word

presage love, peace and union in Zion; but the reverse is manifest when following the devices of man. Human nature is the same in every age. Even the apostles endeavored with divine grace possessed much human nature, coupled with a zeal of their own ability and opinions, before the Lord opened their minds to a knowledge of themselves and the word of truth; we note how they acted, when they saw one of the seventy, or one of John's disciples, "Casting out devils in Thy name, and we forbade him, because he followed not us." But Jesus said, "Forbid him not; for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us, is on our part." Mark. 9:39, 40. A similar disposition seems to dominate the minds of some would-be-leaders in some place among Primitive Baptists; for they threaten to "Split the Baptists," because the churches of the apostolic faith and order do not use the same expressions as they do when contending for the faith once delivered to the churches.

Dear brethren, let us refrain from making "a brother an offender for a word." Too often this is done. One brother is heard to say, "There is but one salvation," and then the other brother says, "There are two salvations." Such contentions result in hurts and non-fellowship. After all it was but a war of words; for neither phrase is found in the Bible. Evidently, brethren do not fall out about what the Bible says, but what it does not say. If each had spoken as the oracles of God there would have been no strife.

"Salvation is of the Lord." "See the salvation of God." Being called to see God's salvation proves the salvation is complete. It teaches that salvation is a thing wrought out and revealed by Him, to be seen and enjoyed by us; and, more, that it is not a thing made up partly by God's doings, and partly by ours. If such were so, it could not be called God's salvation. During the Apostolic age, Paul marveled to find some Gentile believers in Christ had been led to confess they had to be circumcised and keep the law of Moses in order to be saved. This was some fifteen hundred years before James Arminius had introduced that system of salvation, based upon creature-works and duty, faith. But no church or apostle declared non-fellowship for the church or brethren of Galatia, for their imbibing that perversion of law-gospel. One church of Christ, nonfellowshipping a church of Christ was not tolerated in those days. But when such procedure was brought to light, the Apostles and Elders were together to consider the matter; as recorded in 15th chapter of the Acts. After gospel consultation, Peter declared: "But we believe that through the grace of the Lord Jesus Christ we (Jews) shall be saved, even as they.' (Gentiles) This settled the question in the primitive church then for all time; and the precedent of the church not to non-fellowship another church of Christ should have been settled, also. Then Paul seals the doctrine of salvation by testifying that salvation is by the grace of God, and not by works of the creature: "For by

grace are ye saved through faith, and that not of yourselves; it is the gift of God; not of works, lest any man should boast." Eph. 2:8, 9.

Paul was learned, and inspired of God. He is the only Apostle that ever used the terms, "predestinate" and "predestinated." A doctrine which has caused unnecessary confusion in our ranks in our day. He only used the words four times; and, I have never met a Primitive Baptist that did not accept what he said as the truth in regard to the matter. It seems marvelous that some brethren should prefer human phraseology, and appear willing to cast their brethren aside who teach and believe as Paul did.

Some brethren emphasize the Lord God as the cause of all salvation and gospel blessings; and other brethren emphasize the effects. Each will confess that it is the spirit that leads and guides in the kingdom of God; and without Jesus they can do nothing. Why attempt to make a breach where there is none? By confusion, not the teaching of two apostles: "Knowing that a man is not justified by works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by faith of Christ, and not by the works of the law." Gal. 2:16. "Ye see by works a man is justified, and not by faith only." James 2:24. Who is there that believes there is a strife and contradiction between Paul and James? Paul spoke of what justifies us before God; and James of that which justifies us in the sight of men. Why can we not have such charity toward our brethren? Peter said, "Wherefore the rather, brethren, give diligence

to make your calling and election sure; for if ye do these things, ye shall never fall." 2 Peter 1:10. Peter did not mean you had to be diligent to make your calling and election sure to God, or your heirship in glory sure; but the rather, to make your calling and election sure to yourself and the church by living according to your faith and profession.

As to the eternal election and calling of His people, their preservation and the resurrection of the dead, and the final glorification of all his people to his image, both quick and dead, these have been, the faith of the church, ninety-nine percent since the death and resurrection of her Lord.

M. L. GILBERT.

J. ALEX ROEBUCK

It is with a sad and lonely heart that we attempt to write a few lines in memory of the life and death of our dear brother, J. Alex Roebuck, but at the request of the church at Flat Swamp we will do our best trusting in our heavenly Father to guide us.

He was the oldest son of the late Raleigh and Elizabeth Roebuck. He was born, in Martin County, where he has always made his home, February 29, 1852, and died October 8, 1931, making his stay on earth seventy-nine years, seven months and nine days. His birthday was a very unusual one as it came on the fifth Sunday in February. He saw only two real birthdays, one when he was twenty eight years old and another at the age of sixty-eight, both of which came on the fifth Sunday in February.

He was married to Millie Frances Roberson January 7, 1875. She passed to the great beyond July 20, 1925. This union was blessed with eight children, three of whom preceded him to the grave, one in infancy, one twenty-one years old, and one thirty-eight years old. Those living are: Mrs. H. A. Gray, Mrs. W. H. Gary, Raleigh, Connie and Millie Roebuck. They all live in and around Robersonville, N. C., except Raleigh the oldest son. He lives in Marianna Arkansas. All of his children were with him when it pleased God to call him home, except Raleigh. It was impossible for him to come. He leaves besides

his children, twenty-six grandchildren, seven great-grandchildren, one sister, Mrs. S. G. Andrews, two brothers, S. H. Roebuck of Robersonville, and G. R. Roebuck, of Haynes, Arkansas, and a host of relatives and friends to mourn their loss.

Brother Jim was very feeble for two years before his death. He was afflicted with high blood pressure and a very weak heart which rendered him unable to get around much. He bore his afflictions with much patience.

All was done for him that lay in human hands and medical skill but the Lord had finished with him here and the time of his departure was at hand. On October 8, 1931 he took his leave of the things of time and we believe, entered into the rest which knows no suffering nor sorrow.

Funeral services were conducted at his home, in the presence of a large crowd of sorrowing relatives and friends, by his pastor Elder J. N. Rogerson, assisted by Elders B. S. Cowin and Willie Grimes. Interment was made in the Roebuck cemetery near Robersonville beside his wife, there to rest until it pleases God to call him up into His glory with all the redeemed and glorified saints to dwell with Him forevermore. Numerous and beautiful floral offerings which were evidence of the esteem in which he was held were placed on the new mound, and a large concourse of people paid silent tribute to the beloved dead.

He united with the Primitive Baptist church at Flat Swamp on Saturday before the first Sunday in August, 1887, and was baptized the following day by Elder J. L. Ross. He remained a true and faithful member, always filling his seat when it was possible for him to do so. He loved his church and pastor. God's people were near and dear to him and especially the members of his own church. He remained faithful to his trust even unto death, ever looking unto Jesus, the author and finisher of his faith. He seemed to grow stronger in faith each day and he so beautifully manifested his faith in God during his declining years, saying repeatedly that God was able to take care of him because He had all power in heaven and earth.

Brother Jim lived a quiet life and spent most of his time at home, but to him life was full of interest, and his work whatever it chanced to be, he deemed worthy of his best. His door was ever open to his relatives, friends and neighbors and he was anxious at all times to render service to his fellowman. He lived an honest, upright life and made every effort to live up to the golden rule, "Do unto others as you would that they should do unto you."

He was a true, affectionate father, and the church has lost an humble, faithful, member, but our loss is his eternal gain for we believe he is now resting sweetly

in the arms of Jesus, where there is no more sorrow, pain nor death.

May God bless, console and comfort the bereaved family and friends and keep them in the straight and narrow way, which leadeth unto everlasting life. May they humbly trust in Him, who doeth all things well, and when their time expires here on earth may they meet him in a world where all will be happiness and contentment.

Brother dear, how we miss you,
Tongue nor pen can never tell;
Since you left all earthly sorrows,
And have gone to Jesus forever to dwell.

We loved you, yes, we loved you,
But Jesus loved you more;
And He has sweetly called you
To yonder glorious shore.

The golden gates were open
A gentle voice said come,
And with farewells unspoken,
You calmly entered home.

Separation now is painful
And our lot so hard to bear;
With our grief we'll go to Jesus,
He will all our sorrows share.

Done by order by Conference Saturday
before the first Sunday in November,
1931.

J. N. ROGERSON, Moderator,
E. C. HOUSE, Clerk,
Committee:

S. G. ANDREWS,
ALLIE V. ANDREWS

BRIEF SKETCH OF THE LIFE AND SERVICE OF ELDER T. S. DALTON.

In the August number of paper appeared a short notice of the death of Elder T. S. Dalton, which occurred about five o'clock on the morning of Thursday, July 30th, 1931, at his home in Baltimore. He died as he had often expressed a wish to go, being permitted to stand on his post of duty as a minister of the gospel until the heavenly messenger came to bear his spirit to God who gave it. He filled his appointment in Washington, D. C., church the Sunday before, preaching with his usual ability. Just a few days before his death he wrote and sent the editor two editorials, which were published in the August issue of the Advocate and Messenger. Though pressed down with the weight of years, he was favored with unusual strength of body and mind until he was called hence suddenly on the above mentioned date. The last few days of his life he showed no signs of unusual weakness, and passed the time in attending his customary duties, and there was no cause of alarm to his devoted wife when a few moments before his death he com-

plained of a pain in his chest. As she sought to administer relief, he turned himself in bed, and in a few moments and without a groan or evidence of pain, he gently fell asleep in Jesus. Thus passed from earth this great and good man.

Tolbert S. Dalton was a native of Tennessee, and was born in Robertson county June 3, 1846. His father, Tolbert S. Dalton, died about the time of his birth. His mother, whose maiden name was Angeline Matthews, was left to care for four helpless children, and the subject of this sketch, while growing to manhood, had to labor hard to care for himself and a widowed mother, and was denied the advantages of a liberal education. He was determined, however, to make the best of his limited advantages, and when grown to manhood went to school, and afterwards assisted in teaching to pay his tuition.

During these early days of his life, though in the midst of poverty, he was fond of the pleasures and the amusements of the world, and it was in the height of these amusements that the Lord arrested him in his wild career, and brought him to see that he was a poor, guilty, helpless sinner. He was bowed down with a great burden, but God, who had begun the good work, did not leave him in this condition, but revealed to him a great Savior. Almost immediately with this relief came also a desire to preach—to go and tell others of the dear Savior he had found. But again this impression he fought hard, and went so far as to make arrangements to take his own life rather than expose his ignorance before the world. But God ordered otherwise. He was led to ask for a home in the church, baptized by Elder W. W. World, and ordained September, 1870, by Elders W. A. Bowden, William Howard, W. W. World, T. F. Harrison, S. S. Nix and T. W. Hutchinson.

For a number of years after his ordination, Brother Dalton did the work of an evangelist, during which time he baptized about seventy-five to a hundred persons per year. On year alone during his labors as a minister, he baptized over three hundred people. He made the services in his Master's kingdom first at all times. During his ministry he lived in several states. He has served about twenty-five churches, and has had about thirty public debates. In these discussions he met some of the strongest men of the Arminian faith. Clear in argument, forceful in expression, resourceful in defense, the cause of truth had in him an able and unselfish defender. It was his meat and drink to uphold the principles of truth and righteousness as taught and exemplified by Jesus, his blessed Lord and Saviour. During the Civil War he was a bold fighter in defense of the Southern cause, but as a soldier of Jesus he was even more zealous.

For a number of years, while located in Tennessee, he was editor and proprietor of a religious periodical entitled "Herald of Truth." In 1880 he moved to Virginia and consolidated this paper with Zion's Advocate, and published same for eight years. During the later years of his useful life he was a valued and beloved associate of this paper—The Advocate and Messenger, and in the July issue is published one of his last editorials, in which he gives a brief synopsis of his life, written on his 85th birthday. Let me quote from this editorial. He says:

"Little did I think, years ago, that I would reach this ripe old age. * * * Many have been the toils and trials through which I have been called to pass. Sixty-three years of my life I have spent in the ministry, and many efforts have I made in trying to preach the gospel of my dear Lord and Master. * * * I have striven to know nothing among his dear people "but Jesus Christ and him crucified." I have never sought to be 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 to avoid all new things. * * * Bring 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, or 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 say the Lord never entirely forsook me, but has put it into the hearts of his people to care for me, and I feel now that I would be derelict in my duty not to say that God's dear people have 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 therefore content." * * * And now I feel that I am near my journey's end and shall soon lay down the weapons of my warfare at the feet of Jesus where I picked them up, and yield the fight to younger men. When that time shall 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 finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge shall give me at that day; and not to me only, but unto all them also that love his appearing."

And this text the writer used as the basis of his remarks in conducting the funeral service of this "able minister of the New Testament." Elder J. B. Jenkins, who also had been requested by the deceased to take part in the services, spoke along the same line. Elder T. W. Alderton, J. T. Power and C. W. Miller also made short

talks at the service which was held in Bethel church Sunday morning, August 2nd., one of the churches of Brother Dalton's care, after which the body was conveyed to Manassas church, another of his churches, where a brief service was held, and the body was placed in its resting place in Manassas cemetery, to await the coming of Jesus, when "they that are in their graves shall come forth." Brother Dalton made selection of two songs, "Jesus Lover of My Soul," and "Nearer, My God, to Thee," to be used in the service. He also selected the pall-bearers and place of burial, and it was a pleasure of his family to carry out every wish of their precious departed.

He had gone from among us, but we sorrow not as those who have no hope. Our loss is his eternal gain, and we with assurance can say of him, "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." He lives in the memory and heart of thousands who were favored to come under the influence of his able ministry and exemplary life. He gave up everything for the gospel service, devoting all his time to that work, and we know according to the truth of God, that his life was a blessed and successful one. Material success is of little value in comparison to a devoted life of unselfish service in the Masters' kingdom. Like Mary, Brother Dalton chose "that good part" which was not taken from him. (Luke 10:42). * * *

The works of Brother Dalton will be the best monument to his memory. For more than thirty years I knew him to love him, and for nearly this length of time we were closely associated in the service of our Master without friction, misunderstanding or jealousy, and when my little day's work is done I have the sweet hope that I shall meet this servant of the Lord, with all the redeemed family of God, and that we shall see our Saviour face to face, and sing the song "Saved by grace."

Elder R. H. Pittman,

—In Advocate and Messenger.

RESOLUTIONS OF RESPECT.

Not dead, but sleepeth—Gone, but not forgotten.

Amid the rapid vicissitudes of time and the raging billows of strife, toil and care, interspersed with its attending conflicts of joy and sorrow, we are called upon to record the death of one of the oldest, most faithful, consecrated Christians and highly esteemed member of our church—Clara Jarvis Mydette.

She was born January the 16th, 1833, and departed this life March the 30th, 1931—making her stay on earth 98 years, 2 months and 14 days. She was married to Russell Mydette April the 20th, 1854.

To this union were born 19 children. Her husband preceded her to the grave 41 years, and of the 19 children four are left to mourn for her with a host of grand children, great grandchildren and great-great grandchildren. And it is almost impossible to number other relatives and friends who sincerely appreciated and loved her, and will sadly miss her comforting presence and the sunshine of her cheerful countenance.

She united with the Primitive Baptist Church of South Mattamuskeet more than fifty years ago. She was baptized by Elder Albert Carterwright as a very worthy subject to be received into full fellowship and confidence of the church. A loyal and true member, she faithfully discharged her obligations, paid her vows and kept her covenant with her God until death. Without the abundance of material possessions of this world she knew the secret of beautiful living, and was cheerfully and hopefully resigned to her Master's will, whom to serve was her definite aim and joy in life.

She always manifested an implicit confidence and abiding faith in the unfailing consolation and good hope through grace. Therefore, God In His wisdom saw fit to call her from the shores of time into the Great Beyond to enjoy the exquisite blessings and resplendent glories that are promised to them who obey and serve Him.

To the bereaved family we extend our most sincere, deepest and heartfelt sympathy; and would say, weep not for her, for she is reaping her reward with Christ and the holy angels, basking in the sunshine of God's love in the Celestial Courts of Eternal Glory awaiting the resurrection morn.

Whereas, in the death of Sister Mydette South Mattamuskeet Church has lost one of its oldest and most loyal members. Her life was characterized by simplicity of manner, faithful to every duty, a good neighbor, a friend to all, and manifested her faith in God by living a worthy, Christian life.

Therefore be it Resolved:

First, That South Mattamuskeet Church has lost a faithful and beloved member, who has been called to the Heavenly mansions above to await the resurrection promised by the beautiful Bible. Therefore, the Church bows in humble submission to our blessed God and Redeemer who doeth all things after the counsel of his own will.

Second, That her family has lost a devoted, fond and affectionate mother and grandmother, and to those, and to all who are near and dear to her, we extend our sincere, Christian sympathy, and commend them to the care, protection and comforting spirit of Jesus, that they may put their whole trust in God, the author and finisher of our faith.

Third, That a copy of these Resolutions be incorporated into the minutes of the Church as a permanent record, a copy sent to the bereaved family, and a copy mailed to the Zion's Landmark for publication.

Done by order of the Church while in conference the first Saturday in September, 1931.

Elder W. B. Clifton, Moderator,
Jables Harris, Clerk.

Written by request of the Church.

Her granddaughter,
EFFIE H. CARAWAN.

JOHN HENRY NEAL

The Lord has seen fit to call our beloved brother and father, John Henry Neal, the son of William and Nancy Neal, who was born in Rockingham County, May the 10th 1861 and passed away in Seattle, Washington, September 26, 1931, making his stay on earth 70 years, 4 months and 16 days.

He joined Sardis Church at the age of 20, and first married Miss Emma Gentry. To this union were born 8 children, 5 of whom survive. Mrs. George McNeeley and Mrs. Clay Wilson of Greensboro, Miss Lucy Neal and Glenn Neal of Seattle, Hassell Neal, Oakland, Cal.

His second wife was Miss Emma Wall. Of this marriage there were 5 children, 3 of whom are living, Horace, Ruth and Evelyn Neal of Seattle and 19 grandchildren, one brother, Mr. P. B. Neal, of Madison.

Brother Neal was brought back to his native home and laid to rest at Sardis, where he had been a member of that church ever since he joined at the age of 20. He was a faithful member. I have spent many nights with this dear brother. He loved to talk and converse on the scriptures, but the Lord saw fit to call him away from his companion, children and friends. May the Lord bless his companion, children and friends that be left here and give them a good hope of heaven and immortal glory. They can never see father in this world, but may it be their happy lot to meet him in the world to come, where there will be no sad parting and where they will see as they are seen, and know as they are known, and be fashioned like the glorious body of Christ. Brother Neal was laid to rest from all of his labors at Sardis Church in the midst of a large crowd of friends and relatives, there to await the second coming of Christ to awake the sleeping dead and to fashion them like his own glorious body, and to sit at the right hand of the father on high, there to rest forever and ever.

Written by,

P. W. Willard.

High Point, N. C.

RESOLUTIONS OF RESPECT.

Whereas God in His infinite wisdom, has seen fit to again visit our church and remove from our midst our Bro. John Dunn.

Therefore, Be it resolved by the church at Red Banks that in the death of Bro. Dunn the church loses a faithful member. He had been in declining health for some time before his death but as long as he was able to attend his seat was occupied. We extend to his children our deepest sympathy and would commend to them the Great I Am, who is able to fill the vacancy by His Holy presence and enable them to say "He giveth and the Lord taketh. Blessed be the name of the Lord."

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

Done by order of conference Saturday before the 2nd Sunday in September, 1931.

Elder Luther Joyner, Pastor
Mrs. Bessie Brooks Gay, Clerk
Bro. J. R. Mills, Asst. Clerk.

RESOLUTIONS OF RESPECT

During the last year God in his All-wise Providence has removed by death from these mortal shores, into His glorious presence, we humbly trust and believe, brethren W. J. French and R. A. Cox, also Sister Cora Cook.

Therefore be it resolved:

1st. That in the passing of these precious brethren and sister, the church at Dan River feels very much her loss.

2nd. We desire to bow in submission to him who doeth all things well.

3rd. That we desire to thank the Lord for such gifts to our church, though they are not with us in body. Pleasant memories of their faith and hope will remain in the years to come.

Done by order of Dan River church in conference 4th Saturday in Oct. 1931.

Eld. D. V. Spangler, Moderator.
L. K. Wilson, Clerk

RESOLUTIONS OF RESPECT.

Through the infinite wisdom of our Heavenly Father it has pleased Him to call home our dear sister, Amanda Mason, who

was born February 24, 1849. She united with the Episcopal church in her early girlhood and remained there until about seven years ago when she professed her love for the Primitive Baptists and united with the church at Bethlehem, where she remained a faithful member until death.

She had been declining in health for some time but was able to be up and was at church the first Saturday in June (a week prior to her death). When God saw fit to call her spirit home while she lay quietly in her bed on June 13, 1931. She retired the previous night as well as usual and was dead the next morning.

She was a faithful, loving member and we miss her presence in our church meetings. Therefore be it resolved:

First: The Church at Bethlehem has lost a faithful member when able to fill her seat.

Second: That we bow in humble submission to the will of our Heavenly Father and extend our sympathy to her bereaved children and grandchildren.

Third: That a copy of these resolutions be sent to the Landmark for publication.

Done by order of Conference Saturday before the first Sunday in September, 1931.

Elder W. R. Hines, Moderator.
J. B. Hollidia, Clerk.

**ELDERS J. G. COLLIER AND
J. W. WYATT.**

Please publish in the next issue of the Landmark the following appointments for Elder J. G. Collier and myself.

January the 9th at Upper Town Creek.
9th at night Elm City.
10th at the Falls of Tar River.
11th at Tarboro.
11th at night Robersonville.
12th at Spring Green.
13th at Bear Grass.
14th at Williamston.
16th and 17th at Norfolk, Va., church.
19th and 20th at Kitty Hawk.
22nd at Flatty Creek.
23rd and 24th at Smithwick's Creek.
I beg to remain your friend,

J. W. WYATT.

PLEASE READ CAREFULLY

There comes to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

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For instance if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

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JOHN D. GOLD

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GOD KEPT JOSIAH FROM WITNESSING THE EVIL
BROUGHT ON THEMSELVES.

So Hilkiah the priest, and Ahikam and Achbor, and Shaphan and Isiahiah, went unto Huldah, the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe (now she dwelt in Jerusalem, in the College), and they communed with her. And she said unto them, thus saith the Lord God of Israel, tell the man that sent you to me, thus saith the Lord, behold I will bring evil upon this place, and upon the inhabitants thereof, even all the works of the book which the king of Israel hath read:

Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be quickened against this place, and shall not be quenched.

But to the king of Judah which sent you to enquire of the Lord, thus shall ye say to him, thus saith the Lord God of Israel, as touching the words which thou hast heard; because thine heart was tender, and thou hast humbled thyself before the Lord, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation, and a curse, and has rent thy clothes, and wept before me; I also have heard thee, saith the Lord.

Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I shall bring into this place. And they brought the king word again.—2 Kings, 22:14-20.

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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Devoted to the Cause of Jesus Christ

LAWS. THE LAW OF CHRIST

(By the Late Eld. P. D. Gold)

Written for the July 1, 1887 issue of Zion's Landmark.

It is often the nature of men's laws to infringe on the weak, and to screen the strong, to mock the wronged, suffer and flatter the oppressor. Even when the laws that men make are well-aimed, and fairly executed, they often fail to relieve the distressed. Often wicked men of the strong elude justice.

The law that came by Moses is righteous, and showed what men ought to be, and also showed what man is, namely, that he is carnal; while the law is spiritual or holy, just and good; and thus reveals the corruption of man as the glass reflects the true features of the beholder. If he is black it shows that he is black. If his taste and eye love the black then he appears lovely to himself; but if he sees no beauty in that color then he sees none in his own face. If he is weak-eyed and bleared, ill-formed and hateful in his appearance, but has a single or good eye within he will appear loathsome to himself; but if his eye is also evil he will appear beautiful to himself.

By the law is the knowledge of sin. Now if one is dead in sin he will not see his true face in the law, but will appear righteous to himself, perverting even the holy law of God.

If the eye be evil the whole body is full of darkness, and it perverts the right way of the Lord. But if one is quickened to see and know the truth and spirituality of the law of God by having a righteous principle within him it shows him that the law is spiritual and holy, while he himself is full of abomination and filthiness; and he sees that he has violated every precept and principle of the law, and is guilty of death. For by the deeds of the law shall no flesh living be justified, because of the law is the opposite, namely, the knowledge of sin.

Conviction of sin then necessarily follows in all cases where the commandment comes, for sin then revives, and death follows. It does not matter how moral one has been, no flesh living can be justified in the sight of God. But the Gentiles are not under the law of Moses, and how is it with them? Are they sinners, too? Yes, they are sinners of the Gentiles. "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shows the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another": Rom. 2:14, 15.

The Gentiles are under law, because they are under sin: but where

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there is no law there is no sin. Paul says, "we have before proven both Jews and Gentiles, that they are all under sin": Rom. 3:9. Again, "Now we know that whatsoever things the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world become guilty before God": Rom. 3:19.

This is enough to prove that all men are guilty in the sight of the holy law. While the Jew has the advantage over the Gentile in having the law by letter delivered to him, in which is the form of knowledge and of truth in the law; yet by works he is as corrupt as the Gentile, and needs the same divine righteousness to justify him that the Gentile needs, for the Jew did nothing under law to advance his righteousness.—The law was weak through the flesh. It could not help the sinner. It could give him no life, no strength. It could only condemn him if it found anything wrong in him. For offending in one point even it would hold him guilty of transgressing the entire law, since the law is a unit, or one law. Hence death results necessarily as the wages of sin. If the law should find a man without sin he would be a free man, or without law, since the law is not made for the righteous. What need would men have of laws if they were just in every respect and righteous?

The way therefore discovers sin. Because wherever there is law there is sin. The law cannot even supply the sinner with implements, tools, faculties, powers or means to do right. It does not give life nor love.

(It worketh wrath), not peace, not good conscience, nor good thoughts.

But it is the strength of sin, for sin by the commandment or law becomes exceeding sinful. I had not known lust except the law had said, thou shalt not covet. Is the law the cause of sin? No, not at all. Here are two men, Cain and Abel. Cain is full of hate and bitterness against Abel, because Cain is wrong and Abel is right. As soon as Abel comes into the presence of Cain, that moment his wicked spirit is aroused to bitter hatred, and the more Abel is present, though all he does is right, the more Cain hates him. Is it the fault of Abel that Cain displays such a spirit? By no means.

When one is convicted of sin a principle is manifesting itself within him that attempts to keep the law, and then it is found and felt the sinner can keep it, but is justly condemned. Then follows the sense of wretchedness, woes, misery, and death, self abhorrence, and guilt, and abiding conviction that God is righteous and good, but the sinner is carnal, sold under sin.

But there is the law of liberty, the law of release, the law of the Spirit of life in Jesus Christ, as different from this law of sin and death that came by Moses, (not a sinful law, not a law by which is the knowledge of sin, and hence death follows) as life is above death, as peace is better than war, as joy is above grief, as love is better than hate. Jesus is the likeness of sinful flesh and for sin condemned sin in the flesh (its stronghold) and fulfilled the law, and is its end

(Death) so that he that is dead is free from sin. Likewise reckon ye yourselves (you, your very vile self) to be dead to the law by the body of Christ, but alive unto God by Jesus Christ, so that the righteousness of the law is fulfilled in us who walk not after the flesh (that is the subject of the law of Moses, and while we are walking in the flesh we are under the law of sin and death,) but after the Spirit. If we are led by the Spirit we are not under the law. To be under the law is to walk after the flesh, and the works of the flesh are adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murder, drunkenness, revellings and such like. They that do such things shall not inherit the kingdom of God.

What a wonderful redemption then is that of Christ Jesus. Christ is made of a woman, made under the law to redeem them that were under the law.—No others need redemption. From what I have shown it is impossible for one to be saved, who is under the law, by anything he could do or suffer. All the people of God were by nature under the law. The scripture does not say that Jesus came to save all that are under the law, but Jesus redeemed them (his people) who were (past tense) under the law.

Then they are not under the law, for Christ hath redeemed us from the curse of the law, for he was made a curse for us: so truly Christ is the end of the law for righteousness for every one that believes. So that we are not under law but under grace. The law came by Moses,

but grace and truth came by Jesus Christ, not the law of Moses transferred to Jesus that administers that law. But Jesus is our Lord, or law-giver, our king who will save us.

The law of Christ is love. There is no law against love. The fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. What then is to be said of such that see another law in their members warring against the law of their minds, and bringing them into captivity to the law of sin in their members: such as when they would do good evil is present, and fail to do the good that they would, and do the evil they would not: such as have vile thoughts and foolish imaginings that distress them: such as are in bondage because they see a body of death in themselves, and know that in their flesh dwelleth no good thing, and such as know that their members on earth such as fornication, uncleanness, evil concupiscence, and covetousness are the old man that with his deeds are to be put off? This may be said of them, "O wretched man that I am, who shall deliver me from the body of this death? I thank God through Jesus Christ my Lord. Blessed is the man to whom the Lord will not impute sin. Blessed is the man whose transgressions are covered, whose iniquity is forgiven.

It is the law of the spirit of life, (not death) in Christ Jesus that hath made us free from the law of

sin and death. What a blessed law is this, full of life giving power, full of love, pardon, peace, salvation? Grace reigns through righteousness unto eternal life, by Christ Jesus our Lord, just as effectually and complete as sin reigns unto death.

How safe then are we in Christ Jesus. As Christ is, so are we. He is our life, we are dead. The body is dead because of sin. Death is corruption, we see our vileness. We know we are vile. Hence we are dead, for the body is dead, because of sin. Therefore we have no confidence in the flesh.

We know we are sinners. That makes us poor and needy, hence we can have some compassion on others. When we lose sight of our vileness, then we can condemn others. But when we bear one another's burdens then we fulfill the law of Christ, which is the law of love. This is the perfect law of liberty and glorious freedom. Whoso looketh into this perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed is his deed.

Love is this law. It reaches the poor, saves the needy, is always righteous, works no ill, thinketh no evil, rejoices not in iniquity, but in the truth. It is after the power of an endless life. There is no law so good and perfect. It makes the sinner righteous, makes the rebel obedient to God, makes the alien a fellow citizen of the household of faith, makes the fool wise in Christ, clothes the naked, feeds the hungry, destroys sin, swallows up death in victory, hides a multitude of sins, executes righteousness in the gate,

puts to flight the armies of the aliens, casts out every enemy, fills up with love from God to man. It meets every case and every distress. It can never be repealed, nor amended, but is unchangeable and perfect. It brings its own perfect righteousness to the polluted sinner, and welcomes him to God; and the law is written in the mind and heart of God in Christ Jesus under the law of love and faith and a sound mind. This is good, free labor acceptable to God by Jesus Christ.

P. D. G.

VISITED ASSOCIATIONS.

Dear Mr. Gold:

I have desired to know whether or not my writing is of the right spirit or not. I would like to write something that would comfort God's dear people. But, oh weak that I am, I feel some times that it would have been best that no one had ever known me. I have been thinking of the Associations I have visited this fall.

The first one was the Seven Mile at old Brother Turlington's home Church. I met him one of the first ones after I got on the ground. He told me he could remember when they first started at that place and it had gone on up to the present. I enjoyed listening to him talk. I enjoyed my trip with them. Bro. Xure Lee preached the introductory sermon and I thought that he was blest to tell some of the reasons why he was where we see him—giving God all the glory. All the preaching was good all the way through. I well remember Bro. Holloway speaking about the pressing on and the fear that kept us from turning

back. I feel sometimes that I can say with Paul the way seemeth right to me, the end thereof was death.

I was talking to Bro. Pollard last Sunday that I had often thought that I would stay home and I thought while he was preaching that I would go as long as health would permit. It seems that these people are so much to poor me. I want to follow after them. I want to be buried with them. I feel some times that the Lord Jesus showed me these people as the beauty of all the world that it never would be destroyed. That is a wonderful thought to me.

Now, about the next Association I attended was the Salem Association, at which I met the most lovely people in all the world. I spent one night with Bro. Ben Martin. I enjoyed being with them and being at his home and on the next day to the Association ground. There I met old Bro. Trent and was glad to meet him. He preached the introductory sermon and he was wonderfully blest to talk of the riches of God's everlasting grace. I thought that he gave a start for a good meeting. It seemed that it was all in line. I well remember Bro. Broadway and Bro. John Helms. I think he was from Abbott's Creek, Bro. Wiley James, Bro. G. W. Hill and several others. I have said that I enjoyed that trip as well as any trip that I have ever taken. I spent one night also at Bro. Stapler's. I enjoyed being with them at their good home. I spent one night at Bro. Knight's (Bro. Sam Knight, I believe was his name.) I felt that they, Bro. and Sister Knight, were

the most humble people that we have. I just can't tell how much that I did enjoy being with the people.

Then down home to our Association, which I did very much enjoy. Bro. E. F. Pollard preached the introductory sermon which was a good start for the Association.

I used to wonder why they had those meetings anyway, but sometimes it is the most enjoyable part of my life to mix and mingle with God's humble poor and to hear them talk of the dealing of the Lord with them. My dear brother, if I am not deceived, that is what makes me wander about among the people, called Old Baptists. I don't mind being called an Old Baptist because they were the Church, whose maker and builder was God.

Brethren, I am not uneasy about whether it will stand or not because He said the gates of hell shall not prevail against it. My trouble is, am I one of that number that is embraced in that love. I can say that I didn't use to love these people, which one time were shown to me as the Church which was the way, the truth and the light.

Next, I went to Mill Branch Association where the introductory sermon was preached by Bro. John Williams. I thought that he was so blessed to talk of God's kingdom, and how he led his people. I spent one night at Bro. Faircloth's. He had a very large crowd. He cared for us all comfortably. I spent one night with Bro. Wright, the Moderator of that Association. I very much enjoyed being in his humble home. It seemed that the part of my trip I most enjoyed was the

morning I went to see old Sister Harrelson. She was so weak when Bro. Gurganus and myself went in the house that we couldn't see her. But she soon aroused and said for all to come in. She wanted to see them and when I went in she was talking to Bro. Hill and Bro. Gurganus, telling them what a beautiful place she had seen and she was just praising the Lord for his blessing. She would slap her hands and tell them to press on that it would stand when everything else would fail? Would love so much to hear from her. She said that she was ready to go to meet her companion who preached the truth. I hope the Lord will continue to bless Sister Harrelson.

From a sinner, saved by grace if saved at all. If any one has a mind to drop me a few lines, I feel sometimes that is something to this poor body. May the Lord continue to bless the church.

G. R. SHEPHARD,

Beulaville, N. C., R. 1.

EXPERIENCES OF IONA M. PEACOCK.

Dear Brother Denny:

I have oftentimes wished to talk to you about what I hope was my experience. It is a little bit lengthy, but if you will bear with me I will write it, as I am very proud of it, though it brings tears to my eyes as the beginning of it took a most lovable companion from me.

My husband and I had lived together for twelve years. Our home was poor but love abounded there. We often discussed the Bible together and we attended church when opportunity afforded. We

had always been blessed with good health, and it seemed we were getting along well so far as this world's good was, when he was stricken down with blood poison, and trouble like this of course will make you look to your Divine Helper for relief. He would say in the dead hours of the night, "Honey, pray for me," and oh, I would try so hard, but not one word could I utter. Then is when I felt my weakness. My heart felt like it would burst out of me, when he would call oh, so often to pray for him, they were trials that I had never felt before.

On the morning before he died he called me to his bed, and told me to send for Elder J. C. Hooks to come and pray for him. He said, "then I shall be satisfied." I sent for Mr. Hooks and he came. I have never heard such a wonderful prayer in my life. Oh, God moves in a mysterious way his wonders to perform. Jake took my hand in his and said, "All is well with my soul and I am ready to go." During his sickness he so often spoke of how he hated to leave the children and me, but after he was prayed for he seemed to be perfectly resigned.

When we are downcast and heavy laden, and feel that our burdens are more than we can bear, we are made to cry out, "Lord, save me or I perish." I just could not, it seemed, give him up.

The precious Saviour will send help just when we need it. The way to heaven is consecrated by his footprints, every thorn that wounds our feet has wounded his, and every cross that we are called to bear, he

has borne before us. The Lord permits these trials to prepare the soul for peace. For right here was where I was made on bended knees to ask God for mercy. I was ready to lay down the cross and follow Him, as here was where I was made to see myself just as I was.

After my husband was buried, I came to Fremont to live with my grandmother. Elder Hooks visited our home right much, and always spoke words of comfort to me. I asked him if he thought any one could be saved without being baptized, as it seemed I was constantly worried because my husband was not a member of any church. He told me Jake was baptized by the Holy Ghost, that his face told the story that he was far better off than we were, then I became perfectly satisfied over him, but oh, this same feeling came to me again and I was made to see all of my sins again before me just as if they were carved.

On the fourth Sunday morning in Sept. 1928, I went to Aycock's to church and when Elder Hooks took his text from John 7:37 verse. In the last day, that great day of the feast, Jesus stood and cried saying, 'If any man thirst, come unto me and drink.' Everything was illumined to me, everything was different, my thoughts too far away to be natural. After his sermon he opened the doors of the church and as the congregation stood to 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."

I went forward and asked for a home with them. They all looked so good to me and I felt less than the least. They received me into the church, and I was baptized the 1st Sunday in October, 1928.

When God sends his warnings so important that they are represented as proclaimed by holy angels flying in the midst of heaven, he requires every person endowed to heed the message.

I try to be submissive, but often find myself murmuring on account of the hardness of the way and of my loneliness, as I could not take care of my six children and had to place four of them in the orphanage. Not that I want to murmur, for I do want so much to be wholly submissive to the will of the Lord.

I felt like my greatest worry was over but oh, how hard it is and wearisome the journey, the way so dangerous that it seems impossible at times to go further, yet under all these trying scenes my guide bade me press on and continue to run with patience the race that is set before me, looking unto Jesus, who is the Author and Finisher of Christian faith.

Hoping and desiring that the richest blessings of the once crucified, risen and ascended Saviour may continue to broadcast sweet messages of peace unto you and that I may have a thought in your prayers, I am,

Your unworthy sister,
Iona M. Peacock.

Fremont, N. C.

P. S.—Give Sister Denny and all the family my love and best regards.

If you so desire you can have this

published in the Landmark. I do not feel worthy to write anything for print, but I felt impressed to write this and for satisfaction of my mind I have attempted it.

THE HOUSE OF JACOB.

Mr. J. D. Gold,

Dear Sir:

You will find inclosed two letters for publication in Zion's Landmark. When convenient please give them space in our much loved paper.

With the hope that you may be blessed of the Lord to continue the good work in its publication as your father requested you to do. A Merry Xmas and happy and prosperous New Year to you,

Respectfully,

R. L. DODSON,

147 Broad St.,
Danville, Va.

Elder J. T. Rowe,

My Dear Brother:

I feel a desire to communicate with you in some way, so will write a little for your consideration in regard to the House of Jacob spoken of in the Bible, and I think a type of the children of God as a family. The picture as I have it in mind is this: Jacob as our heavenly Father, and Joseph to represent our elder brother, Jesus, and I as one of those mean brothers that was so unmerciful to Joseph. Oh, what wicked hearts those boys possessed and displayed, to take advantage of one of their own family, one that the father seemed partial to, had given him a coat of many colors, and otherwise had shown he dearly loved him. Now, many of them seem to unite to destroy him in

some way because of his dreams that they must have thought meant something deep. The idea of their having to bow down or look up to him was too much for them with proud and wicked hearts to bear, so they decided to destroy or get rid of him in some way. I shall not undertake to tell all I see in the story, but simply wanted to show that sin was in that house, as you remember that you as a mouthpiece for God are commanded to cry aloud and spare not, show Israel her transgressions and the house of Jacob their sins. I love to think of the house of Jacob, not because they were sinners, but because as I said, they seem to be a type of the chosen family or church of God, in the sense in which they are finally brought together and seem to forgive each other and made to see the hand of God in the matter, and that the sins of that house were made known to those that dealt wickedly with Joseph and their father who must have suffered untold grief and sorrow thinking his favorite and most loved boy had been devoured by some vicious beast. Oh, what a picture. While we only get a dim view of it only parents can imagine the untold anguish of the soul caused by such deception made up by the devil, the father of liars.

Now, my dear brother, we all have loved ones we desire much to see them join in the praise and worship of God or to give us a reason they know God in the pardon of their sins, but how helpless we are to bring this about, but still we hope in the end they will be gathered together and that they belong to this house of Jacob. You remem-

ber in the narrative Joseph knew his brethren before they did him, so Jesus knows our thoughts afar off, and loved us before we loved him, and that he will supply all our needs. Now dear brother when we feel we have no strength of our own, but can hope God cares for us and will do his will in all things. If not, why not? Jesus said, all power was given him of the Father, and that no man knoweth the Son but the Father and no man knoweth the Father but the Son and to whom the Son will reveal Him.

With love to you and family,

Your brother in hope,
R. L. DODSON.

My Dear Bro. Dodson:

Your good letter was received in due time and much appreciated. Yes, my brother, Joseph is a very bright type of Jesus, our blessed Lord and Saviour. We find in Genesis, 37th chapter, that Jacob loved Joseph more than all his brethren, and he made him a coat of many colors. And when his brethren saw that he was loved so much of his father, they hated him. Joseph's conduct was not the cause of their hatred, but the love of his Father. So it is and always has been that the dislike the world has for Jesus and his dear people is not because of wrong doing, but because of the love of God, manifest in them. The more Jesus manifested the love and power of God, the more they hated him and sought to destroy him, and it is so today that the more the love of God that is manifest in the Lord's dear people the more the worldly minded hate them. It is not men that the world

hates, but God. Jesus said, they have hated me, they will also hate you, showing that the hatred for the disciples was because of the Spirit of Christ in them. The carnal mind is enmity against God. The world is full of religion, but Jesus is not loved by the world any better than he was when he was on earth in his human body, but he whom his brethren hated proved to be their Saviour from starvation, and they came to him in their time of need. He knew them. 42nd chapter and 8th verse reads, "And Joseph knew his brethren, but they knew not him." They did not know to whom they were appealing. Some natural causes occur to me as a reason why they did not know him. He was a boy of seventeen years when they last saw him. Now he is a full grown man. Then they had sold him to be a servant and if they had any idea that he was alive they supposed he was a servant. But Joseph knew them. They were men when he last saw them and had not changed as he had, and they never would have known him had he not made himself known to them. So Jesus knows his people, or brethren. They have not changed. They are the same old sinners they have always been, the difference being that they feel their poverty now and come to him as beggars. God brought the famine that caused Joseph's brethren to come to him, and God brings the famine in the soul of Jesus' brethren that brings them to him, and they find that all their good works are rejected as the money of Joseph's brethren was returned in their sack's mouths, and they are given what they ask for and more,

for they are brought into the land over which their own brother is governor and given the best land and furnished all they need without money and without price. Does not these things preach in type the doctrine dear to God's people today. Salvation by grace without the deeds of the Law? Though they have a righteousness it is of the law and Jesus will not have it. The only righteousness acceptable is the righteousness which is of God by faith, and this is the perfect obedience of Jesus Christ which he gives poor sinners. The faith to see is by him imputed to them. So that they say not unto us, O Lord, but to thy name give glory, for thy mercy and for thy truth's sake. Notwithstanding the great sin of Joseph's brethren against him, he ever afterwards dealt kindly with them, and so despite the sin of Christ's brethren against God, the consequences of which Jesus has borne in his own body on the tree, yet he deals kindly, mercifully, lovingly, all sufficiently and constantly with them. David truly said, His mercy endureth forever. O, that men would praise the Lord everywhere for his goodness, and for his mercy unto the children of men. Let the redeemed of the Lord say so.

Dear Brother, if you deem this worthy, send it with yours to me, to Zion's Landmark.

JOSHUA T. ROWE.

A GOOD LETTER FROM BRO. JONES.

Dearly beloved of the Lord:

It is by the inspirited righteousness of Christ Jesus 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 pushing 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. He doeth all things well for those that 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 time rolls on, and will continue until the last one of his little ones are brought into the fold. 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 one in Christ Jesus the Lord.

Yours with an humble hope of everlasting life.

J. R. JONES,

LORD HAVE MERCY ON ME.

My dear Brother Gilbert:

I read all your letters and enjoy them. Your last letter in the Landmark was exceptionally timely. Long prayers and sermons are wearisome. The Lord knows what we need before we ask him, our Lord is not deaf. We need not strain our lungs to make him hear. Some of our preachers seem to think a great many words and much fuss is preaching.

When the Lord opened my blind eyes to see myself, a sinner, my first words were "Lord, have mercy on me." And that is about all I have ever been able to say.

Remember me,

W. F. BRITT,

Arcadia.

Zion's Landmark

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

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N. C.

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GREETINGS.

We are nearing the end of another year, and for many of our readers it has been a very trying one, yet, when we count our blessings we must feel that after all we have received at the hands of the Lord more than we have deserved.

Our people have enjoyed many delightful meetings in which the worship has been to the comfort of many hearts, and we believe the name of God has been praised in spirit and in truth.

Some confusion has abounded here and there; but as a rule we have seen more humility and less striking among our people than for many years. We feel thankful to God for all our blessings and especially for the Spirit, and the fruits

thereof, which hath been freely bestowed on the people who have a name to live as the children of God.

Many of our loved ones have crossed over the dark valley of death, and we hope have entered into that land of life and immortality.

The hand of affliction, of body, mind and soul has rested heavily on the hearts of many of the Lord's humble poor, many people have been poorly paid for their labor or products of their toil, and there is much unrest and uneasiness as to the future, still we should not forget our many blessings and look to Him who is God over all, in hope of better times in the future and in the end life everlasting.

We read in Hab. 3:17. "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; Yet I will rejoice in the Lord; I will joy in the God of my salvation."

God said to Noah, "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And when it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud; and I will remember my covenant, And the bow shall be in the cloud; and I, the God of Hosts, will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth."

Note, when God brings the cloud over the earth, the BOW appears and as men look upon it, God also

said He would look upon it as a reminder of His everlasting covenant with the earth, and this God hath promised to be with His people to the end, and hath also promised that as the years continue we shall have seed time and harvest, and the greatest harvest will be the assembly of all saints in the Kingdom of Heaven.

May the blessings of the Lord abide with us all.

In hope,
O. J. DENNY.

WAY TO RECEIVE MEMBERS.

Elder M. L. Gilbert,
Dade City, Fla.

Dear Brother:

For many years I have seen the minutes of our various Primitive Baptist Associations three ways to receive members viz., experience and baptism, by letter from another church of the same faith and order, and restoration.

But of late I have heard there is another way to receive members viz. by confession of faith.

Receiving members by confession of faith is something new to me. I will appreciate it if you give me your views on the subject.

Yours in humble hope,
R. O. STEWART.

Coats, N. C.

Our Answer.

We publish in Zion's Landmark the above inquiry of Elder R. O. Stewart, as other brethren may have gathered the same idea that there are but three ways by which a gospel church could receive members, from the fact that some Associational minutes only state three

ways. When the churches of Galatia had imbibed the heretical doctrine that their members had to keep the law of Moses and be circumcised to be saved, by her preacher leaders, who is there that would think that if one of the members had refused to go with the church in to that heresy, and another had repented of his fatal error, that each would have to remain without any church privilege, since neither would be baptized, restored or granted a letter? If the churches of Galatia had not been reclaimed, those members that withdrew from them, because of their departure, could have been gosselly received by the Church at Ephesus or Philippi, on a confession of faith. If a church should die from a denial of faith or disorder, any of her members upon gospel repentance, could be legally received by the church upon the member confessing the faith and order of the church. I know of no other way that such ones could ever again have membership in the church.

Some years ago one Elder Parker of Texas led the church of his charge into the unscriptural doctrine of eternal children of God and eternal children of the devil—two seed in the flesh. Now any member of his charge, who would not accept his departure, could have been received by any regular Primitive Baptist Church on confession of the faith.

As Paul in spirit joyed in beholding the order, and faith of the Colossian Church, so do our people today, rejoice in the apostolic faith and order of the sound brethren and churches of 1832, who had to

expunge from their ranks brethren whose innovations in doctrine and practice had become too intolerable to hold in church fellowship; but advised the orthodox churches to restore any that desired to return upon a confession of the old faith and order. If I understand Primitive Baptist procedure, such have been their manner of receiving members from the days of the Apostles, when there were departures either in doctrine or practice. When true, humble gospel labor has proved unavailing then transgressors give evidence that the candlestick is removed and church identity destroyed.

M. L. GILBERT.

MRS. CLARA JARVIS MIDYETTE

I quake and tremble when I remember that my precious grandmother requested me, a poor insignificant worm, to write her obituary. With my best efforts, it will only be hinted at, yet I trust the Lord will so dexterously guide and direct my pen and thoughts that I speak only the truth that would honor and glorify his name.

She was born January 16th, 1833. Her parents died and left her at the tender age of 4 years, without brother or sister. She was taken to the heart and home of an only aunt, where she was nurtured and grew up to womanhood, not in name only but in every sense that the word implies. A lady of the purest type and highest ideals, loved and respected by both young and old. She was raised poor, yet rich in all those virtues and graces that characterized her a model woman. Of such I feel she had no equal or superior.

She was married April 20th, 1854 to Russell Midyette. To this union ten children were born, two dying in infancy, yet she lived to see four gone, my mother being one of them. Her husband, who united with the Primitive Baptist Church before she died, died over forty-one years ago, leaving her to battle along in those trying days of hard and laborious servitude. Yet the Lord was with her and blessed her to raise her family to honor so that they became loyal, honorable, respected and respecting men and women. Indeed they were like their model, for they imitated, yes emulated, her life. They like her, became bright shining lights in

the world. For indeed her generation before her, which numbers five, can rise up and call her blessed.

She broke up housekeeping as she was left alone—went to the home of her oldest child, a son, now 75 years old, where she lived nearly 12 years.

She had been a member of the Primitive Baptist Church for more than forty nine years, having been baptized into the faith, by Elder Albert Cartwright. She was a living monument. She walked, talked, lived faith. Yes indeed, for she felt that God had been her husband, both natural and spiritual, verifying the promise in her that he would be a husband to her—a father to her children, and that he would never leave nor forsake her, and he did not. She was ever found at her post of duty, at home and in the church—one time walking most ten miles carrying a baby, to serve the Lord. Oh, if we had such faith, zeal for the cause and truth. In her latter years she became feeble almost deaf, so that she did not attend the services of God, or go to preaching, saying that she could not hear, nor did not care to go, for she loved to hear the truth. It was her meat and drink. She loved to meet and mingle with the members. She loved them more than they did her, for it was fully proven in her last days they did not show any of it, for they did not visit her as they should. The more she loved the less she was loved.

For twelve months she was helpless as a baby. At times her mind was not good, owing to advanced age. She was not sick, did not suffer any, but was just worn out. She weakened away gradually until she passed away March 30th, 1931, aged 98 years, 4 months and 14 days—a ripe old age. She had seen generations rise and fall, yet she did not murmur at her stay. She just waited patiently. She was not cross, nor complained and was thankful for every kindness done, every attention given.

She was nursed and cared for by her son and his wife in the most tender way that was possible for human heart and hands to do, for she was just a child, required the same care and attention that an infant must have. She was helpless. Her son's wife, Mrs. Alfred Midyette, never tired. She was her care. She never lacked for anything. Everything was done for her that could be done, she sacrificed all pleasure, all comforts, stayed at home and gave all her time, care and attention to her. I tell you such self-sacrificing faithfulness God will reward.

She was laid to rest in the cemetery where she will gently sleep till the resurrection, when she will come forth in the glorified image of that God she delighted to serve while here.

She leaves behind four children, three sons and one daughter, hosts of grand-

children, great and great grandchildren, to remember her saintly virtue and to love her memory. I for one will never forget her, for I was with her much. I know that though dead she speaketh. She is engraved upon my heart and will live as long as I do.

Written in sorrow by her broken-hearted granddaughter and sister in the faith.

(Mrs.) Effie H. Carawan.
Swanquarter, N. C.

MRS. CASSIE CHILTON STONE

Mrs. Cassie (Chilton) Stone was born July 11, 1876, and departed this life Aug. 24, 1931, age 55 years, 1 month and 13 days. She was the daughter of Jas. A. and Sallie (Pell) Chilton of Westfield, Surry County, N. C.; was educated in the free and graded schools of Westfield completing High School work at Mt. View, Stokes County, N. C.; was married to the writer March 21st, 1897. To this union were born ten children, five sons and five daughters, Preston Herschel and Jas. Alton of Winston-Salem, N. C., Frank Robert and Thomas Edward of Francisco, N. C., R. I. Johnnie Reginald died in infancy, Mrs. Lola Collins of Francisco, R. I., Mrs. Glennie Hall of Pilot Mountain, N. C., R. I., Gladys Annabell and June of Francisco, R. I. They, with her husband, three grandchildren, three brothers Prof. M. T. Chilton of Walnut Cove, N. C., Ira Chilton of Elerba, N. C., and Joseph A. of Pilot Mountain, N. C., R. I., and two sisters, Mrs. J. T. Neal and Mrs. Dora Taylor, both of near Westfield, with many other relatives and friends are left to mourn her departure.

She professed a hope in Christ and joined the Friends church at Westfield at the age of 14 where she lived a faithful member until about the year 1919 she became dissatisfied, and being impressed with a desire to be baptized. So on Sunday, Aug. 9th, 1913, the church of Albion was assembled on the water-side for the purpose of baptism. She came forward and related her childhood experience and was received and baptized the same day by her husband, where she lived a true and faithful member until death removed her from earth. And in her departure we can truthfully say the neighborhood has lost a good woman, the church a good and true member, and no husband ever lost a truer and more sympathetic wife, no children a better or more affectionate mother. She was afflicted with heart asthma and Bright's disease and for nearly eleven months was unable to attend to her house work and during this time had several severe attacks, but was cheerful most of the time and would often say she wished she could get able to go to church one more time and hear some good preaching. During one of her bad spells in the early

spring she felt she had to die. I was sitting on her bedside with her. She called a lot of her children to her and kissed them goodbye and admonished them to be good boys and girls.

And she said to me, Press I hate to leave you. It will be so hard for you, but I must go. And one night during this attack she reached her hands towards the west, slapped them together three times, saying the end of time has come, but we are all saved. But she improved sufficient to visit her two married daughters, and attend church once which she enjoyed and was able to be up a part of the time until Thursday night, Aug. 20th, she had a stroke of paralysis on the left side, from which she never recovered, but lingered till eleven thirty Monday night, Aug. 21th, when she quietly and peacefully fell asleep (as we truly believe) in the arms of Jesus.

And as she closed her eyes in death,
My heart strings almost breaking,
How could I say, dear Cassie come back
When the angels for you are waiting.

Waiting to carry your spirit home,
To loved ones waiting there,
To the home of God's own loved ones,
Where there is no sorrow there.

During her first bad attacks I would beg the Lord to let her stay with us a little while longer. We loved her so we did not think we could give her up, but when she had her stroke our prayer was O Lord, if she must go let her go to sleep like a baby, and I feel that my prayers were answered but it is so sad and lonely without her. But we must be submissive to the Saviour's will, so on the 26th, we conveyed her body to Westfield and after funeral services by Elder G. O. Key of Pilot Mountain, N. C., and Eld. O. J. Denny of Winston-Salem, N. C., assisted by Dr. J. T. Smith of Westfield (her physician and school-mater) in the presence of a large audience of sorrowing relatives and friends, she was buried near her father, mother, two brothers and our little son, to await the resurrection when the redeemed shall be transformed into the image of Jesus.

Her bereaved husband,
(Eld.) F. P. Stone.

We are reprinting the obituary of Mrs. Cassie Chilton Stone, on account of the necessity for leaving out a part of the copy in the first publication which appeared in the November 15th issue, in order to get in some appointments sent us at the last moment by Elder Wyatt after the forms were made up and one side of the sheet, eight pages had been printed.

We of course regret very much having been obliged to do this and we make apologies to Elder Stone and his family and

republish the notice so that we can present it in full exactly as it was first written and sent to us.

J. D. G.

MRS. BETTIE Z. WHITLEY

Mrs. Bettie Z. Whitley, prominent and esteemed citizen of Washington, N. C., departed this life December 14, morning at 11:30 o'clock at her home on East Main street in the seventy-fourth year of her age. For several months she had been in failing health.

Mrs. Whitley was a devoted member of the Primitive Baptist church and a regular contributor of Zion's Landmark, and her writings were appreciated and enjoyed. Mrs. Whitley was born in Tarboro on August 30, 1857. Before her marriage to W. B. Whitley, she was Miss Bettie Thigpen.

Funeral services were held from the home Wednesday morning the 16th at 11 o'clock, conducted by Elder S. B. Denny, of Wilson, assisted by Rev. Stephen Gardner of St. Peters Episcopal Church. She is survived by three daughters, Miss Frances S. Whitley, Mrs. L. D. Long of Washington and Mrs. Arthur Smith, of Jacksonville, N. C., and two sons, Kenneth and Benjamin Whitley, of New York. A daughter, Mrs. Nellie Whitley Faucette, preceded her in death, June 11, 1939.

WILLIAM C. FAUCETTE.

William C. Faucette, nephew of my dear departed husband, passed away at his home in Grimesland, Pitt County, Aug. 16, 1931. He was the eldest son of William Courtney Faucette, and wife, Augusta Garrard Faucette. Both father and mother crossed over the chilly tide to their blessed reward several years ago. Willie was one of the most prominent farmers in that section of North Carolina. News of his death was received with deep grief and sorrow throughout Durham County, where he spent his boyhood days; and no less in Pitt and Beaufort counties, among whose people he had lived thirty-one years. He was twice married; his first wife was Miss Louise Grist, of Pitt County, his second Miss Nellie Whitley of Washington, N. C.; both of whom preceded him to the grave. He leaves one daughter, Louise, about sixteen years of age; the offspring of his first marriage. He desired to be perfectly reconciled in the loss of both his dear companions; expressing himself to the writer; that: God could do no wrong, and was just in all his ways.

Willie served Pitt County as a commissioner, and was esteemed as a conscientious and capable man. He loved the Primitive Baptist doctrine; and expressed himself as knowing they preached the truth; yet he never united with the church. The Washington Progress stated, that: "Mr. Faucette was not only a suc-

cessful farmer—operating on an extensive scale—but was, also, a splendid type of citizen." He was the first-born of the family; and the five brothers who survive him—loved and respected him as if he had been their father. Their only sister, Mrs. G. C. Essick of Philadelphia expressed herself regarding Willie's passing, in a letter to the writer, in the following words:

"Pray for us all, Aunt Lizzie—for you realize, I know; that Providence struck at the top of the ladder—and the reaper reached for the best grain—first."

Their dear departed mother, told the writer that Willie contributed quite a considerable sum to repair Galloway Primitive Baptist Church; that was located a few miles from his home. He responded to many needs that he knew to be worthy; but never mentioned it to any one, except his own household. He lived in accordance with the admonition of the Lord, Jesus Christ, in his "Sermon on the Mount"; to wit: "And thou when thou doest thine alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret; and thy Father which seeth in secret, himself shall reward thee openly." When a charitable deed is done, in truth and sincerity—the thought of a reward—never once presents itself.

Honesty and integrity were Willie's counterpart. Yes—he has gone from us forever—but his just principles—and love for his fellowman is left on file in the hearts of his friends and loved ones.

When death's cold hand reached out to lie
Upon his true and manly heart—
"And quenched his bright and friendly eye
His spirit did not all depart."

"His love of truth—too warm and strong
For Hope or Fear to chain or chill—
His hate of tyranny and wrong,
Burn in the breasts—he kindled still."

"Thus still, when'er the good and just,
Close the dim eye on life and pain;
Heaven watches o'er their sleeping dust
Till the pure spirit come again!"—

And claims the one—by man forgot—
For years his humble ashes lie—
"Yes God has marked and sealed the spot
To call its inmate to the sky."

His aunt,

LIZZIE HOLDEN GARRARD.

MRS. FRANCIS A. GARNER

By the request of her children I make the attempt to write an obituary of Sister Francis A. Garner, but I do not feel as I can do justice for her for I have been knowing her ever since I was old enough to remember any one. She was born Sept. 24, 1849, and departed this life July 9th,

1931, making her stay on earth 81 years, 9 months and 15 days. Sister Garner seemed almost like a mother to me for she lived with my parents until she was married in the year 1883 to Mr. Leven Garner and unto this union were born two children, one son and one daughter. Both are now living. She professed a hope in Christ Jesus while quite young and united with the Primitive Baptist Church at Newport, N. C., on Saturday, June the 19th, 1892. Sister Garner was a devoted wife, a loving mother and a good neighbor and a friend to all, always filling her seat in the church as long as she was able to attend. Her husband died and left her with her two little children and also a step-son and she worked faithfully and kept them all together until they grew up and married, and after all were married she made her home with her son mostly. She was afflicted for about 2 years or more before she died so that she was not able to get about much and was confined to her bed a good part of that time, but she never lost and she would say she was kept here for some purpose best known unto the Lord, and she desired to be submissive unto the Lord and wanted his will to be done. We sure do miss her in our church meetings, and we, the church feel we have lost a good member and mother in Israel, and the community a good neighbor, but we feel our loss is her gain, and we feel satisfied that she is resting in the arms of her dear Saviour whom she trusted and loved, and we pray that the good Lord will comfort the bereaved ones and cause them to follow the example that she set forth and may the God of Heaven be with us all and make us submissive to his will and cause us to press onward and upward to the mark of the prize of the high calling in Christ Jesus is my prayer.

Written by one that loved her and esteemed her highly.

D. H. McCLAIN.

APPOINTMENTS.

Mr. John D. Gold,

Wilson, N. C.

Dear Mr. Gold:

Please publish in the 15th Issue of the Landmark Jan. 1932, the following appointments for me.

Raleigh, Jan. 20, at night.

Durham, Jan. 21, at night.

Camp Creek, 22.

Tar River, 23.

Surles, 24.

Flat River, 25.

Helena, 26.

Roxboro, 26 at night.

Whealers, 27.

Prospect, 28.

Harmony, 29.

Burlington, 29, at night.

Gilliams, 30.

Reidsville, 30, at night.

Wolf Island, 31.

Dan River, Feb. 1.

Danville, Va., Feb. 2, at night.

Axton, 3.

Martinsville, 3, at night.

Bassett, 4, at night.

Roanoke, 5 at night.

Little Creek, 6.

Rocky Mount, 7 at night.

Republican, 8.

Long Branch, 9.

Charity, 10.

Knob, 11.

Thanking you for past favors, I beg to remain,

Yours as ever,

Tilman Sawyer.

Ayden, N. C., R. No. 2.

THE EASTERN UNION.

The Eastern Union is to be held with the church at Tiny Oak in Hyde County, to commence Saturday before the 5th Sunday in January, 1932.

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

We declare non-fellowship with those who fellowship with confusion.

A. W. AMBROSE, Clerk.

EASTERN LITTLE RIVER UNION

The next session of the Eastern Little River Union will meet with Little Creek Church, Johnston County, N. C., on Saturday and 5th Sunday in January, 1932. Eld. E. F. Pearce is appointed to preach the Introductory Sermon. Eld. T. F. Adams was appointed his alternate.

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

Yours in hope,

J. A. BATTEN, Union Clerk.

BLACK CREEK UNION

The next session of the Black Creek Union will convene (the Lord willing) with the church at Pittman's Grove, 3 miles south of Kenly, N. C., Saturday and 5th Sunday in January, 1932.

Eld. S. B. Denny was chosen to preach the Introductory Sermon and Eld. T. H. B. Pridgen his alternate. We would be glad to have all ministers who have the mind, to visit us at this meeting.

I. A. LAMM, Union Clerk.

PLEASE READ CAREFULLY



There comes to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

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WILSON, NORTH CAROLINA

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLDSCHOOL BAPTIST

VOL. LXV.

JANUARY 15, 1932

NO. 5

THE KING DESTROYS THE IDOLS.

And the king sent, and they gathered unto him all the elders of Judah and of Jerusalem.

And the king went up into the house of the Lord, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great; and he read in their ears all the words of the book of the covenant which was found in the house of the Lord. And the king stood by a pillar and made a covenant before the Lord, to walk after the Lord, and to keep his commandments and his testimonies and his statutes with all their hearts, and all their souls, to perform the words of this covenant, that were written in this book. And all the people stood to the covenant.

And the king commanded Hilkiah and the high priest and the priest of the second order, and the keepers of the door, to bring forth out of the temple of the Lord, all the vessels that were made for Baal, and for the grove, and for all the hosts of heaven; and he burned them without Jerusalem in the fields of Kindron, and carried the ashes of them unto Bethel.

And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places around about Jerusalem; them also that burned incense unto Baal unto the sun, and unto the moon, and to the planets, and to all the hosts of heaven.—2 Kings 23:1-6.

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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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 of 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.,
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Zion's Landmark

Devoted to the Cause of Jesus Christ

KNOWLEDGE.

(Written by the late Elder P. D.
Gold for the July 1, 1887 issue
of the Landmark)

Jesus says the knowledge of, or to know God, and he whom the Father sent, is eternal life. The knowledge of God as the Saviour is in eternal life, therefore one who has not that life, has not the knowledge that is therein, and is dead in sin. This life is so closely blended with the eternal spirit that it would be vain to attempt to treat them separately. Jesus says he gives his people eternal life, and again it is said that God hath given to us eternal life, and this life is in his Son. And again Jesus is declared to be the life of his people, therefore Jesus is eternal life, and as the treasures of wisdom and knowledge are hidden in him, their wisdom is in him, and without him we are destitute of these things. When we have the spirit of the Son of God sent into our hearts we then receive in it the knowledge of God, and God shines in our hearts to give us the light of it in the face of Jesus Christ. And when this is done this knowledge is no less in Jesus, nor is it any more a part of our being naturally than it was before. I do not understand that the spirit of Christ forms an amalgamation with our natural spirit. What man knoweth the things of a man, save the spirit of man which is in him, even so

knoweth no man the things of God but the spirit of God.—The spirit (of God) searcheth all things, yea the deep things of God. This spirit and this only, knows all things and when it is sent into our hearts, and thereby is manifested as our spirit, we then in it know what it knows, and in proportion to the manifestation of glory so is our consolation.

This destroys all idea of ones being superior to another in the knowledge of God, only as the spirit will reveal it, and hence leaves out of the question any natural qualities that one might possess or claim to be auxiliary to this information in connection with the spirit. This knowledge may tower to as great height and go to as profound a depth and breadth in the heart of the little infant as it ever did in Paul or John. When the spirit in its power rolls back the curtains of mortality, it leads that soul into rapturous glories of infinity through the medium of the revelation of God. We as natural individuals know nothing as we ought to know, especially if we think we know anything, therefore it is the safer condition to be sensible of our deficiency in this particular. This knowledge which is from above is not dependent upon our natural knowledge in order to its perfection, or enhancement in any particular whatever, for it is perfect in itself, and must remain distinct in or-

der to remain perfect, for could anything be added to perfection or to that which is perfect, it would thereby become imperfect, therefore could there be such a thing as blending of natural and spiritual knowledge, the latter must become efficient thereby, for nature has no perfection, but is totally depraved. I can not see how depravity could in any way add to perfection. It is evident that the knowledge of God does not improve our natural understanding and wisdom. If a man is ignorant in natural things before he is born again he will be so after ward. This knowledge is so great in spiritual things and so wonderfully eclipses our natural senses that we may for the time conclude that our nature has really been renewed and purged from the old heaven of sin and ignorance, but this would only put this in our primeval state in which Adam knew not the power of eternal life, as a man. In things pertaining unto life and salvation God's people are and have been miraculously educated in what might be thought to be natural, that is they have been taught in the letter of the word, even to that extent that they could read the scriptures after conversion, whereas they could not before. I know of living witnesses to the truth of this last declaration. I know this would seem incredible to some. I also know that salvation itself and all that pertains unto it are incredible to some, and would be though one should rise from the dead and proclaim it from every mountain and hilltop in the land; which is even so with Jesus the Son of God, who was crucified and raised from the dead,

which wonderful and glorious work has been heralded abroad by angels and apostles, and chosen servants unto the present day, and by the Son himself, the Father and the Holy Ghost bearing from heaven among men, and yet there are thousands who think it an incredible thing that God should raise the dead.

How much of the wisdom of this world would it take imparted to an infidel to convince him that the dead are raised up, and that we shall be changed? As the wisdom of this world is foolishness with God, the more one has of it the greater fool he is, therefore no amount of this wisdom could teach one this great truth, but would simply confirm him in his infidelity. A man may be well versed in the letter of the scriptures and have a form of godliness, and at the same time be really an infidel at heart, which he proves by denying the power of Godliness, which is eternal life, which is the knowledge of God.

All mankind are infidels in their nature, and remain such as long as nature remains as it is. There is nothing in the natural man that is capable of knowing or receiving the things of the spirit, "for they are foolishness unto him," and "are spiritually discerned."

When God calls one to preach the gospel he gives him a dispensation of the gospel—that is, the gift to describe the operation of the spirit in conviction and conversion. The preacher does not know any more than the saints generally, but has the gift to tell what he knows as of the Holy Ghost sent down

from above. Preaching is not to impart knowledge but is a witness to the character of that which God has already given, that our fellowship and joy may be full and complete. When one tells you what you know to be true in your own case, how long do you have to study in order to believe it? If the preacher really knows more than his hearers, what does his extra knowledge amount to? They are left simply to guess and speculate as to the truth of it. This is the great difficulty in this day among those who educate their preachers. They learn a great deal that is not in the scriptures, and clothe it with the seductive charms of oratory, and thereby tickle the ears of their hearers and feast their carnal minds, but to the child of God there is nothing but death in the pot, and one such sermon, so called, is sufficient to poison the whole of Israel.

If a man knows the truth as it is in Jesus, an education is no disadvantage, he has greater scope of language but does not know this truth any better.—Paul received it not of man, neither was he taught it (the knowledge of God in the gift of preaching) but by the revelation of Jesus Christ. Placing consistencies where they belong, is perfectly consistent with the popular religion of the day to have an educated minister, for it must be admitted that their theory is so flimsy in its character that the deficiency must be supplied in the educational abilities of the ministry to make it at all plausible to the most unsuspecting hearer, therefore with an uneducated and unsophisticated ministry all their humanly devised projects

would fall utterly helpless, and exposed to the gaze of the ordinary intelligence.—But how different with the Lord's host; they need none of the sophistry and vain philosophy of this world to sustain the doctrine of the king, and themselves in it, for they have written upon the banner of the king this glorious motto: "I the Lord, mighty to save," and when this banner of everlasting love is unfurled to the heavenly breeze of the gospel of salvation by grace, this mighty host is mighty in the might of Almighty God and lift up their voice in one rapturous strain shouting VICTORY to the Lamb that was slain, and is alive for evermore.

"Praise ye the Lord."

A CANADIAN FELLOW LABOURER.

To the Editor of Zion's Witness,
(England).

Dear Brother in Christ Jesus
our Lord:

For weeks—yes, I may say for months—I have felt inclinations springing up within my heart to pen a few lines to you. In reading the precious communications published in the numbers of Zion's Witness which you kindly sent to me (I wish I could repay your kindness) I have felt much edified, and my heart beat in sweet accord with the doctrine of God our Savior recorded therein. May the Lord continue to bless you, dear brother, in the publication of such precious reading matter which I feel satisfied is "to the edifying of the body of Christ." I noticed in reading over the list of sermons, etc., that you have published a book entitled, "The Way

He Hath Led Me." When I first read this, I began thinking over the way I have come.

I found it was profitable to have raised up in my remembrance "all the way". Deut. 8:2, and I felt to have boldness to exclaim, "Surely the Lord my God, the God of Israel has led me." I felt humbled before the blessed Lord our God, for O, I have been so sinful, so vile, so wayward, rebellious, and unprofitable! This I keenly felt, whilst with heart melting tearful praises, I felt to love, to cleave to, and adore, the everlasting God. Many precious and exceedingly sweet tokens of eternal love has Jehovah shewed to a poor sinner like me: and as I review the perplexing, trying scenes that my soul has passed through, I have this consolation, to hope it has been His hand that led, the everlasting arms that were underneath, and His mighty out-stretched arm that has brought me through.

"And can He hath taught me to trust in His name,

And thus far have brought me to put me to shame?"

By precious faith, my soul now exclaims, "The blessed Lord will never do that!" His oath, His covenant and blood forbid that any of the loved, and chosen, the flock of God should perish. In the epistle to the Hebrews it speaks of those who have fled for refuge, to lay hold of the hope set before them, having a "strong consolation." This, I hope, I have many times proved, when in sore need, and sunk in disconsolation of soul. How sweet has the Holy Ghost made the doc-

trine of Christ to my soul! This doctrine, so despised and hated. Is it not true, dear brother, that there are multitudes of people who call themselves and wish to be accounted Christians, who manifest no love to the doctrine of Christ, and "by whom the way of truth is evil spoken of." 2 Peter 2:2? Well, shall we make our boast? Yes, but only in the Lord: and then no poor humbled sinner will be made sad by us. If we love, and know, and have an immutable inheritance in "the truth as it is in Jesus," it is the eternal counsel, and the unfrustrable will and good pleasure; of Jehovah the Father, the Word, and the Holy Ghost, that has made us to differ from others. It is the Lord who puts a difference between the Egyptians and Israel. 1 Cor. 4:7; Exod. 11:7.

The consideration of the sovereign love of God, as I hope, to me a poor sinner, has been with much weight upon my mind for some time past. Who am I, what am I, that I should have hope that the Lord of Hosts should love and take delight in me? I often feel it seems unreasonable for me to think so; and truly this is beyond the uppermost thought of the creature to fathom why the Lord has loved poor sinners. When I contemplate the millions of the posterity of Adam that have peopled and that now inhabit the earth, sunk where they fell, in alienation from God by wicked works; and then among the nations who are styled Christians, how many, it is to be feared, know nothing spiritually of Jesus the dear Lamb of God, then, I question myself, and say, "Is it really true

that I am one of the very elect? Am I one of the ransomed of the Lord? Does Jehovah love me? What evidence have I? Thus I find enquiries arising. For it is so very high, so wonderful, so infinitely glorious, so momentous to such a poor sinner like me. And, I want no decision but that which proceedeth from the throne of God and the Lamb. Like the precious Jesus, I have cried, "Let my sentence come forth from thy presence." Psalms 17-2. A short time ago I experienced a season of barrenness, which brought me into many straits, and caused much distress to my soul. For some weeks I wandered truly in a solitary way, so destitute of all meditations upon the things of Christ. I had also most bitterly to feel what a vile sinner I was, and many a time did I cry out, "O wretched man that I am! Who shall deliver me from the body of this death? Accusations from the old serpent, called the devil and satan frequently assailed me, and aggravated my sad condition. While in this state, one Saturday, I started to ride some 30 miles, with horse and carriage, to an appointment to preach on the following day. While on my way I called at my post office, and among other letters, was one from a very dear brother in Christ, an "able minister of the New Testament" living many miles away from me, in the State of Georgia, U. S. While yet in the post office, I read what he had written, and I felt my heart stirred within me as I read. I found he was in deep distress, in poverty, and much distressed. Here are some of his words: "I have been passing through a

severe trial lately—in debt, and nothing to pay with. It has cast me down very low, but I try to remember Him who had not where to lay His head; but it gives me no relief. Dear, tried brother, remember me." I knew that such language from this precious brother had a depth of meaning; my heart flowed out in sympathy for him, and all the time while riding the rest of my journey my thoughts were swallowed up in thinking of the trouble and distress that I felt persuaded he and his family were in. When I had arrived at my journey's end, and had retired for rest, I could find no sleep in thinking about this beloved brother. Oh, how I wished I were able to relieve him! I felt and mourned my helplessness, but I was drawn to look unto the Lord; for these words, as if spoken in me were raised up in my mind, "Jesus loves him far better than you do, and is able, if it is His pleasure, to bring him out of all his troubles, and supply all his needs. Though for some weeks past I had felt no spirit of supplication to pray in my own behalf, I then felt my heart drawn forth to pour forth supplications in behalf of this dear brother and faithful minister of the gospel of Christ. I felt so well satisfied that the Lord did love him, but while thinking this, the question arose, "Does the Lord love you? This cast me into a sea of emotions, and made my eyes overflow with tears, and I exclaimed, "How can the Lord love me? My past vileness arose to my view, and I felt to loathe myself in my own sight, and I felt, if I am so hateful, so, loathsome, to myself, how

can the Holy God love me?

I thought upon the immensity, the infinite majesty and glory of the Lord of Hosts, the Holy One that inhabited eternity: and the more I thought, and reasoned, the more incredible and unreasonable it appeared that the holy, blessed God could love such a vile, loathsome, hateful worm like me. Modern, popular religionists may take all the satisfaction they can from what they call "the reasonableness of religion," but the things of Jesus Christ are beyond the grasp of my natural reason, and infinitely exceed my uttermost thought. There have been times in the past when, with my natural powers, I have attempted to solve (as one would a mathematical problem) the mystery of the cross of Christ. The enemy has assailed me with fearful suggestions, and vile insinuations, that as all things belonging to the gospel of Christ were impenetrable, therefore all was a myth, and a delusion, and that there was no God. This temptation I have found no trifling thing, but it has caused me much pain, and deliverance I have found was only by the power and goodness of God to my poor soul.

But on the night of which I am writing, though I could not see how the Lord could love me, yet, O how I longed, and besought the Lord to be merciful and gracious to a poor worm again, to banish the dark clouds from my sky, to keep in subjection my vile nature, to give me again some token of His love to my soul. That love which is in Christ Jesus our Lord. It was a time of

pouring out of my heart before the Lord. O is it not a wonder of wonders, that he did not spurn me from His presence, that He did not in anger cast me away?

But I do hope that I tasted the blessedness of the man to whom the Lord imputed not iniquity, whose sins are covered, and who is "accepted in the Beloved." Ephes. 1:6. O, I was comforted in believing that the Lord had thoughts of love to my soul, for the love of God was shed abroad in my soul by the Comforter, the Holy Ghost.

"He that loveth is born of God, and knoweth God." Such are passed from death unto life who love the brethren. 1 John 3:14. I felt to bless and praise the Lord that He, in His sovereign mercy and grace had made one such an one. Well may the Apostle John call upon the saints to "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Oh! To be favored more and more to understand the loving kindness of the Lord. Psalm 107:43.

But I will cease writing, lest I weary you.

Though we have never seen one another face to face, naturally, yet I do feel we are one in our Lord Jesus Christ, and have been taught by the One and selfsame Spirit. May the God of Israel grant you prosperity in your work and labor of love, that you may continue to speak and write for the edifying of the church of the living God.

From one who is, I hope, your brother "in hope of eternal life,

which God that cannot lie, promised before the world began."

Frederick W. Keene,
Newbury, Ontario, Canada,
January 14th., 1887.

I copied this out of a bound volume of "Zion's Witness." I should like to see it published in Zion's Landmark.

This strict Baptist magazine is still published in England and the present Editor and Publisher sends it to me.

I am yours,
Frederick W. Keene.

LOVE.

Perhaps there is nothing so deceptive as love. You can find it in the mouth of the hypocrite, for religiously he can quote the scripture—"by this shall you know you have passed from death unto life, because you love the brethren."

Love not in word, but in deed, and in truth. Much of our love is in word only. The coming of our Saviour into this "sin smitten" world, was an act of love. God so loved the world that He gave his only begotten son" etc. "Love the brotherhood." The love of a hypocrite is always strong, and he may feign love for a brother; and say with boldness that he loves another; but it may be only feigned love.

Judas pretended to love the Saviour. He said, "Hail! Master," and he kissed him. This kiss was insincere, it came from the mouth of a hypocrite.

Let love be without dissimulation. Rom. 12:9. I emphasize the word: "dissimulation" because it is worthy in this connection. An Elder wrote

to a paper concerning his strong support of a certain meeting he attended, and he said, "Love was the keynote," but since, he has fought said church, and used his effort to destroy it. "Love was the keynote," he said one time, again, hatred is manifest.

We read—"Greater love has no man than this, that a man lay down his life for his friend."

J. T. SATTERWHITE.

TARES—LET THEM GROW.

(Written by the late Elder P. D. Gold for the July 15, 1887 issue of Zion's Landmark)

"But he said, Nay; lest while ye gather up the tares ye root up also the wheat with them."—Matt. 13:29.

Brother Alex M. Smith, of Ohio, requests my view of the above scripture.

Jesus in these parables speaks of the kingdom of heaven. John preached, saying, the kingdom of heaven is at hand. Jesus said, the law and the prophets were until John, since then the kingdom of heaven is preached.—The Old Testament never spake thus. The kingdom was then afar off, and the people were under shadows and types. We do well then to feel that the teaching here refers to the kingdom of heaven that Jesus the Son of Man is head and life of.

So that the time when Jesus sowed the good seed of the kingdom was not far back in the creation of Adam, nor did the devil sow the tares in the transgression of Adam and Eve; for this fleshly two-seedism has no place in the Bible.

Nor are the tares the corrupt

fleshly principles in a Christian that war against the soul. For we are not commanded to let them grow until the end of the world or harvest, but are commanded to put them off, or mortify them. If thy right hand offend thee cut it off. If the tares mean the carnal principles in a Christian what rights has a church to put away a disorderly member by withdrawing from him, for the tares are to grow until the harvest. You perceive that I am thus far telling what this does not mean. Now what does it mean?

Jesus sows the good seed which are the children of the kingdom of heaven. Where does he sow them? In the field which is not the church, but is the world, or here on earth. When did he sow them? Let this scripture help to answer: "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die it abideth alone: but if it die, it bringeth forth much fruit."—John 12:24. We know that naturally a grain of wheat that does not fall into the ground and die will never produce any wheat: but that corn, wheat or other grain that does fall into the ground and die does bring a crop of its own kind. Now spiritually Jesus is that corn of wheat. Unless he falls into the ground or dies he will abide alone, but when he is crucified and risen is the bringing forth of a wonderful increase or crop of his own fulness manifested and thus multiplied.

We thus judge that if one died for all then were all dead. We hold that Christ is the life of the church, and that when he died that is the death of all of them, or that he tasted death for every one of

them. We are begotten again to a lively hope by the resurrection of Jesus Christ from the dead. Christ is become the first fruits of them that slept (not sleeps). In that sense those that died before Christ was crucified have ceased to sleep. We are quickened together with Christ. Or as Christ who, as the corn of wheat falls into the ground and dies, then no more abides alone, but when raised brings forth much fruit, it is thus that the resurrection of life is manifest. If Christ be not risen we are yet in our sins. But if Christ is risen then we are not false witnesses, nor are we in our sins; but are risen with Christ who is our life.

Let another scripture also aid in answering this question, namely, when did the Son of man sow the good seed? "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptised shall be saved. He that believeth not shall be damned." Now as the individual, personal manifestation of the children of the kingdom in their experience of the truth (not as known to God), but to their own comfort of hope, and as known to others, is when they hear the gospel preached, and receive and obey it, so then they appear every one of them as good seed of the kingdom, and as growing here in the field or world and bearing fruit. Jesus does this sowing. He appeared and was sown or fell into the earth as that corn of wheat—the good seed-corn. He died and was raised from the dead by the blood of the everlasting covenant, as the life of the church, or its first fruit; and if this first

fruit be holy the lump is also holy; for as he is so are we in this world. When on the day of the Pentecost the Holy Ghost brought the things of Jesus then appeared a great increase in the harvest. It was the feast of ingathering. Jesus sows the good seed, the church is planted the true church, only one church of good seed. For the Lord added to the church daily such as should be saved. Here is the faith once delivered to the saints. God gives the increase, whether Paul plants or Apollos waters. It is God's husbandry.

Who plants the tares and when? The devil the imitator, and therefore the deceiver sows the tares. He is the closest imitator therefore the sharpest deceiver ever known. Tares resemble wheat in their young state. After Jesus sows the good seed in the world while the men slept, that is while the servants or teachers, helps, gifts, governments, etc., were not watchful, Satan in the slyest manner slips in or sows tares in the field in the form of false doctrines, and at first slight departures from gospel order until corruptions rise up, and men of perverse minds that draw away disciples after them.

Where did all the denominations now claiming to be the true church of Christ come from? They are not of God. Jesus did not sow them. He built the church of God and no false church.

The Lord first preached the truth to Adam. "In the day thou eatest thereof thou shalt surely die." The devil comes along afterwards and preaches a lie—"thou shalt not surely die."

Moses performs true miracles; the servants of the devil imitate Moses.—Jesus preaches the everlasting gospel; Satan is transformed into an angel of light, yea, even his ministers are, and preach his doctrines. There is the mystery of godliness; so there is the mystery of iniquity. There is the bride of the Lamb's wife in linen clean and white; so there is a woman sitting on a scarlet colored beast, the mother of harlots and abominations of the earth. As there were true prophets, so are there false ones. As there are true apostles, so shall there be false ones. As there is a true Christ, so there shall be false christis. As there is a true God, so there shall be false gods. As there is wheat, so there are tares.—But the true is always first. A counterfeiter could not counterfeit good money unless there is first good money. Jesus first plants the true church or sows the good seed, then the devil sows tares in the field.

The servants of Christ discover the tares growing with the wheat, and are troubled. Shall they root up the tares? No. Let them grow to the harvest.—The church of Christ has never been suffered to persecute and destroy the lives of men, not even of false denominations. How do they know but that if they were to root up or kill false denominations, that they would also thereby root up some wheat. Many a man perhaps himself a tare may be the natural father of a vessel of mercy, and by slaying him his vessel of mercy, not yet being born, would be destroyed, or many an one by nature a child of wrath as others, and appearing among the

tares, might thus be rooted up who is a vessel of mercy. It is not the business of the servants of Jesus to root up tares. Both are to grow together here in the world until the harvest. That is the true church and false ones are to continue in the field till the end of time, when the Lord will send his angels the reapers who shall, when both wheat and tares are ripe, (for both are here to grow until ripe, or the mystery of iniquity must go to seed or finish its course by getting ripe as well as the kingdom of heaven) then the reapers will gather out the tares first, or all that offend. Then shall the righteous shine in the kingdom of heaven.

LAYING BY

(Written by the late Elder P. D. Gold for the August 1, 1887 issue of Zion's Landmark at the request of L. H. Hardy, Newport, N. C.)

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

The Holy Ghost has seen it wise to reveal to the saints the perfect rule of faith for laying by of that which comes into the hands of God's people, the part which is to be applied to ministering to the poor saints.

The occasion and rule for this instruction is furnished us in the Acts 11 :27, 30, also 9th chap. of 2nd Cor. —The poor saints at Jerusalem were very destitute because of a famine, and the disciples everywhere determined to send them aid.

Paul directs them how to give to these needy saints.

How different this is from the modern cry for money to make Christians with. In that case it was to minister to the help of those already saints by supplying them with natural food, because there was great dearth in all the land, and because these poor saints had nothing with which to buy food.

But the call in this day is to raise money to enable preachers to make Christians, as they say. But the church of God is not redeemed with corruptible things such as silver and gold, but with the precious blood of Christ as a lamb verily fore-ordained from before the foundation of the world. We consider it a prostitution of the cause of truth, a defilement, to claim filthy lucre on any such ground.

The motive or ground of this giving was the love that saints have for each other. The love of God in his people does lead them to minister to other saints in need. The covetous principle of the love of money is to be cast out of the children of God, and they are to love each other more than they love money, and they are to not merely say that they do, but they are to make it manifest in their lives. There are always opportunities for showing your love to the poor saints. If you love this world's goods, and see your brother have need, and shut your bowels of compassion from him, how does the love of God dwell in you?

How much are you to give? You are to lay by on the first day of the week, the beginning of the week. You are to do this yourself and

others are not to assess you, or to decide how much you are to lay by. You are to be faithful in this. God loves a cheerful giver. Let every one, as he proposes in his own heart, give.

How much are you to give? As the Lord has prospered you. That is the rule or measure to direct you. This has no application to such men as do not own the Lord, nor recognize his hand as blessing them. If any man says his own wisdom, prudence or management has brought him all his gain, and he excludes the blessing of God, then his rule does not include that man. The Holy Ghost does not think enough of him to even call on him to give to the Lord's poor. God does not love him.

No true child of God fails to own his dependence on the Lord even for natural blessings. We ought to say if the Lord wills we will do so and so. The principle of common gratitude should lead us to own the good hand of God on us in blessing our labors and giving us the increase we receive. What is a more decided, or practical, earnest and faithful, truthful way of owning that the Lord has blessed us than thus to lay by according as the Lord has prospered us. If we lay by and give nothing that is as much as to say the Lord has not prospered us. It is denying the Lord. In proportion as the Lord has prospered us we are to lay by. Observe it is not as you hope or think you are going to prosper that you are to promise to give at some time in the future; but you are to lay by as the Lord has already prospered you. This forbids your wasting or idly and

foolishly spending what he has blessed you with, and it forbids laziness. You would be diligent in labor or business, and fervent in spirit serving God.

It does not mean that you should give all the increase of your labor, but give in proportion as the Lord has prospered you. You are to remember if you give sparingly you are to reap or receive sparingly in blessing; but if you give or sow bountifully you are to receive or reap bountifully. God loves a cheerful giver, He that gives but little of his increase shows that he loves but little, he that gives freely shows that he loves much, and is therefore much blessed. It is not that we give to receive a blessing, but we give because we have already been blessed, or we give as the Lord has already prospered us, and thus we acknowledge the Lord, as well as bestow a kindness on the needy saints. How blessed then is it to give. Surely it is more blessed to give than to receive.

Note that God does not teach that his people are to be rich in worldly goods, nor that they should seek to be rich thus. They are to lay up treasures in heaven, and not on earth. They are to be rich in faith and good works, living a life of dependence on God.

They were to have their gifts ready as a matter of bounty when Paul came. That is they were not to be begged, nor to have agents sent around as money beggars whose business it is to go over the land and beg money. No such thing was in the days of the apostles. Their gifts were to be ready when Paul came. How different

from the practices of other denominations of this day who appoint salaried agents to canvass the county begging for money.

Again, Paul the faithful apostle would not receive and bear their gifts to the poor saints at Jerusalem, but told them to approve by letters whom they would send to bring their liberality. This was that he should not be blamed, nor suspected of misusing their money. How careful was the Apostle to be free from suspicion. How is it in these days?

Do you say that if in these days churches were left to give of their own mind without any agent to collect that there would be no money given to convert the heathen. There was none given then for that purpose, but then it was given to the poor saints to feed and clothe them. Was it given especially to preachers? No, it does not say so, and we have no right to think so. Though in other places the Scripture does teach that churches, or those ministered to in spiritual things, should minister, communicate or give of their carnal things to their preachers, and the rule guiding them is the one laid down here that we are considering.

Should it be said that if no stringent rule were enforced now, but if churches were left to follow this rule that but little money would be raised now: we admit that there would not be such outlays of money to build costly meeting-houses, nor to buy organs and other useless pieces of extravagant furniture: nor would preachers be supported to live in the style that many of them now do. The living would be plainer, the preaching better, love more

fervent, styles would be simpler, love would be stronger, there would be less distinction between rich and poor, the members would be nearer on an equality, the name of Jesus would be honored far more, much more peace and love would abound, far more contentment would be enjoyed, the churches would have all things more in common, and be far more blessed in the primitive and strict simplicity of gospel love and meekness, and thus the life of faith and consequent purity and peace would be much more manifest, and there would be much freedom from the love of money which is the root of all evil.

WE NEED YOUR HELP MORE THAN EVER BEFORE.

During the past week three banks have closed in Wilson. One of these was established in 1874 and we have had our account there all these years, and they carried our loan, our cash, and our securities, which were deposited with them to guarantee the payment of our obligations.

We owe this bank around \$6000.00 which must be liquidated in the next thirty days, and therefore it is very necessary that we raise this money at once, or we shall be compelled to close our plant and go out of business.

The closing of our banks has paralyzed business in our city, stopped collections and advertising in our two publications the Daily and Semi-Weekly Times, and as a result we are losing money very rapidly. This may be expected at this time until our people become adjusted to the conditions, since it was a ter-

rible shock to them to have their banks close, tie up their money and thus prevent them from being able to do business.

It requires \$1500.00 per week to pay our obligations, and we are explaining this to show you how present conditions are affecting us. As an illustration last week in the Daily Times we ran \$300.00 worth of advertising while it costs for that publication alone \$150.00 per day, or \$900.00 per week. That meant a loss of \$600.00 for one week. Our job printing department is also at a standstill, and as we said before our collections are very small.

We have never made an appeal in all of our lives to our Landmark friends and readers that they have not responded and responded gladly. Probably each and every one of them could raise \$2.00 and extend their subscriptions for a year. It is also quite likely that they could secure a new subscriber either for six months at one dollar, or one for twelve months at \$2.00. If each could send us \$2.00 either on old account or as an extension of their account, it would mean \$5,000.00, which would help take up our notes in the bank, and also assist in meeting our weekly obligations until conditions improve and business gets back to normal.

\$2.00 does not mean so much to each of our subscribers, but \$2.00 from each one of them would save us from bankruptcy.

JOHN D. GOLD.

COMMENDATION FOR EDITORS

Brethren R. D. Brown of Catharine Lake, and Riley Shepard of Chinquepin, N. C., came into our

office today and said they enjoyed the Landmark, and commended the Editors for their writings. They said that the Editors were laboring to eliminate confusion from the church, and to bring the membership into unity for the glory of God and the peace and happiness of Zion.

J. D. GOLD.

CHANGE OF ADDRESS.

Please state in Landmark that I have changed my address from Dunn, N. C., R. 3, to Buies Creek, N. C., Box 46.

Please send my Landmark to last address.

(Elder) E. C. Jones.

Buies Creek, N. C., Box 46.

RESOLUTION OF RESPECT FOR BROTHER L. P. JERNIGAN.

In memory of our dear beloved Bro. L. P. Jernigan who died on Sept. 29, 1931. He was born May 29, 1856 being the son of Budd and Sallie Adams Jernigan. He was well known in the community and town, honest and upright in all of his dealings with everybody and well thought of by all who knew him. He joined the Primitive Baptist Church at Black River Feb. 1911 and remained true to his church, serving as deacon for a number of years. He leaves a widow and one son and three daughters to mourn his departure, a loving church and a host of friends to weep on account of his death, but none of us mourn as those who have no hope. The life that Bro. Jernigan lived gives us reason to hope that our loss will be his eternal gain. Few men leave behind them a better record and more friends than Brother Jernigan. He was kind to the poor, liberal in bearing the church burdens and honest in all of his dealings. Courteous to his neighbors and though he is now dead he will live long in the memory of his brethren and friends. He was such an active and useful member of the church that we had hoped he would be spared to us in his usefulness, but it was God's will to take him home and we wish to bow in humble submission to him in all his dealings with us.

J. H. NORRIS,
NETTIE TURLINGTON,
W. P. GRIFFIN,
Committee.

Zion's Landmark

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

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No. 5

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WILSON, N. C.

JAN, 15, 1932

THE 42ND PSALM.

This Psalms is headed, "Zeal of David to serve God." He here gives expression to very deep sorrow. It is one of those times of darkness and soul distress to which the child of God is subject, which is not the result of an especial sin, but is the result of the sight of ones sinful and depraved self in contrast with the high and holy character of God. This one is born again and desires to serve God. Yet his own sense of vileness renders him unable to do the things he would. He remembers that in times past he has had joy and peace in company with others who love the Lord, but the joy is all gone now, and he cries, O when shall I come and appear before God. When I came to Ebe-

nezer church here in Baltimore, there was a very dear old brother a member of it, Dr. John Thorne, who had attended many meetings both at home and abroad. He had delighted to entertain many of the loved ones in his home, and he was generally interesting and instructive, and I frequently called to see him. One day I went in to see him, and found him in the very depths of darkness, almost to despair. He said: "I have enjoyed the church and the fellowship of the brethren, but where am I now." It was so far as the joy of it was concerned all gone, but it came again as it always has and always will to each and every one of the Lord's dear children. For it is not the will of your Father which is in heaven that one of these little ones should perish, and even in this dense darkness there are rifts in the cloud now and then through which the countenance of the dear Saviour is seen in loving remembrance of his troubled one, as is proven by the words of David in the fifth verse, Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God: for I shall yet praise him for the help of his countenance and what a wonderful help it is just a little glimpse of his pitying glance., but he falls right back and says, O, my God. My soul is cast down within me. Therefore will I remember thee from the land of Jordan. Here the Lord's people came into the land long promised them and what joys were theirs. Well might they look back to this wonderful blessing of God and take courage, and may not the child of God look back to that day when the

Lord gave them a home and sweet fellowship with his people and they were baptized in the dear name of Jesus. And of the Hermonites one of the most striking features of the holy land, and so the joys experienced in walking with the Lord's people to the house of God. From the hill Mizar, or little hill, as in the margin, which was perhaps Zion, and answers to the personal experience of the child of God, which many times affords unspeakable joys. And yet the darkness always returns, for the carnal mind is enmity against God and in the flesh of the Christian there dwells no good thing. And realizing this in contrast with the perfection of God, Deep calleth unto Deep, it is in the depths of darkness, distress and felt sense of need that the child in confession of guilt calls upon him whose mercy endureth forever. Oh the depths of the riches both of the wisdom and knowledge of God. How unsearchable are his judgments and his ways past finding out. Notice it is at the noise of thy waterspouts that Deep calleth unto deep. Waterspouts we are told are a large tube formed of clouds by means of the electric fluid, the base being uppermost and the point of the tube let down perpendicularly from the clouds. This tube has a particular kind of circular motion at the point: and being hollow within attracts vast quantities of water, which it pours down in torrents upon the earth. These spouts are frequent on the coast of Syria, and often do much damage. So it would not seem at all strange that the noise of them would cause alarm, and cause one to seek safety.

So the base or source of all our knowledge and fear of sin is above and as it reaches down to earth (these earthen vessels) causes a mighty turning about, and there is fearful looking for of judgments, and out of the depth of our souls we cry unto God whose power, love and mercy is underneath all his humble poor. And as with David so with all of God's people. He said, "In my distress I called upon the Lord and he delivered me out of all my trouble. No doubt the water which the fearful spout poured out upon the earth did it good and made it bring forth and bud. And so while no affliction of the child of God is for the present joyous but grievous, nevertheless it yieldeth the peaceable fruits of righteousness to them that are exercised thereby. These are the Lord's waves and billows and while they go over his children they will not down them, but wash them clean and they come up as sheep from the washing and not one is barren among them.

I judge that the sister who asked me to write on this Psalm knows from personal experience what these things mean. She was calling out of the depth of her soul to that God who is deeper than the depths. When she asked the question "What does Deep calling unto deep mean, and like David calls upon God her rock, Why hast thou forgotten me? Why go I mourning as with a sword in my bones. While my enemies reproach me daily, and say where is thy God? A man's enemies are those of his own house Thy sins have separate between thee and thy God. The enemies of

Jesus said while he was on the cross: "He trusted in God, let him deliver him if he has pleasure in him." God did deliver him, not in the way they meant, but in a far more glorious way. And he will deliver every one of his people for he loved them as he loved Jesus, in the depths of sorrow and shrouded with darkness, faith pierces through and sees God as all powerful and ever merciful and therefore deep calls unto deep and says as Jacob, I will not let thee go, except thou bless me. Faith takes no denial, but continues to cry Lord, save, I perish. And viewing the power, love and mercy of God, that there is nothing too hard for him and that having loved his own which are in the world, he loves them to the end. He breaks out again, and says, "Why art thou cast down, O my Soul! And why art thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God. These changes of feelings, and sighing, and singing all you dear ones know about. In the 5th verse he speaks of the countenance of the Lord as helpful, and in the 11th as being the health of my countenance. So when the child of God comes forth with rejoicing, bearing in his body the marks of the Lord Jesus, his health, strength and zeal is of the Lord. The face of Jesus is white and ruddy, and is reflected in the face of his child as he sings when the Lord turned the captivity of Zion we were like them that dreamed. Then was our mouths filled with laughter and our tongue with singing, then said they among the heathen the Lord has done

great things for them. The Lord has done great things for us, whereof we are glad.

JOSHUA T. ROWE.

SISTER AGUSTA YOUNG.

Miss Agusta Young was born March the 3rd., 1849. She united with the church at Middle Creek (Wake County) Saturday before the 2nd Sunday in May, 1893. She departed this life Jan. 23, 1931. The period of her stay on earth was 81 years 10 months and 20 days.

Truly a good woman is gone from our midst, but we feel that our loss was her gain.

She was faithful to fill her seat at church on her meeting days, was always ready to bear her part of the Church's expenses, and to help her pastor. She was kind and benevolent to her kindred and neighbors, ever ready to lend them a helping hand in time of need.

In her death the Church has lost a true and faithful member, her nephews and nieces a loving aunt, the community a benevolent woman.

In this loss we humbly bow to the will of God, feeling that He doeth all things well and for his own glory.

We extend to her bereaved kindred our deepest sympathy, in this hour of sadness, and pray the guiding hand of God may direct and comfort them.

Yours in humble hope,
E. C. JONES.

UPPER COUNTRY LINE UNION.

The next session of the Upper Country Line Union will be held, the Lord willing, with the church at McCray, Alamance County, N. C., on the 5th Sunday and Saturday before in January, 1932.

The public is cordially invited to attend, especially ministers.

W. C. KING, Union Clerk.

UNION MEETING AT SANDY GROVE.

The next session of the Angier Union is appointed to be held with the Church at Sandy Grove, Johnson County, Saturday and fifth Sunday in January, 1932. Elder L. H. Stephenson is chosen to preach the introductory sermon, and Elder E. C. Jones is alternate.

Sandy Grove Church is located about three miles east of Angier and on the Angier-Smithfield State Highway No. 210. Anyone desiring further information may communicate with Bro. Alex. Dupree, Church Clerk, Willow Springs, N. C., R. F. D. 1.

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

W. F. YOUNG, Union Clerk.
Angier, N. C.

PLEASE READ CAREFULLY



There comes to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for *Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark and if you are not given credit in at least one month notify us, stating if you paid by check or money order and when you paid and we will investigate.

The mailing list is corrected only once a month.



JOHN D. GOLD

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P. D. Gold Publishing Company

WILSON, NORTH CAROLINA

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXV.

MARCH 1, 1932

No. 3

HE PERFORMED ALL THE WORDS OF THE LAW OF GOD.

"And all the houses also of the high places that were in the cities of Samaria, which the kings of Israel had made to provoke the Lord to anger. Josiah took away, and did to them according to all the acts that he had done in Bethel.

And he slew all the priests of the high places that were upon the altars, and burned men's bones upon them, and returned to Jerusalem.

And the King commanded all the people, saying, Keep the passover unto the Lord your God, as it is written in the book of this covenant.

Surely there was not holden such a passover from the days of the Judges that judged Israel, nor in all the days of the king of Judah.

But in the eighteenth year of king Josiah wherein this passover was holden to the Lord in Jerusalem.

Moreover the workers with familiar spirits and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did put Josiah away, that he might form the words of the law which were written in the book that Hilkiad the priest found in the house of the Lord."—2 Kings 23:19-25.

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

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

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\$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.

NOTICE!

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

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

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

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

All brethren and friends are requested to act as agents.

All names of post offices should be written plainly.

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

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

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

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

Zion's Landmark

Devoted to the Cause of Jesus Christ

THAT WHICH THE LORD HATH PURPOSED SHALL COME TO PASS.

(Republished by request of J. H. Cummings of Pilot, Va., from Zion's Landmark of March 15, 1901.)

Dear Brethren Gold and Lester:

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

It was the purpose of God to speak the earth into existence. "In the beginning God created the heaven and the earth." Gen., 1:1. This proves a purpose to create. In fulfillment of His purpose He made the firmament, that handiwork might be shown. For "The heavens declare the glory of God; and the firmament sheweth his handiwork." That the dry land might

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

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

I am not able to see how the Lord could declare the end from the beginning, and not see and know every event from the beginning. And he by the prophet declares, or commands thus: "Remember the former things of old; for I am God, and there is none else, I am God and there is none like me. Declaring the end from the beginning and from ancient times the things that are not yet done. Saying, My counsel shall stand, and I will do all my pleasure." Isa., 46:9-10. I am not able to see how he could declare things that are not yet done unless he purposed or predestinated that they should be done. To say that he permitted things to take place that he did not purpose, seems to me to contradict itself, and makes

the creator no higher than the creature. Man purposes and plans, but his purposes fail, his plans are frustrated. Not so with God. He purposes and it comes to pass.

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

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

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

The saints are saved according to His purpose and grace. The apostle says, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Rom., 8:28. "For whom he did foreknow, He also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren." 29th verse. "Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." 30th verse. "But," says the objector, "all good things work together, and not evil things." I answer, "He that purposed the good, also purposed the bad, and He controls both alike." "But," says the objector, "this predestination, calling, justifying and glorifying, refers to the apostles only, and not to the saints generally." I answer, If so, then the apostles are all that are saved, because without these callings, justifying and glorifying, it certainly must follow that none could be saved or are saved. Besides, there were only twelve of the apostles, and the number saved, and consequently were predestinated, called,

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

Again, read Ephesians, 1:11: "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." I would ask who worketh things that are not after the council of his will? Since God worketh all things, from whence cometh other things? I must confess that if there be things either in providence or grace that are outside of God's purpose, then am I a deceived mortal. I do rejoice that the saints have hope, "According to the eternal purpose which He (God) purposed in Christ Jesus our Lord." Eph., 1:11. For it

does seem to me that if we ignore his eternal purpose, we are without hope.

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

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

Every purpose of God is for some wise end. When he says to Pharaoh, "Even for this same purpose have I raised thee up, that I might show my power in thee." Romans 9:17. Evidently, the purpose of God according to what God in his foreknowledge intended or purposed was fulfilled in him. Certain-

ly he would not purpose the course of Pharaoh, and leave the rest of men to work by chance. No, no. He declared the end from the beginning. Was not this the end of all things, acts or events? To deny it, it seems to me would be blasphemy. Then if many cannot fathom the deep things of God, none should ask why or what doest thou!

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

Let us keep silent and hear the Lord speak of his purposes by the prophet: "The Lord of Hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand. That I will break the Assyrian in my land, and upon my mountain tread him under foot; then shall his yoke depart from off them, and his burden depart from off their shoulders. This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all nations. For the Lord of hosts hath purposed, and who shall disannul it? And his hand is stretched out, and who shall turn it back? In the

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

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

But to my mind all things were purposed by the eternal "I Am." And that his purpose is as sure to accomplish as it is sure that his throne stands. I cannot see, for the life of me, how his honor can be maintained if we teach a probability of the failure of the reign of his

grace. And never, to my mind, has one single sinner been quickened to life only by the Spirit of God; and this, it seems to me, is because of the reign of grace. And this grace was given in Christ before the world began. And consequently was bound, in the very nature of things, to have been before there was a man made; and that must of necessity prove that God purposed to make man, and that man would need a Saviour, because of his death in sin.

Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and his ways past finding out! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory forever. Amen." Rom., 11:33 to 36. Now, if in the wisdom of God all things are for him, it does seem that it is reasonable to conclude that all and every event that taketh place in the heights above, or the depths beneath, or in the lengths, or breadths, either in earth or hell, are under his control, and that he purposed and foresaw them, and overrules them to his own glory. Or else events are not things. Then taking this view of the wisdom, power, mercy and love of God, I feel safe in believing and teaching that the God of salvation is a complete Sovereign, and therefore live in hope of His mercy, and that through efficacy of the blood and righteousness of his adorable Son, that I shall yet praise him who is my "wisdom, righteousness, sanctification and redemption." See 1st

Cor., 1:30. Then God forbid that we should glory save in the Lord.

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

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

J. C. HALL,

Gogginsville, Va.

BOLDNESS.

"The wicked flee when no man pursueth; but the 'righteous' are bold as a lion." Prov. 8:1.

The lion is referred to in the Bible as fearless; and among the beasts of the fields or forest is to be feared more than any. When caged he does not fear whip or master, only as he is "shut in" by the cage, or trained to appear submissive for show.

Only one place in the holy scriptures does it appear that the opponent of truth and righteousness have any boldness, and that is in 2 Cor. 11:21. And at this place Paul says, "Are they 'bold?'—I am bold also." Instead of being less bold by his stripes, bonds or imprisonments, he waxed bold under such. And I have been impressed to look it up in the scriptures, for I believe (that they were written for our learning, that we through patience and comfort of the scriptures might have hope."

At no place can it be found that the enemy presents this "Holy Boldness" but of those who truly trust in God for strength it is strongly presented, and now we give a few places for the consideration of those who are interested in the matter. In Acts 19th chapter, Paul did by the descent of the spirit what a false apostle never did; and this can be seen by reading 6th verse, and by this same "Holy Ghost"—he went into the synagogue and spoke "boldly" for the space of three months," verse 8. Please see 9th verse for information, And we could if we had strength say much from this 19th chapter of Acts of the apostles, and it is acts of the true apostles referred to. The Lord said to Ananias, "I will show him (Paul)

how great things he must suffer for my name sake, and this he must suffer, and no false apostle suffered such things.

To the Thessalonians Paul said in his first letter, 2nd chapter and 1st and 2nd verses, "For yourselves, brethren, know our entrance in unto you, that it was not in vain. But even after that we had suffered before, and were shamefully entreated as ye know at Phillippi. We were bold in our God to speak unto you the gospel of God with much contention." And in 3rd Chapter and 3rd verse we see what he looked for, and was mostly concerned about, for he had said, "The Holy Ghost witnesseth that in every city bonds and affliction abide me." We began to sight the reader to 3rd chapter and 3rd verse, and we don't want to pass it. Listen.

"That no man should be moved by these afflictions: for you yourselves know that we are appointed thereunto."

Now, since we only call attention to two facts, and these we repeat and close; 1st, there is a great difference in the boldness of the false and the true apostle; and 2nd the sufferings appointed for one is not appointed for the other.

J. T. SATTERWHITE.

CAN'T DO WITHOUT THE LANDMARK.

Dear Mr. Gold:

You will find enclosed money order for \$2.00 to pay for the dear old Landmark. My time will be out some time in this month, and I want you to pardon me for not sending the money before now. I don't feel that I am able to renew for it, but I don't see how I can do without it as I have been reading the

Landmark for about twenty-five years.

My dear husband took it and enjoyed reading it as long as he lived and I want to read it as long as the blessed Lord enables me to. It has been a great pleasure to me in my lonesome hours I have to spend since the death of my dear husband. No one knows how lonely it is in my home since his death. I feel to know that my Heavenly Father has been with me. I feel at times that all of my people have forsaken me, and that I have no home or friends. Sometimes I think it is imagination and I will throw it aside and will enjoy the things I once did. The only enjoyment I have is when I am hearing the sound of the gospel, and while I am reading the dear old Landmark.

I don't feel worthy to be with God's people, but I have a great desire to be with them for I love the brethren if I am not deceived and I want to live with them.

I desire the prayer of God's dear children. I hope the Lord will spare you to keep the dear old Landmark going.

Yours in humble hope,

Mrs. Nora Canady.

Reidsville, N. C.

SPEAK GENTLY.

(Written by the late Elder P. D. Gold for the October 15, 1887 issue of Zion's Landmark.)

Brethren are inclined at times to differ with each other on matters of grave importance; and sometimes they manifest that they are in the flesh much more than they bring out the precious things of the kingdom of heaven.

It is the disposition of the sons of men to meddle in things beyond

their power to explain. If one cannot establish his position he seeks relief by ridiculing the position of those opposed.

Joseph said to his brethren, see that ye fall not out by the way.

There are now, and will always be, while in our present state, matters that we cannot understand and therefore matters about which we differ. What should we do? Bear and forbear with each other. Instead of each one saying "I know more than you, and my opinion should decide this matter," would it not be wiser for each one to feel that he knows very little himself. The best informed ones among our brethren are, if they are humble, the most impressed with their own ignorance and weakness.

It is also a disposition of mankind to charge those differing with them with consequences and results of their views that they do not admit, and to make their views look odious by burdening them with objections that the advocates of such measures do not accept as any part of their views, and do not entertain. For instance, those who hold predestination as embracing in some necessary sense all events, whether considered in themselves as good or evil, are accused by those opposing this view as making the all wise and supreme ruler of all things the author of sin and confusion, whereas they do not so mean nor hold.

On the other hand, those who deny that God decreed beforehand whatsoever things that come to pass, are charged by the other party with holding notions subversive of the sovereignty of almighty God.

Would it not be well for both sides to have more forbearance with each other to write and speak more on matters that edify, and to

write less about things that irritate? Let each enjoy what seems good to him, and bear with others, and speak and write about things that strengthen harmony.

HELPING.

P. D. Gold, Publishing Co.,
Dear Sir:

Enclosed find money order for five dollars; two dollars to pay for the Landmark another year, and two dollars to renew Sebe Goforth's subscription for the Landmark, and one dollar to pay for the Landmark for some one that is unable to pay for it. My subscription isn't out until February, but I see in my last Landmark that you need some help, so if this little mite will help any I am glad to do all I can. Wishing you great success.

Yours very truly,

Mrs. Nannie Phillips,
Dandridge, Tenn., R. 6.

HELPING ALL HE CAN.

Mr. Jno. D. Gold,
Wilson, N. C.
Dear Sir:

I notice your appeal and thousands know the same. These conditions are, in a great measure, the after effects of the war. But continued extravagance play a vital part, together with the tendency of wealth oppressing the poor of the land.

According to the scriptures, when conditions and people are properly understood it is as much a wonder that times are no worse, as that they are as serious as they are. These trying times are a blessing to God's people in disguise, but in nature we can't understand it. However, we see the hand of Providence in all things, which proves that

God's purpose embraces all things. Mr. Gold, I am sending what I can. I have failed too, am completely broke and know not what to do. But while I am poor my Father is rich and why should I fear? It is my present life that gives the most trouble.

Sincerely,

Jno. R. Smith,

Reidsville, N. C., R. 5.

AN ENCOURAGING LETTER

Mr. John D. Gold,
Pub. Zion's Landmark,
Wilson, N. C.

Dear Mr. Gold:

Enclosed find \$2.00 for which please give credit on Landmark. I read your statement in regard to your financial condition brought about by the bank closing in Wilson, and I hope all the readers of said magazine will come to your aid, in this sore trial and hold up your hands, for if we all would think of having to give up this dear old Landmark how sad it would be, and what it would mean to so many aged and afflicted brothers and sisters, those of us that are blessed with health and strength to go to our meeting house and hear preaching and rejoice together, can never realize what this dear old Landmark means to so many of God's little ones that are deprived of this great blessing. I feel like our preaching brethren would do some good in stirring up the pure minds of their congregations, and especially our members, and let every one put their shoulders to the wheel and relieve you of such a burden. I am sure you have tried to carry on the work your father left behind and may God give us grace and charity to push onward and upward for the church and its cause,

and labor for and with each other for good, that we may have sweet fellowship one for another.

In conclusion I want to say I can't believe that God is the author of confusion, for it says so in His written word. He is the author of peace, and when you have confusion and strife it is of the flesh. It plainly says if you follow after the flesh you shall surely die. May we all be blessed to live at one another's feet as loving brothers and sisters should, and live in the blessed command of our heavenly Father.

May you be blessed for many years to continue the service you are rendering to this cause.

Yours with a sweet hope in Christ Jesus.

J. J. Whitley.

Durham, N. C.

ENJOYS READING THE LANDMARK.

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

Dear Sirs:

Enclosed find my check for two dollars to pay my subscription for Zion's Landmark from Aug. 1st, 1931 to August 1st., 1932. Myself and wife enjoy reading this dear Landmark. We have been reading it for many years. It contends for the faith, once delivered to the saints. It is so much pleasure to us in our declining years, that we don't want to miss a copy. Through the medium of this little book we hear good preaching. To us, in reading the good pieces written by the dear gifted brothers and sisters, all seem to be as one, as they speak each others feelings in telling or writing their travels, trials and tribulations while journeying in this

unfriendly world, feeling their unworthiness and knowing in their flesh dwells no good thing, and that it is through the mercies of God that we are what we are, and that salvation is by grace and grace alone as man merits nothing; for when I would do good evil is present and the good I would do I do not and evil I would not that I do. Oh wretched man that I am, who shall deliver me from the body of this death? It is not of him that willetth nor of him that runneth but of God that showeth mercy. We want to praise God for what great things he has done for us. We hope, as we now love the things that before did not interest us, there are no people on earth that we love as we do the Primitive Baptists.

We hope to be remembered in the petitions of any that can think of us. I have been somewhat impressed to try to write a line for this paper, but feeling my imperfections thought I would just write a check, but when I sat down, the above lines came on my mind.

J. L. Perdue and wife,
Air Point, Va.

A GOOD LETTER.

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

Please find enclosed \$2.00 to renew my subscription to the Landmark.

I thank you for your kindness in sending the Landmark as the time ran out in September.

Money is very scarce in the coal fields now with the mines only running a few days per month, still I hope I am thankful that we have the sustenance of life.

I hope your subscribers will come

to your rescue and I feel they should make a great effort to send in their renewals.

My mind often goes back to my girlhood days when my dear parents enjoyed reading the Landmark.

We have entertained Elder John C. Hall, P. G. Lester, Amos Dickerson and many others in my father's home in Floyd Co., Va., and your father preached at Laurel Creek sometimes and also Silas H. Durand. Elder Lester baptized my parents and one of my aunts at the same time and while I was young and careless at that time and thought nothing of it, these last 20 years has been a happy and pleasing sight to me, when I am blessed to have a little foretaste of Heavenly things, for my mind to dwell on the good Christian lives of my father and mother.

Eight of us children grew to manhood and womanhood and only two of us are Primitive Baptists.

I hope you will be successful this coming year.

Yours in hope of eternal life,
Mrs. T. T. Iddings,
Crumpler, West Virginia.

A GOOD LETTER.

Mr. J. R. Jones,
Dear Brother:

I will try to answer your good letter. I have not been very well and have put it off from time to time, trusting I might feel like writing and have a fruitful mind to write something of some interest. I haven't been very well for a long time, not so as to attend preaching very much. I try to go to my home church at Hillsdale. We still have good meetings and a good size crowd. The attendance is good. I

would be glad if I could come to the churches up there some time, as I use to do. I hope I love the brethren there as well as ever. I often think of you all and Brother Key and I wish I could hear him preach again. How is Sister Clifton? Sister Flagg comes to see us some times. She said Sister Clifton was sick and wanted to see me and I would be glad to come if I can. I want to come. Dear brother, I would be glad to see you and I am glad you keep well and are blessed with such a spiritual mind to write so much of the dealings of the Lord with his people, which is a wonderful gift. Jesus says, I will not leave you alone, I will send the Comforter to you. So it is with you. He sends the Comforter to you and blesses you to speak of his word and talk of his power, what he has done for you and is doing for his children. It is wonderful indeed. May the Lord's blessings be with you always.

Yours in hope,

G. M. TRENT,

Reidsville, N. C.

LIKES THE LANDMARK.

Mr. John D. Gold,

Wilson, N. C.

Dear Mr. Gold:

Enclosed you will please find a post office money order for two dollars (\$2.00) to renew my subscription to Zion's Landmark for one year, ending January 15, 1933.

I once thought I would have you stop the Landmark; not that I do not enjoy reading it, because I certainly do like to read the good pieces the dear brothers and sisters write, but I am seventy years of age and my eyes have failed me so that

I can only read a little at a time. My dear husband who enjoyed so much for me to read the Landmark to him has passed away. After I read your piece about the help that was needed I decided to renew my subscription thinking that every bit might help to keep your good work going on.

Yours very truly,

Mrs. W. J. Woodard,

R. 1, Princeton, N. C.

HELPING OUT.

Mr. John D. Gold,

Wilson, N. C.

Dear Sir:

You will please find enclosed money order for two dollars (\$2.00) which you will please credit to my account for the Landmark. Am very sorry that I can't send it all but I can't. As I told you some time ago, my wife has been in bed now three years and six months. You may know what that means. And the Landmark is about all the preaching she hears.

May the Lord bless you with means to keep the Landmark going is the prayer of this humble worm of the dust.

The banks closing their doors has worked a great hardship to the people.

Yours very respectfully,

B. B. LAWRENCE.

Beaufort, N. C.

HELPING OUT.

Dear Mr. Gold:

You will find enclosed two dollars (\$2.00), for which please continue the Landmark until the 15th of November of this year, and oblige.

Mrs. T. O. Carter,

Reidsville, N. C.

CRIPPLED YET TRUSTING GOD AND HELPING THE LANDMARK.

Dear Brother John D. Gold:

I am enclosing three one dollar bills to help out of trouble. Surely the brothers and sisters will respond to the call for help and not let the Landmark go down and out. How could I get along without it, for all the preaching I can hear is what I read in the Landmark, and I get more comfort from reading the Landmark and the Bible than anything else.

I am now 85 years old and getting feeble, more than that I am a cripple and confined to a wheeled chair most of the time.

May God bless you in your efforts to save the Landmark is my prayer.

Mrs. Mary A. Morgan,
Box 1324, Drumwright Oklahoma.

ELDER DENSON HELPING OUT

Dear Mr. Gold:

The following is a new subscriber to the Landmark: Coley White, Scotland Neck, N. C., \$2.00.

Mr. Gold, I read your article in Jan. 15th Landmark relative to your financial affairs, and was very sorry to learn of the strain you are under. Most every one is in the same condition. But I do hope and trust the readers of the Landmark who are in arrears will pay up what they owe as far as they can and if each subscriber will get one or more new subscribers it will save the Landmark and at the same time relieve you.

This is my plan. I hope it will work.

A. B. DENSON,
Rocky Mount, N. C.

ELDER DENSON SENDS ANOTHER SUBSCRIPTION.

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

Dear Mr. Gold:

The following is a renewal to the Landmark, Celia Ellen, R. 3, Rocky Mount, N. C., \$2.00

Please find check for \$2.00. Mr. Gold, I shall not take any more commission until you get over this financial strain, but will continue to work for the Landmark and do all I can for you.

Very truly yours,

A. B. DENSON.

Rocky Mount, N. C.

WANTS THE LANDMARK CONTINUED.

Mr. J. D. Gold:

Enclosed you will find two dollars for which to extend my subscription for the Landmark and to help you in the future. I feel so interested in continuing such a wonderful paper as it is to me, and I truly hope the Lord will so direct each and every one to do likewise.

May the Lord bless you all.

Mrs. Alice Lanier,
616 Shepherd St.,
Durham, N. C.

PAYING ANOTHER YEAR.

Dear Mr. Gold:

I'm so glad that you let us all know of your present condition and trust and hope all the Landmark readers and all paper subscribers will respond to help you. I've been trying to get a subscription, but so far have failed, so I am sending you a check for two dollars to pay for the Landmark another year after June 15th, 1932.

Mrs. A. J. Whitley, Sr.
Smithfield, N. C., R. F. D 1

HOPE TO SEND MORE SOON.

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

Dear Sir:

You will please find inclosed order for \$2.00 for the Landmark which will pay it up to January 1932. I am sorry I can't send it in advance. I feel like I could not do without it, as I have been reading it 20 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,

J. T. HUDSON,

503 Office St.,
Edenton, N. C.

I hope to be blessed to send you some more soon.

THANKFUL TO GOD FOR ALL HIS BENEFITS.

Dear Mr. Gold:

I'm a constant reader of Zion's Landmark, and I feel that it must not stop during my lifetime. I'm not so well of late, and am 75 years old, but I may be here many more years in this land of joys and sorrows, but a great consolation I can see that the Lord blesses me and I feel that I am his.

I'm sending you one dollar and if all the Landmark subscribers will do this it will surely help you. Let me know if you get this, through the Landmark if no other way. I hope this finds you well. I'm not so well, but hope I am thankful to the good Lord hat it is as well with me as it is.

SUSAN HIGGINS.

MANY THANKS FOR GIFT.

Dear Zion's Landmark:

Bro. R. L. Batchelor of R. F. D., Dade City, Fla., gave me two dollars last Saturday to renew his subscription.

Sister H. B. York gave me one dollar to give to Mr. John D. Gold to help him that much in his bank loss. She said her eyes were too weak to read or she would take the paper.

Enclosed my check for the same.

Yours to serve,

M. L. GILBERT,

Dade City, Fla.

I appreciate very much the gift from Mrs. York, and am placing it and all other sums donated to me personally in the fund to send the Landmark to some one unable to pay for it.

I greatly appreciate the splendid response to my appeal. The many expressions of sympathy as well as the money are very heartening and encouraging and help to dispel the gloom that enshrouds us at this time.

J. D. GOLD.

BORROWED THE MONEY TO SEND IT.

Mr. J. D. Gold:

You will find money order for two dollars enclosed to extend my subscription to the Landmark. All the money I had was in the bank that closed at Reidsville. I am expecting to collect some next month, so I borrowed two dollars to send to you. Do hope all subscribers will come to your aid and that you may be able to continue your business.

With kindest regards.

MRS. W. T. ALLEN,

R. 1, Draper, N. C.

Zion's Landmark

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

Editor

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

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VOL. LXV.

No. 8

Entered at the postoffice at Wilson
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WILSON, N. C. MARCH 1, 1932

ONLY ONE OF THE TEN LEPERS GLORIFIED AND WORSHIPPED GOD (LUKE 17:15).

Divine testimony is the only source of man's origin, that God created him in His own image: male and female created He them. While the race of men are sinners, God did not make them so, but made them innocent, upright, perfect and whole in body, mind and soul. Then, He put them in the Garden of Eden, the paradise of earth, where they dwelt for a short time in a happy and pleasing state. Suddenly, satan appears on the scene in the image and form of a serpent, who by his enchantment draws Eve into a conversation with him, and so beguiles her by ingrafting lustful desires to eat of the tree of the knowledge of good and evil. Then she gave to

Adam, who was with her, and he did eat of the tree, which his Maker had forbidden him to eat of it. The penalty for so doing was sin, death and all its dire effects.

How incomprehensible to the human mind that an infinite God, who is the only eternal self-existent being, who gave all things a being and a beginning, should suffer or permit satan to enter and mar his fair creation; for He had given man dominion over the fish of the sea, over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. Certainly the dominion that was accorded the man did not mean the rule over satan. "Now the serpent was more subtle than any beast of the field which the Lord God had made."

Both Jesus and the Apostle John set forth his state and character: Christ said, "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him." John says, "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifest, that he might destroy the works of the devil." Now, since there can be nothing anterior to the thing considered; hence satan could never have been anything else but a devil, and such would expunge the theory that he was once an angel of heaven. Yet some have quoted the word of God to bolster the idea; "I beheld Satan as lightning fall from heaven." That falling was four thousand years after he had injected his deadly poison into our fore-parents in Eden. Now Jesus used the above language to those disciples, who were elated over the effect it had on believers

when they had preached the gospel in His name in demonstration of the Spirit.

Now, while the first Adam did not dominate Satan or his imps, John shows us the second Adam, the Lord from heaven, that one of the things for which he was manifest was, "that He might destroy the works of the devil." But the prime purpose for which Jesus came into this world was to redeem and save his people, who were chosen in Him by the Father before the world out of the fallen race of Adam. Furthermore, while Jesus tarried here in this world, He healed all that were sick or afflicted in body or mind, that came to or were brought to him, whether believers or unbelievers in Him as the Son of God.

Among the number that were favored by Him were ten lepers. This disease seems to be the most loathsome and deadly that the children of men were subjects of in those times. These men who were isolated by law, and who had heard of Jesus' wonderful power over disease, standing afar off as Jesus passed by, lifted up their voices and said, "Jesus, Master, have mercy on us." Now, as Jesus did not come to break the law, he directed them to the priests who were to determine the nature of that skin disease; but there was no law against healing them on their way. All were cured; but nine of them, like the priests, did not have that faith to believe that Jesus was the Christ, the Son of God. "One of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a samari-

tan." Then Jesus asked the questions, "Were there not ten cleansed? But where are the nine?" Note his answer and why. "There are not found that returned to give glory to God, save this stranger." Now note his address to the one that had faith: "Arise, go thy way: thy faith hath made thee whole."—saved thee. Paul says, "Now faith is the substance (Christ) of things hoped for, the evidence of things (life and godliness) not seen." "For by grace are ye saved, through faith." Faith is a fruit of the Spirit and a gift of God, yea it is more than a gift; it is born of God, so it partakes of the character of God, and is infinite, overcoming the world.

M. L. GILBERT.

NANNIE CARLISLE STATON.

The subject of this sketch was born in Halifax county, May 31, 1864, and died October 13, 1931, making her stay on earth 67 years, 5 months and 13 days. She was married to Tobe Staton December 13, 1882. To this union were born two children. One died in infancy and the other, Mrs. Hardy survives her.

She was never strong but was up most of the time until a few months before her going and attended church almost as regularly as a member. We missed her at our church and learned she was in bed. On Saturday before the third Sunday in October, our regular meeting day at Kehukoo, a message was given our pastor, A. B. Denson, that she wished him to come to see her. He, with several members went that afternoon. She showed much love and a desire to talk. Brother Denson asked her if she would like to talk to the church. She replied, "I would." He opened conference and gave her the privilege, and in her great weakness, she was made strong enough to tell the dealings of the Lord with her. She told of her love for the church for many years and how much she had wanted to cast her lot with them but a deep feeling of unworthiness caused her to wait "yet a while." In the meantime she became too weak to leave her bed. She was gladly received and with tears of gratitude to God, we gave her the right hand of fellowship, thanking Him that He made her able to do her duty. She only lived one month and expressed often the desire to be baptized. I would say, "Dear sister, you had the baptism that it

takes to save a soul, the baptism of the Holy Ghost of the heart."

She was buried Saturday before the third Sunday in November, in Scotland Neck cemetery to await the resurrection morn, when we, too, hope to arise to His likeness, see Him as He is, be like Him and be satisfied.

To the bereaved husband, daughter, and grand-daughter, Mrs. King of Raleigh, who was truly a daughter to her; I know you will be lonely without her, but she has only gone just a little ahead of you. Grieve not as for one for whom you have no hope, for she has been in the sunshine of God's eternal glory since she heard the joyful news, "Child, your Father calls, come home."

WILLIE RIDDICK.

JESSE A. JOHNSON

Requested by the Conference at Spring Green, I will write a few lines in loving remembrance of my uncle Jesse Johnson, who departed this life Nov. 1931. He was the son of Riley and Maniza Johnson and was born Mar. 1869. When a young man he married Miss Litha Edmundson. To them were born eight children.

He joined the Primitive Baptist Church at Hamilton a great many years ago, and was for a long time Deacon of that church, but when they stopped having meetings at Hamilton he moved to Spring Green, where he was a faithful member to the end. He was well liked by everybody who knew him and especially the brethren. He always carried a cheerful smile for everybody and was always satisfied. He would never complain over anything. He was always trusting in the Lord, saying, The Lord knows best for us and will surely not forsake us. He lived by the faith of Jesus in every walk of life. Being well advanced in age, he was a hard working old man and was active until just two days before he died he suffered an attack of acute indigestion and did not live but two days. We can but feel that our dear brother has passed from this world of trouble to a sweet place of rest and peace. He leaves to mourn an aged widow, five children, one sister and scores of relatives and friends. His funeral was preached in Spring Green Church by Elder W. E. Grimes and his body laid to rest in the cemetery.

May the Lord bless, strengthen and keep the aged widow that is left so lonely and enable her to realize that only a short while before we hope to be one happy family in God.

Written by his niece,

Annie Edmundson.

This done by the order of Conference, Saturday before the 4th Sunday in December, 1931.

W. E. GRIMES, Moderator.

W. A. ROSS, Clerk.

TIMOTHY EDMUNDSON

By request of his wife I will write a short notice in memory of our dear Bro. R. T. Edmundson, who departed this life Dec. 4th, 1931. He was born Aug. 8th., 1862. He was married to Miss Vicy Howell over forty years ago. To their union were born ten children, all living except two. He was in bad health for about twenty years, but was able to be about his work and was a good provider for his family until he was stricken with paralysis in January, and was confined to his bed for eleven months. He was a great sufferer, but bore his suffering with great patience, ever looking to the Lord for deliverance from this world of suffering, to a better land of rest and peace. He seemed willing and ready to go at any time. Though he said he was resigned to the will of the Father, willing to bear his suffering until the Lord's time came for him to depart and be with the Saviour. He had a strong hope in the Lord Jesus Christ for many years before he joined the church. He was a faithful member of the church at Spring Green for a number of years. He was loved by every member of that body for his conversations were of the Lord and Saviour Jesus Christ more than anything else. He had the gospel preached for him by his bedside several times by Elders Grimes and Cowan and always enjoyed it so much, and his favorite hymn was "Oh Happy Day, When Saints Shall Meet." Our brother fought a good fight, kept the faith and died in that sweet fellowship with God, to know no more sorrow or pain, but we feel our loss is his gain. His funeral was preached in the church at Spring Green by Elders W. E. Grimes and J. N. Rogerson to a large crowd of loving friends and relatives, including a heart-broken widow who so tenderly nursed him during his long afflictions, also eight children and 24 grandchildren. May the Lord lead and guide the widow and children in the right way, that they may live by the same faith as he did, that some day they meet a happy reunited family. His body was laid away in the cemetery at Spring Green to sleep that sweet sleep from which none ever wake to weep.

Written by a cousin,

Annie Edmundson.

This done by the order of Conference, Saturday before the 4th Sunday in December, 1931.

W. E. GRIMES, Moderator.

W. A. ROSS, Clerk.

PLEASE READ CAREFULLY



There comes to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark and if you are not given credit in at least one month notify us, stating if you paid by check or money order and when you paid and we will investigate.

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WILSON, N. C.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

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VOL. LXV.

MAY 1, 1932

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CHILDREN OF ISRAEL TAKEN TO BABYLON.

And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates, all that pertained to the king of Egypt.

Jehoiachin was eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name was Ne-hushta, and the daughter of Elnathan of Jerusalem.

And he did that which was evil in the sight of the Lord, according to all that his father had done.

At that time the servants of Nebuchadnezzar the king of Babylon came up against Jerusalem, and the city was besieged. Nebuchadnezzar, king of Babylon came against the city, and his servants did besiege it.

And Jehoiachin, the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign.

And he carried out thence all the treasures of the house of the Lord and the vessels of gold which Solomon king of Israel had made in the temple of the Lord, as the Lord had said.—2 Kings 24:7-14.

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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\$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.

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 of 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.,

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Zion's Landmark

Devoted to the Cause of Jesus Christ

GOD MOVES IN A MYSTERIOUS WAY.

Dear Brethren and Sisters:

This one dear song has of late been very very beautiful and afforded much comfort and consolation to me. It has always been pretty, but I have been blessed of late to see so much beauty and power contained in the entire song. Have also been heavily impressed to write some of my feelings, but feeling so destitute of the power to do anything I am inclined to draw back. But I trust if my impression is of the Lord that I will be enabled to say something that will build up some weary soul that is mourning His love to know.

In this great depression that the world is now undergoing, I am often made to feel that it will work out for good and to the glory of God.. Although it is very distressing at present, and such is very trying to this flesh, but I feel to say as did the poet, "God moves in a mysterious way, His wonders to perform; He plants his footsteps in the sea, And rides upon the storm." And I do so desire that I might be so thankful that in all of this I have never gone cold or hungry, and above all I hope that I have been blessed to drink of that fountain that never runs dry. And I have been blessed to feel that the Lord is gracious, kind and of tender mercy. We are commanded to be patient in tribulation, but I can't even do that

unless the Lord appears and speaks, "Peace be still." And then I am enabled to steal away awhile from every cumbering care. Then it is that I want to talk of his love and power. Then and only then I am free from murmuring and complaining, and too realize that in Jehovah is all strength. I well remember a dream I had several years ago. I had gone into a room all alone, for I was hurt over something. While I was in there something in the shape of a turtle began worrying me and was about to get the best of me; for I had nothing to fight him with but a long handled dipper which was small and no one was near to call on for help. So I got up in a chair to get away from him, but no sooner than I did he began climbing up for me, and I would hit him with the dipper. He fell to the floor every time but soon came at me again. I fought him until I became discouraged and was giving up in despair, when a voice spoke and said, "fight till every enemy is laid low." These words gave me courage to keep on fighting, until at last he fell back as dead, but was living and lying on his back with his eyes open, but could not move, and I was not afraid of him any more, so I stepped down out of my chair on him. And he did me no harm. The enemy was satan and the voice, I trust, was from above.

In the face of all the necessities of this life, which are many, the

greatest need in my life is mercy and grace. That I might be enabled to show forth praises to the Lord for the innumerable blessings that have been mine to enjoy, while my trials and crosses have been many also, and I sometimes, as one of old, try to pray that the thorn might be removed. But the promise was, "My grace is sufficient for thee." Job said, "When I have been tried I shall come forth as gold." I desire to wait upon the Lord, as David did, "For blessed is the man who maketh the Lord his trust, he will deliver him in time of trouble." "Blessed are they that know the joyful sound, they shall walk, O Lord in the light of thy countenance." "The Lord is a rewarder of them that diligently seek Him. For the Lord alone is able to make rough places smooth and crooked ways straight. I have of late been much distressed as to the way our people (the church of God) content themselves. For I am afraid that many of them indulge too much in worldly lust, things that perish with their using. If ye possessed light, "walk ye in it." For the people of God are as a city set upon a hill and cannot be hid, and the world is looking on them if they get out of the way. "Ye are a separate people," zealous of good works. For if we be the children of God, we are dead to these things and alive to righteousness. Seek those things which are above, "For ye are dead and your lives are hid with Christ in God." "If ye live after the flesh ye shall die."

Notwithstanding my sickness and disability to finish this letter, I will again make the attempt. And when I look out this morning and

view everything covered in snow and it is still falling, I feel that I want to talk about the power of God. Nothing shows forth his mighty power more than when the snow and rain is falling, the sun shines forth and the moon and stars give light. All these, together with millions of great beauties and wonders are a great display of God's power. All words combined can't describe these heights or depths of God's never failing skill. "Oh! the depths of the riches of the knowledge of God. How unsearchable are his judgments and his ways past finding out." He watereth the hills from His chambers; the earth is satisfied with the fruit of thy works." Psalms 104:13. "He causeth the grass to grow for the cattle, and herb for the service of man; That he may bring forth food out of the earth," Psalms 104:14.

I will bring my letter to a close, for I am very weak and nervous and hardly about to sit up. I have been several days trying to write, but my impression being so heavy I had to try to make an effort. In conclusion, I desire the prayers of all God's little ones, that I might be kept in that straight and narrow way, and that I may be enabled to so live and walk that I may not cause any trouble in the church of God. But it will take nothing short of the grace of God to help or pity wants like mine. The older I grow the more firm I grow in the salvation by grace, for I don't have any righteousness of my own to plead, but the mercy of God is all I need and want. A little one if one at all. Pray for me and mine.

ANNIE HOOKS.

P. S.—Just a few more remarks since I failed to send my letter off yesterday. I had a dream last night that gave me much courage and is very impressive too. The older I grow, the more trials I meet by the way, hence I find that I need more and more of the help of God to keep me lest I fall by the way. I trust that there is a spirit in me that desires to do right and the flesh is weak, so I find that I am in a continual warfare. I heard some preacher say once that Satan was only working after those that he didn't have. This gives me courage, for it seems that I meet so many firey trials that I trust are to make me stronger in the doctrine of salvation by grace. For I have learned by experience that without the mercy of the Lord I don't know what would become of me, when the Lord saw fit to reveal himself to me as the chiefest among ten thousand I was made to love right and hate wrong, yet I find myself unable to walk right without the directing hand of the Lord. For sin is mixed with all I do. But I have had my fill of sin and desire to continue no longer in it. But since I have no righteousness of my own to plead, I have to come trusting in one that is able to put all enemies under His feet. So through and by the Lord only I shall be enabled to flee from the wrath of satan. But as I started to say in my dream, Satan was after me with three knives, and I didn't have anything in my hands to fight with. He was tormenting me on every side, and the only knife or sword I had was not in my hands, but in God's power. So I was given the spirit of

prayer and I made a beautiful prayer. And the Lord heard it, and soon I had two of the knives in my hand and was fighting with all the strength that the Lord gave me. Satan continued trying to come on, but I felt that I had more protection than he had power to come with. I awoke feeling somewhat happy. So if I am enabled to fight the good fight of faith and live above reproach, give God the praise.—A.H.

OBEDIENCE IS BETTER THAN SACRIFICE

Dear Mr. Gold:

I don't want to worry you, but it is said that obedience is better than sacrifice. So I hope you will excuse me as I feel to want relief of mind, hoping it may be some comfort to others of the household of faith. It is said that the middle wall or partition between the Jews and the Gentiles had to be torn down before they could come together, and worship God together, in spirit and in truth. Don't you think that must have been a joyful occasion when they that loved the Lord could join in together and worship the true and living God. Oh, that the world or partition of every spite, hatred and jealousy could be removed and an eye single to the glory of God given us. When the eye is single the whole body is built of light, then we are enabled to praise God with the whole heart. Then we are not chilling His loved ones to death by saying hard things about or to others; but our conversation is seasoned with grace so we can and do salute the brethren with a holy kiss. Five words, with the under-

standing, is better than ten thousand in an unknown tongue. Words fitly spoken are as apples of gold in pictures of silver. That is a beautiful sight. I saw that while Brother Lester was preaching at Harmony Church over forty years ago.

Humbly yours with a sweet hope,

J. R. Jones,

Pilot Mountain, N. C.

OBEDIENCE.

It seems to me, there is a worldly obedience. People should refrain from sin, that we may be blest as a nation.

The Church is blessed with obedience in Christ, a spiritual obedience.

Christ became our obedience, suffered for us, as the most guilty one, though He was without sin.

Under the Mosaic law, the sprinkling of the blood of beasts could not take away sin; therefore when Christ came into the world He saith "Sacrifice and offering thou wouldst not, but a body Thou hast prepared me. In burnt offerings and sacrifices Thou has had no pleasure."

Then said he, "Lo I come in the volume of the book, it is written of me to do Thy will O God." By the which will we are sanctified through the offering of the body of Jesus Christ once for all. Heb. 10th chapter.

The Church is clothed with the righteousness of Christ and blessed with his strength, made perfect in our weakness.

The whole human race is polluted with sin, but the people of God are kept by His Grace, and preserved unto the everlasting day. This living faith can never die.

Those who possess this faith are sure of heaven and immortal glory.

"Then, the righteousness will shine forth in the glory and to the honour of God and Christ forever and forever." "Her clothing is of wrought gold, her raiment of fine linen and needlework."

We read of the glorified Church of God. "I will make thy name to be remembered in all generations, therefore shall the people praise Thee for ever and ever." Psalms 45th.

(Miss) Mollie Salmons,
Woolwine, Va.

NEEDS HELP.

Mr. John D. Gold,
Dear Sir:

Will you please publish this in your good paper, Zion's Landmark, in behalf of Sister Mary Presnell who is a faithful Baptist and is in need of help very bad. Anything in the way of second hand clothes or some bed clothes, as they have not got a bed fit for a sick person to lie on. She has been strictly confined to bed day and night for nine years. She has four children. The oldest is a girl, age 17, but the size of a 13 year old ordinary girl. The next one is a boy, age 15 years, but under sized. Next is a girl, 12, under-size, and next a boy, 10 years, under-sized.

I mentron the under-size so if any of the good readers of the Landmark should send any clothes for the children, they could know the size better. If any one wants to send this poor, helpless woman and sister any little mite, no matter how small, it will be greatly appreciated.

For information as to this being

a correct statement you may write Elder R. A. May, Lenoir, N. C.; and Elder L. M. Presnell, the pastor of her church, Beech Creek, N. C.

Send all donations to Mrs. Mary Presnell, Matney, N. C.

Yours in humble hope,

A. L. Presnell,

Rominger, N. C.

A GOOD LETTER FROM SISTER LENA HARRINGTON

Great Swamp Church,
Greenville, N. C.

Dear Brethren and Sisters:

I hope you all will think of me while you sit in Conference, for my mind is with you and feel I would answer to my name if I could. So this is the best I can do. I love you all and it gives me pain when I think of being so far away that I can't meet with you and join in the service, which has been more pleasure to me than any one thing in this world. I hope you will pray for me. My health is not good, but I feel better today, and feel thankful for each blessing. And having food and raiment, desire to be content.

"Let brotherly love continue
And bear the easy yoke,
A band of love—A threefold cord,
Which never can be broke."

"It is a sweet employ—
To join in worship here,
But how divine will be the joy,
To see each other there."

I was blessed to go to New York City, on yesterday (20th) to hear Elder Dodson preach. And the first time I have enjoyed singing with brethren and sisters in the ser-

vice of God, since I left you all. They have thirty-five members, and sing so much like we do. I was surprised that every song seemed to be the same we use in Greenville, and was so much comfort to me. The preaching was good. They seem to be full of love one with another.

"'Twas love my bosom felt,
' And made me wipe my eyes,
When low before his throne I knelt,
To pour my feeble cries.

Who can forbear to love,
A God so good and kind,
Surely he is worthy to be loved,
by me and all mankind."

I hope this finds you all well, both naturally and spiritually. I am so glad to learn of the good condition of the church. And am in sweet fellowship with our dear Sister Dail.

Hope the Lord will give other strength to take up the cross and follow him in baptism.

I hope you all will bear with me in trying to write you, for I feel that I am a failure in this, as well as other duties that I have made efforts to perform. But I love to go to the church to join in worship. And, as I can't go I love to write. It is all a service of love. I hope you all will receive this in the same spirit in which it is written.

Am sending two dollars to be used where most needed.

When it goes well with you, remember me.

Your unworthy Sister in hope of a better world.

LENA HARRINGTON

Castle Point, N. Y.

Zion's Landmark

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

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NOTHING NEW UNDER THE SUN.

In the great universe, God hath so wrought that man may often feel justified in saying this, that, or the other thing is new, and that such conditions or contentions did not exist in the good old days. Yet, we are confronted with the statement, by Solomon, the wise man, that; "The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun."—Ecclesiastes, 1-9.

We often hear from the pulpit, and read from the press, that things are not as of old. We hear it said that our people, the Baptists, once lived in harmony, no strife or bickerings, no striving about words to no profit, that in the good old

days the brethren, ministers and laity, were all in common agreement. The reason why we say such things, is not due to a desire to misrepresent facts; but Solomon said, "There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after."

We say we never saw it so hot or so cold, so dry, or so wet, we never had such a bad cold in all our lives, we never saw times so hard and on and on, and yet we are told by the wise man Solomon that there is no new thing under the sun. He asks the question, "Is there anything whereof it may be said; See, this is NEW? It hath been already of old time, which was before us." Solomon was either right or wrong, and we concede that he was right, and, acknowledge our ignorance is such that we cannot understand that there is nothing new.

We, know or believe, that God created all things that are and were created, in the beginning; and that He gave to the sun, moon and stars, and all other things pertaining to creation, their bounds, and that all we see of nature is but the unfolding of the hidden powers that God gave in the beginning. Thus, we have seed time and harvest, summer and winter, spring time and autumn, heat and cold, light and darkness, sunshine and shadows, and even good and evil, the one set over against the other, and we are told by the same wise man, that "All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again." From

whence doth the rivers come? One might say from the thousands of springs and small streams that are found amidst the mountains and hills of the earth, but we must look further back to the mists that form the clouds that water the earth, and then from whence cometh the mists? We reason that they must come from the sea, and thus the sea is never full. And too, we think of the river of life, proceeding from the throne of God, and the Lamb, a great river indeed as it comes from God; but unlike the rivers of the earth made larger and larger as they wind amidst the hills, valleys and plains to be lost in the sea, until they are again drawn into the clouds as mists, we see this River of Life flowing out into the world, the garden of His Grace, and as it flows, we are told every living thing it touches is made alive, or made lively, and so it reaches and blesses as the dew that is distilled on the earth, and as the small rain upon the mown grass, thus producing anew, manifestations of life, and service, and as the rains come from the mists that God in His wisdom doth gather from the sea, so the true service of God gives all the praise, honor and glory to God and to Christ from whence cometh all spiritual blessings and comfort.

Why have we written all this, and yet told nothing new? Because there is nothing new to tell. We have read much of the history of our people and of other religious orders and find that all of them have had their days of trial and contention, and also their times of peace and unity, so far as outward signs would indicate, and yet, we are often confronted with the state-

ment, that things are all out of joint, that our people are not as they once were; but we have found, by careful reading, that we are as Solomon said, forgetful of the past and think much is new that in reality is just as it has been of old.

In 1896 an Elder wrote of the North Carolina Baptists, saying "I found the brethren sound in the faith, generally, some seemed to be striving about words to no profit, some for Paul, some for Apollos, some for Cephas, some for Christ." Jesus says, "If any man will come after me let him deny himself, take up his cross and follow me." Brethren, said this man, I would be glad if brethren would cease striving about words to no profit, such as absolute predestination of all things etc. "If we could come to any definite, decided, indisputable conclusion about it what have we gained? We know we are great sinners by nature and by practice, and if we name the name of Christ, we should depart from iniquity, live soberly, righteously, and Godly in this present world. But, says he, "Some have the big head, and it is said the disease is never cured in horses. In men, those who have this disease, it causes them to have vain imaginations, and their way only seems right. Brethren how careful we ought to be in considering ourselves as well as others so as not to have a non-essential split on account of our having the big head. In the name of Jesus let us lay aside envy, jealousy, bigotry, egotism, and follow after love, joy, peace, longsuffering, every one abiding in his own calling. Quit you like men." Excerpts from Zion's Land-

mark April 15th. 1896. In the same Landmark Elder C. B. Hassell said to Elder S. H. Durand. "I think your conclusion correct, 'that the more light shines in us the more we discover the darkness and deformity there.' I cannot account for the fact on any other principle that I can see more of my ignorance, sinfulness, stubbornness, indifference, and foolishness than I could twenty years ago. I used to think I had some zeal for the cause of God, could dive into the mysteries of Godliness, understand prophecies and preach the gospel intelligently to the edification of others, but it does not seem to be the case with me now. It appears to me now that what little I ever knew I have forgotten, that I don't know how to preach and have but little light in the scriptures. It is a sealed book to me or one with dry leaves. Yet duty demands I should go ahead and say something, and if my ignorance is exposed, it is no matter. My mortification may work for the good of God's cause and out of my weakness He may bring strength. Signed S. B. Hassell." Of this humble man of God Elder Durand said of the letters of Elder Hassell, "They reflect the kind and tender nature of the man, the wonderful thoughtfulness and perfect order that characterized his mind and his truly humble and meek spirit as a child of God. To me he seemed the most remarkable man I ever met, for every good and commendable and loving trait. As a preacher he was quiet, and yet showing a heart full of Holy Zeal. Signed S. H. Durand."

Elder Durand was considered an

able, gentle, loving exponent of the doctrine of absolute predestination and the Hassells were not regarded as being so fully set in the defense of that theory; but dwelt much on the duties and obligations resting upon the people of God, giving much thought to exhortation, and yet we see each respecting the others gift and were, we might well say, inseparable friends.

Why not so now? It is so with many; but since there is nothing new under the sun, we have now as in all time past, those who see but one extreme and that is the other man's position.

In hope,
O. J. DENNY.

P. S.—
"In all my Lord's appointed ways,
My journey I'll pursue,
Hinder me not ye much loved saints
For I must go with you."

AN INCIDENT.

Several years ago the late Elder Joseph E. Adams and myself were filling some appointments in the Country Line Association, and we had an agreement between ourselves that he should speak first one day and I the next. We came on a Wednesday to a place called Rocky River in Chatham County, N. C. I think the Primitive Baptists had no organized church there, but preached there sometimes as the house was free to all denominations. It was a large house and pretty surroundings. When we arrived the Missionary Baptists were conducting a protracted meeting which began perhaps on Saturday before. The minister's name, I think was Edwards. Our appointment was

at eleven o'clock and it was my day to speak first. There was a meeting of some kind in progress when we got there. So we went in and sat down to listen until they were through. Some gentleman, it seems to me his name was Sears, made a short talk closing their services for the morning, and exhorted his hearers to take what they had heard that morning and the preceding days, think about it, believe it, and let no man persuade you differently. This brought us to about 11 o'clock. So Elder Adams and I went into the stand. Mr. Edwards was in there also. There was a very large congregation as both the Missionary and Primitive Baptists were gathered there that day. As before stated it was my day to speak first. I think Elder Adams opened and I took as my text John 6:37, 38, 39th verses. "All that the Father giveth me shall come to me, etc." Mr. Sears, in closing had said that Christ died for all of Adams' race and exhorted his brethren to go around and talk to the sinners about themselves and about Jesus, who had so lovingly offered salvation to them. He said, it is your duty to do it, and they want you to do it. Why, said he, when I was a seeker of salvation, I actually got mad in my heart with the members of the church because they did not come and talk to me about these things. My effort was to show that God had an elect people, that he had given these to Jesus, and he had come to save them by the shedding of his own precious blood, and that those who come to Christ are drawn to him by the Father; for Jesus said, no man can come to me except the Father

who hath sent me draw him, and that those led by the Father experimentally to Jesus, are those whom he had given to him in covenant love before the foundation of the world. All of those Jesus would not only redeem but raise them up again at the last day, and so the purpose of the Father and the work of the son shall in the end turn out just as intended by them, without the slightest failure in any part. When I was through Brother Adams preached and when he was through he said. Now, we are through, and if you people wish to continue your service or make any announcements you are at liberty to do so. So Mr. Edwards arose and spoke in a complimentary way of what we had said, and turning around pointed his finger at me and said, "That brother there has preached the doctrine today as strong as it can be preached. Now I would like to hear him preach a sermon on the practical working of the Church." I rose up and stood beside him, and said, I have not time to preach another sermon, but will in a short way tell you what I think to be sure that I understand you. I will say that I suppose what you mean by the practical working of the church is this, you want to know what good I think there is in preaching, praying, singing, etc. He said, yes. I then quoted such scriptures as Feed my sheep, feed the flock of God. I write not to you because you do not know the truth—but because you know it. That all these things are for the glory of God, and for the mutual comfort and upbuilding of the believer and were never intended by Christ or

his apostles as a means of quickening dead sinners. He then asked me if I did not feel it my duty as a minister to preach repentance. I answered, yes, but in the name of Christ. We read in Acts 5:33, Him (Christ) hath God exalted with his right hand to be a prince and a Saviour, for to give repentance to Israel and forgiveness of sins, that a Godly sorrow for sins that worketh repentance unto life, that needeth not to be repented of, is as truly the gift of God, as is the forgiveness of sins. Then I said, I will tell you what I do not feel to be my duty. I do not feel it my duty to tell the unregenerate portion of this congregation that if they will come and get down at this altar and pray for themselves, and let me pray for them and the brethren sing around them, that they can in this way obtain repentance towards God and faith in the Lord Jesus Christ. He answered, "I do, for beyond doubt Christ died for the world." I laid my hand on his shoulder and said, Hold on a minute my friends, who waited, and I said, Those in this congregation who listened to me remember that my effort was to show that Christ died for a people chosen out of the race of Adam, and you also remember that when friend Edwards first got up he said that I had preached the truth and we are forced to acknowledge that God has a chosen people in the world, and now in the face of his own acknowledgment he says that Christ died for everybody, and all can be saved if they will. Friend Edwards says it is by works of righteousness which we do that we are saved. Paul says, "It is not by works of righteousness which we have done,

but according to his mercy, he saved us by the washing of regeneration and the renewing of the holy ghost which he shed on us abundantly through our Lord Jesus Christ. "Now, my friends, believe whichever you can. I prefer to believe the apostle Paul in preference to a man who will cross himself as friend Edwards has done. I picked up my hat and left the stand. The whole congregation was in such a stir as I never saw before or since. Elder W. C. Jones of Burlington, N. C., is a witness to what I have here written. I have written with the thought in mind of where repentance comes from.

JOSHUA T. ROWE.

MRS. KATIE FARMER

It is with a sad and lonely heart that we attempt to write a few lines in memory of the life and death of our dear mother, Mrs. Katie Farmer, although we realize that we cannot give justice to the sweet life she lived while here on earth.

She was the daughter of the late Mr. and Mrs. Robert Flood, and was born September 24, 1857, and died February 25, 1932, making her stay on earth 74 years and nearly seven months. She was married to our father, Mr. Woodard Farmer on January 3, 1878. To this union were born eleven children, four preceding her to the grave.

It is sad indeed to lose such a gift, and we weep, but not as those without hope. For we fully believe she is resting in the sweet, safe haven of Jesus.

She joined the Primitive Baptist church at Upper Town Creek nearly 32 years ago, was baptized by Elder W. H. Fly. She has been a good and faithful member all during these years. Always going to preaching unless providentially hindered. I have known her to walk a long distance to preaching.

She was a kind and dutiful wife, a tender, loving mother, grandmother, great-grandmother. As a neighbor she was an exception. She was always ready to lend a helping hand to any one, was very industrious, always finding something to do. She met every one with a smile of welcome, and was one of the most peaceable humans I ever saw. She bore her suffering with much patience, never wanting to

put any one to any more trouble than was necessary.

What an inspiration and a benediction is such a life to we children, also the church, who has lost a most faithful member.

Her health had been bad for the past few years, but she continued to battle with her afflictions and wait on herself just as long as she could. She took her bed about six months before she died. And was not able to be up very much after then. We did everything that we could for her ease and comfort. She was treated by two competent physicians, a good trained nurse was with her, but:

"The golden gates were opened wide,
A gentle voice said "Come,"
An angel from the other side
Welcomed our loved one home."

She suffered from a complication of diseases, and her greatest suffering was from shortness of breath.

"Dreadful was the tedious strife,
Toiling for mortal breath,
Till she could end her dying life,
And triumph over death."

"Earth has lost its look of gladness,
Heaven seems to us more bright,
Since the spirit of our mother,
Took its happy homeward flight."

"Oh how sad and lonely are we
Since she has left us here to roam,
But in God's own time He will take us,
To be with mother in that sweet home."

"There will be a happy union,
As we walk the golden street,
No more grieving, no more sorrow,
For our joys will be complete."

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

On Sunday night before the end, we took some nourishment to mother, hoping to get her to partake of some. She refused, saying she had plenty of food right before her and for us to take our food away. She said she would not ever want anything else to eat in this world. Then she made motions as if she were eating.

"Come and the Lord shall feed our souls
With more substantial meat;
With such as saints in glory love,
With such as angels eat."

During her last illness she often spoke of wanting to go, and would talk of the beautiful places she saw. We feel to

know she was made ready and willing to go. It is a great comfort to us to know that her quiet smiling face was prepared to meet her Saviour.

The funeral services were conducted from the home, near Elm City, N. C., by Elder E. L. Cobb of Wilson. He spoke many comforting words to the bereaved family. Some of her favorite songs were sung, as follows: "Show Pity Lord, Oh Lord Forgive," and "While Sorrows Encompass Me Around" were sung at the home. "Rock of Ages" and "We Shall Sleep But Not Forever," were sung at the grave. She was laid to rest in the Farmer burying ground near her home.

The flowers were in charge of Misses Nina Winstead, (her nurse) Thelma Whitehead and Elsie Sharpe, her granddaughters were flower girls. It was very beautiful. The many pretty designs of floral offerings and the large crowd of sorrowing relatives and friends attested the esteem with which she was held.

She leaves to mourn for her a grief stricken husband, seven children, as follows, Mrs. Lilly Braswell, J. R., J. J., W. W., J. L., B. W. Farmer and Mrs. Ernest Williford, twenty-six grandchildren, five great-grandchildren, two sisters, Mrs. Nealie Edwards and Mrs. Frank Felton, both of Wilson, lots of nieces, nephews, and a host of relatives and friends.

"May God grant each and all of us,
In this our sorrows and trials combined
Some of His great and wonderful joy
To satisfy our weary minds."

"Well done, good and faithful servant,
enter thou into the joys of the Lord."

Written by her loving daughters,
Lilly and Minnie.

ELDER JOHN G. SAWIN DIES AT AGE OF 94

Elder John G. Sawin, a retired minister of the Primitive Baptist Church, died at 6:30 a. m., Friday, April 1st, in his apartment in the Hotel Byers, where he resided during the last two years. He had been confined to his bed since last Saturday, when he suffered a congestive chill. Since that time his death had been expected daily. He was 94 years old.

The funeral will be conducted at 2:30 o'clock on Saturday afternoon in the Central Community church, by Elder B. L. Nay, a nephew, residing at Cedar Falls, Iowa. He will be assisted by Rev. John Codd. The songs will be sung by F. O. Finck. Burial will be in Dodge Grove cemetery beside the body of Mrs. Sawin, who passed away five years ago.

The body was taken this afternoon to the home of Mr. and Mrs. W. G. Sawin, 78 Wabash avenue.

Elder Sawin was born in Bartholomew county, Indiana, March 1, 1858, a son of Mr. and Mrs. John H. Sawin, pioneer citizens. The Sawin family has been in the United States since 1761, when John Sawin came to this country from England.

The Sawin home in Bartholomew county, Indiana, was homesteaded, it being necessary to clear the place of timber. When a boy, Elder Sawin, one of 10 children, assisted his father in this work. He attended school during the winters only and had little time then because of the "clearing work" on the farm. One brother, as well as he, became a minister.

Elder Sawin came to Mattoon for the first time on March 2, 1859, at the age of 21 years, when enroute from Terre Haute to Quincy. From Quincy he went to St. Louis and Leavenworth, Kan., returning to Indiana after a month's sojourn in these mid-western cities.

After returning to Indiana Elder Sawin commenced to preach, having allied himself with the Primitive Baptist church. In 1860 he came to Mattoon from Bartholomew county, Indiana, as a delegate to an associational meeting of Primitive Baptists, held here at that time. This meeting was held in the first house of worship in Mattoon, which was located at 1421 Wabash avenue. While here he was a guest of Gen. J. M. True, who resided in the first brick residence in Mattoon, the one now standing at 1613 Charleston avenue.

From that time on Elder Sawin gave his time over to preaching the gospel. This took him into 18 states and also into Canada. He estimated some time ago that his travels in this field of work were equivalent to nearly four times around the globe. His trips were by rail, by foot, by horseback and in horse-drawn vehicles.

His certificate to preach was issued in Mattoon on April 2, 1864. It bears the signature of Thomas Threlkeld, minister of the Mattoon Primitive Baptist church, and J. M. True, clerk of the church. It was while he attended the associational meeting of Primitive Baptists in this city in 1860 that he met Miss America L. Jones, whom he married on Aug. 30, 1862. The ceremony was performed by Elder Thomas Threlkeld.

Elder and Mrs. Sawin settled on a farm east of Mattoon and lived in Mattoon or vicinity all their married life, with the exception of one year passed in Delaware. He had regular church assignments in Kentucky, but he continued his residence here. During the entire time in active service in the ministry he never had a salary, having depended for his living on free-will offerings.

He is survived by all his children. There are three daughters, Mrs. J. P.

Stout, of Springfield, Mrs. W. M. Ewing of Helena, Mont., and Mrs. J. E. Spaulding of Anderson, Ind., and one son, W. G. Sawin, Mattoon. There are 11 grandchildren and 13 great grandchildren. His brother, Peter Sawin, lives in Lexington, Ky.—Mattoon Gazette.

IN MEMORIAM.

At the request of her husband, we write of the death of Mrs. Ceija Jones, wife of G. Thomas Jones of Surry County, N. C. Mrs. Jones was the daughter of Mr. and Mrs. Tyre Creed. She was born Aug. 22d, 1872 and died Feb. 16th, 1896. On Dec. 27th, 1891 she was married to G. T. Jones and made a true and faithful companion until death. As a child she was affectionate and obedient.

Sometimes after her marriage, she professed a hope in Christ; but did not become a member of any organized church, though she was a firm believer in the faith, and doctrine of the Primitive Baptists, and attended their meetings regularly, and delighted in having them and other good people visit in her home.

She left a husband, mother, four brothers and two sisters with a host of friends to mourn her departure. Two days before her death, she requested all present to pray for her and on making this request the second time she was told by one of her sisters present that she must pray for herself, after which she was quiet for about five hours when she revived and began praying aloud. Those in the home gathered around her bed and she continued in prayer for half an hour, and some of those present, said it was the sweetest and most beautiful prayer they had ever heard.

After invoking the blessings of the Lord on herself, her loved ones and upon all subjects or objects of mercy, a calmness seemed to steal over her and she asked why those around her were weeping, and insisted that they should not grieve for her.

About a week before her passing she told her experience. Said while in deep soul trouble she viewed herself in a dark pit from which she could not escape, and then a bright light shone about her and the Lord appeared unto her and reached down, took her by the hand and lifted her out of the pit of despair. In her last prayer she begged the Lord to reveal this light to her again. On the night before she died she said "The light has come, raise me up." Mostly raising herself up she said "Look at the Light," and calling to her husband she said "It is the most beautiful morning I ever saw." She asked that Elders G. O. Key and Gabriel Denny preach her funeral, talked with much calmness. With Paul, she could say "When I am weak then am I strong" and

thus she closed her eyes in the stillness
of death.

"My fair young bride, thy form is cold,
From my side it was rudely torn.
A lost treasure, never bought or sold,
Thy loss, dear one, I deeply mourn.

Oh! that death's cold icy hand,
Some other victim could have found,
Wherever I go on sea or land,
My mind will seek thy vine-clad mound.

Still, the grave has lost its power,
And death has lost its sting,
If we have Christ the only Saviour,
The only Son of God, our King.

Though 'tis hard with thee to part,
Still in Christ, I place my trust;
My love, my life, my mind, my heart,
I yield to Him, 'tis only just.

This is but a fleeting breath,
My conflicts will soon be o'er,
And when I close my eyes in death,
I trust we'll meet to part no more.

A Friend.

W. G. WOODWARD

Having been appointed to write a sketch
of the life and death of our beloved brother
W. G. Woodward, I will make the
attempt. He was born Feb. 6, 1854 and
died September 3, 1931, making his stay
on earth 77 years, 6 months and 27 days.

On Nov. 11, 1886, he was married to
Octavia Bennett. To this union were
born two daughters, Mary Jackson and
Vida Octavia. The youngest died in in-
fancy.

He was the son of the late Andrew Jack-
son and Mary Octavia Woodward.

He is survived by one brother, J. A.
Woodward and one sister, Mrs. Virginia
Florence Pope, of Cary, N. C., R. 2. Three
sisters preceded him to the tomb, Mrs.
Augusta, Mary Howell and Mrs. Vesta
Weatherspoon.

Brother Woodward, like all Adam's
posterity, had his faults and by no means
was perfect, nor did he claim perfection.
But he was a good and noble man, had
his convictions and stood by them until
convinced they were wrong.

His home was indeed a home of hospi-
tality and kindness. He did all he could
to make his visitors feel welcome and al-
ways seemed loath to see them leave.

He first joined the Missionary Baptists.
But soon he became dissatisfied and cast
his lot with the Primitive Baptists at Oak
Grove near Apex, N. C., and was its clerk
and faithful member till death.

Sleep on beloved, sleep and take thy
rest, Lay down thy head upon thy Sav-
jour's breast. We loved thee well, but

Jesus loved thee best. Good night, good
night, good night.

Brother Woodward was a great lover
of poetry and often quoted it fluently and
eloquently.

We hope to meet our dear departed
brother in that land that knows no sor-
rows, no heartaches, no pain nor death,
O death, where is thy sting? O grave,
where is thy victory? The wages of sin is
death and the strength of sin is the law,
but thanks be to God, who giveth us the
victory through our Lord Jesus Christ.

We miss thee at church,
We miss thee at home,
We miss thee in song,
But hope to meet thee ere long,
With all that blood-bought heavenly
throne,
On the sweet resurrection morn.

Resolved, 1st, that in this separation
Oak Grove has lost a good and faithful
member, the community a good and noble
citizen, and neighbor, and the family a
loving father and brother. Resolved fur-
ther that a copy of these resolutions be
sent the Landmark, a copy be spread upon
our Church book and a copy be sent his
loving and much devoted daughter, Mrs.
Mary Woodward Mann, Apex, N. C.

Done by order of Church Conference,
ELD. E. C. JONES, Mod.
ZOLA SUGGS, Clerk.

MRS. DILLIE BATTS

July the 18th, 1931, our home was sad-
dened by the death of our mother. The
funeral services were held on Saturday
afternoon at 4:00 o'clock at the home in
Elm City by Elder J. H. Williams of Cas-
talia, and she was laid to rest in the
family cemetery near Sandy Cross.

Mother was a member of the Primitive
Baptist Church, and 62 years, four months
and 20 days old.

Her health was bad for two years and
before her death. We did everything that
we could for her ease and comfort. She
was confined to her bed for nine weeks
was treated by four competent physicians
and a good trained nurse with her.

She was a devoted wife and mother.
She is survived by her husband and four
daughters and six brothers, three sisters,
and thirteen grandchildren. It is sad in-
deed to lose such a gift and we weep, but
not as those without hope, for we fully be-
lieve she is resting from her labors. I
am writing with a sad and lonely heart in
the memory of her life and death.

There will be as happy union,
As we walk the golden streets,
No more grieving, no more sorrow,
For our joys will be complete.

O h how sad and lonely are we

Since she has left us here to roam,
But in God's own time he will take us,
To be with mother in that sweet home.

Lonely the house and sad the hours,
Since dear mother has gone,
But oh a brighter home than ours
Awaits us in heaven now I hope.

This family circle has been broken,
Two links are gone from the chain,
But though they are parted for awhile
We hope we 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.

We could not wish her back again, but
oh, dear mother, how we do miss her. It
is so lonely at home since dear mother
has been taken. We love her, but Jesus
loved her best, but we hope to meet her
in a better place

A precious mother is gone
A voice we loved is stilled,
A place is vacant in our hearts
That never can be filled,
May our loss be her gain.

The stream of life rolls on
But still the vacant chair
Recalls the love, the voice, the smile
Of the one who once sat there.

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

Written by her loving daughter,
Dovie Batts.

Elm City, N. C.

W. J. WOODARD

Dear Brother Woodard passed quietly away at his home, Jan. 9th., 1932, at the age of 81 years. He had been in failing health almost three years. He was a man that had an excellent character. He was a good neighbor, always willing and ready to lend a helping hand to the poor and the needy. For to know him was to love him.

In the year of 1891 he was married to Miss Martha Ellen Woodard and to this union seven children were born, as follows: Mrs. N. B. Ingram, Mrs. J. W. Wright, Mrs. J. R. Howell and Mr. J. H. Woodard, of Princeton, Mr. W. A. Woodard, of Miami, Fla., Mr. R. D. Woodard, of Creedmore, and Billie Massey Woodard, who died in childhood. He was a kind husband and father. He provided well for his home. He was an ardent supporter of education.

Brother Woodard professed a good hope in the grace of his Lord and Saviour Jesus Christ and united with the Primitive Baptist church at Cross Roads in the year 1920 and was baptized by Elder J. W. Gardner. He was loved and highly esteemed as a worthy member and he was faithful to attend his meetings until his health failed and was a faithful member unto the end. At the cemetery, a burial service was conducted by his pastor Elder J. W. Gardner and the unworthy writer in the presence of a large gathering of sorrowing relatives and friends. But we do not mourn as those without hope, for our loss is his eternal gain. The remains were consigned to their resting place to await until the resurrection morn. When the trump of God shall sound and the dead in Christ shall rise first and shall be joined in that host of angels to the praise of him that worketh all things after the council of his own will.

E. F. PEARCE.

J. HENRY PENCE

In memory of our Brother J. Henry Pence, who was born March 25th 1855, and departed this life February 3rd, 1932, at the age of 76 years, 10 months and 9 days. Those surviving to mourn his departure are the wife, six children, three sons and three daughters, 39 grand children, and 9 great grand children, also one brother, and two sisters, together with a host of other relatives, friends and neighbors.

Brother Pence, joined the Salisbury Primitive Baptist Church on the first Sunday in November, 1914, of which he was a faithful member until death. We visited Brother Pence several times during his illness and found him sound in the doctrine and faith of our Lord Jesus Christ. We visited him the night before he passed away, although he could not speak, he recognized us and smiled so sweetly as if he knew no pain, and while our brother has gone to his resting place, he yet lives in the memory of his church and family.

THEREFORE BE IT RESOLVED,

1st, Whereas it has pleased our heavenly Father, to remove from us our precious Brother J. Henry Pence, we bow in humble submission to the divine will of God, believing our loss is his eternal gain.

2nd, That a copy of this memorial be spread on our minute, and a copy sent to the bereaved family.

3rd, That a copy be sent to ZION'S LANDMARK, for publication.

This done by order of the church while in conference on Saturday before the 1st. Sunday in March, 1932.

Signed,

Eld. D. P. Broadway, Moderator
C. B. Owen, Church Clerk.

RESOLUTIONS OF RESPECT

In memory of our beloved sister, Margaret Wood Byerly, who was born in Montgomery County, N. C., Oct. 3rd, 1846, and passed away August 21st, 1931, aged 84 years, 10 months, and 18 days. She was laid away to rest in the Mechanicsville Primitive Baptist Cemetery at High Point, N. C.

She leaves to mourn her departure, a husband, 6 children, 2 sons and 4 daughters, 36 grandchildren, 46 great grandchildren, and one great great grand child, also a host of other relatives and friends.

She joined the Primitive Baptist Church in 1867, at old Big Creek Montgomery County. She was received by letter into the Salisbury Primitive Baptist church by the presbytery called to organize said church, on Saturday before the first Sunday in June 1900, of which she had remained a member in good standing until death.

THEREFORE BE IT RESOLVED:

1st, Whereas it has pleased our Heavenly Father to remove from us our beloved Sister, Margaret Wood Byerly, that we bow in humble submission to our God who doeth all things well, feeling that our loss is her great gain.

2nd, That a copy of th's memorial be spread on our minute, and a copy sent to the bereaved family.

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

4th, That we may profit by her walk and conduct while she lived with us in a church capacity.

Done by order of the church while in conference on Saturday before the first Sunday in March, 1932.

Elder D. P. Broadway, Moderator
C. B. Owen, C. C.

MRS. MILTON BARTLETT

Mrs. Esmond Wiggs Bartlett, died at her home near Goldsboro Thursday morning, March 3rd, at three a. m., after an illness of ten days.

The funeral services were held at the home Friday afternoon at two-thirty by Rev. Gardner of the Primitive Baptist Church, burial being in the nearby cemetery, she was only twenty two years old, and is survived by the following: her husband, Milton Bartlett, three small children, her father and mother, Mr. and Mrs. T. W. Wiggs of near Fremont, one brother, Raymond, also four sisters, Francis, Eloise, Louise and Rossie Grey Wiggs. We pray God's comforting abiding presence to be with her loved ones and that they may live so closely to Him that the family circle may be unbroken in the great beyond.

The floral tributes showed the esteem and love in which the deceased was held by friends and loved ones.

Sleep on, dear one, and take your rest,
We loved you but the Saviour loved you best.

Written by her aunt,

Mrs. W. E. Branch,

Selma, N. C.

CORRECTIONS.

P. D Gold Publishing Co.,

Wilson, N. C.

Dear Sir:

In reading my April 15th Landmark, I see a mistake that you will please correct. On Dec. 1930, it was our real estate loss. The 10th day of March, 1931, was our loss by fire.

My husband died March 24th., 1931.

MRS. Z. R. BALLANCE.

Clinton, N. C.

ONLY A LITTLE WILL HELP.

Once a year we mail out statements to those subscribers of the Landmark who are in arrears.

Many of these subscribers do not pay any attention to the appeals we make for assistance in defraying the expense of the publication. It is expensive to send out these statements and we would appreciate an answer from all who receive them with some payment if only a dollar at the time which will be greatly appreciated just now when we are so badly in need of money. To all those who responded to our request for help just after the closing of our banks in Wilson we desire to express our very grateful appreciation.

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 May, 1932. Elder T. F. Adams has been chosen to preach the introductory sermon and Elder E. C. Jones is alternate.

The Angier Church is located on the Durham & Southern railway and at the intersection of highways 210 and 55. Any one desiring further information may communicate with the undersigned.

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

W. F. YOUNG, Union Clerk.

Angier, N. C.

UPPER COUNTRY LINE UNION

The next session of the Upper Country Line Union is appointed to meet with the Church at Lick Fork, Rockingham County, N. C., on the 5th Sunday and Saturday before in May, 1932. The public is cordially invited to attend, especially ministers.

W. C. KING, Union Clerk.

EASTERN LITTLE RIVER UNION

The Eastern Little River Union will meet with Bethany Church at Pine Level Johnston County, N. C., on Saturday and 5th Sunday in May, 1932. Elder E. F. Pearce is appointed to preach the introductory sermon. Eld. H. F. Hutchens appointed his alternate. Brethren, Sisters, friends, and ministers especially are cordially invited to attend.

JOS. A. BATTEN,
Union Clerk.

Clayton, N. C.

LOWER COUNTRY LINE UNION.

The Lower Country Line Union will be held, the Lord willing, with the church at Ebenezer, Person County, N. C., on the 5th Sunday and Saturday before in May, 1932. Brethren, sisters and friends are cordially invited to come and be with us, especially ministers.

This church is located nine miles west of Roxboro, N. C., on a good sand clay road.

A. P. CLAYTON, Union Clerk,
Roxboro, N. C.

MILL BRANCH UNION

The Mill Branch Union is to convene with the church at Pee Dee Saturday and 5th Sunday in May.

M. MEARES.

BLACK CREEK UNION

The Lord willing the next session of The Black Creek Union will be held with the church at Memorial, Wayne County, N. C., Saturday and 5th Sunday in May, 1932. Elder S. B. Denny was appointed to preach the introductory sermon and Eld. E. L. Cobb to be his alternate. Visitors will be met at Fremont, N. C. We would be glad to have as many of the Brethren visit us as have the mind to do so, especially ministers.

ISAAC A. LAMM,
Union Clerk.

BLACK RIVER UNION

The next session of the Black River Union is appointed to be held with the church at Bethesda, M. H. in Harnett Co., N. C., 5th Sunday in May, 1932. Church located about 3 miles west from Benson, N. C. A general invitation extended to all Baptists.

W. O. BLACKMAN, 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., April 1, 1932.

**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, editor, managing editor, and business managers are:

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

Editor—Elder O. J. Denny, Winston-Salem, N. C.; Associate Editors, Elder M. L. Gilbert, Dade City, Fla.; Elder S. B. Denny, Wilson, N. C.; Elder J. T. Rowe, Baltimore, Md.; 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, 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, Miss Sallie Hadley.

4. That the two paragraphs next above, giving the name 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 appear 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 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 8th day of April, 1932.

ELIZABETH S. CLARKE.

Notary Public.

My Comm. expires April 18, 1933.

PLEASE READ CAREFULLY



There comes to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark and if you are not given credit in at least one month notify us, stating if you paid by check or money order and when you paid and we will investigate.

The mailing list is corrected only once a month.

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P. D. GOLD PUBLISHING CO.

WILSON, N. C.

Our Publications

Zion's Landmark:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

The Daily Times:

Published every day except Sunday at One and Five o'clock P. M. Associated Press dispatches, market reports, general and local news.

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Price 6 months -----	\$3.00
Price for 3 months -----	\$1.50

The Semi-Weekly Times:

Published Tuesday and Friday, carries summary of the news of the country and the world.

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Price for 6 months -----	.75
Price for 4 months -----	.50

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P. D. Gold Publishing Company
WILSON, NORTH CAROLINA

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLDSCHOOL BAPTIST

VOL. LXV.

JUNE 1, 1932

No. 14

FAMINE PREVAILS IN JERUSALEM

"And it came to pass in the ninth years of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar of Babylon came, he, and all his hosts against Jerusalem and against it; and they built forts against it round about.

And the city was besieged unto the eleventh year of King Zedekiah.

And on the ninth day of the fourth month famine prevailed in the city, and there was no bread for the people of the land. And the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden: (now the Chaldees were against the city round about;) and the king went the way toward the plain.

And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army was scattered from him.

So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him.

And they slew the sons of Zedekiah before his eyes and put out the eyes of Zedekiah and bound him with fetters of brass and carried him to Babylon."—2 Kings 25:1-7.

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 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 of 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

ENJOYS READING THE LANDMARK.

Dear Brethren and Sisters:

While burdened and in the furnace of deep suffering, temptation and sore trials, I feel to try to write again (trusting the dear Lord will lead and guide my poor weak mind and trembling hand for the good and upbuilding of his people) a few of my scattered thoughts for the dear old Landmark, old because of its publication of good news from a far country (as it were) through many generations. My dear mother loved to read them and I for some cause enjoyed reading them when quite young. I feel to say to-night with Jeremiah, "It is not in man that walketh to direct his steps." "Man's life is of few days and full of trouble." We spend them as a tale that is told and then go to our long rest." I know that darkness has covered the earth, and gross darkness the people, but there are yet a few who are watching, waiting, hoping, trusting and praying to the living God, who hears their sighs, moans, and groans, and sees their tears, bye and bye, but yet I feel my case an outside one and often ask, "Lord why hast thou forsaken me, have I committed the unpardonable sin." Oh wretched one that I am who shall deliver me from this body of death. Through many tribulations we enter the kingdom." These are they which have come up out of great tribula-

tions and have washed their robes and made them white in the blood of the Lamb." This means we must suffer here and be like Jonah go down into the deep to learn that Jesus is the Captain of our salvation and was made perfect through suffering. We must have sorrows, and if not one kind it must be another. Knowing these truths, how good it is to be exercised in calling upon Him to "teach us the measure of our days," though we do not like that which exercises us a great many times. But in much wisdom there is much grief. Excruciating trials often await us along our pathway, but dear kindred, if such is our lot, God alone can give us that faith to press toward the mark for the prize of the high calling of God in Christ Jesus. Without His spirit in our hearts we cannot forget those things that are behind and reach forward to those that are before. "This sore travail hath God given the sons of men to be exercised therewith." He does not require the same thing of all men, but "to every thing there is a season and a time to every purpose under heaven." The Lord thy God hath led thee these forty years in the wilderness to humble thee and to prove thee" applies to spiritual Israel today here in this wilderness land of sin and sorrow, and should teach us to bear unceasingly in our minds that "the weapons of our warfare are not carnal but mighty through God to

the pulling down of strong holds." David wore this shield of faith which, "works by love and purifies the heart." Was there not a reason in Abraham offering up his only son in whom God had said, "All families of the earth were to be blessed." There are definite purposes to teach us poor mortals that he alone is Alpha and Omega of all our salvation. We may not fully comprehend the meaning of His deep but wise dealings with us now, but as the poet so beautifully expresses it.

"His purpose will ripen fast,
Unfolding every hour,
The bud may have a bitter taste,
But sweet will be the flower."

"Here are the patience of the saints, here are they who keep the commandments of God. Tribulation worketh patience, patience experience, experience hope and hope maketh not ashamed." It is through trouble of various kinds that we acquire all these attributes and possess at last that jewel of peace which surpasseth all understanding. Such beautiful examples in the scriptures should encourage us to be more submissive in our dark hours, believing this conforming will fashion us more and more like unto the glorious image of our dear and dying Redeemer. Whom the Lord loveth He chasteneth. But no chastening for the present seemeth to be joyous, but grievous. He hears all of our pitiful groans pleading to him for mercy. When we feel that our blessed Saviour is so far from us he is near, for underneath is his everlasting arms raising us up, day by day, for he says through the deep waters they shall not overflow, therefore I will be

with thee thy troubles to bless, and sanctify to thee thy deepest distress. Sometimes, when I am meditating on these precious truths, there is something within soars away with such pleasure and delight as is not to be expressed by mortal tongue; when presently wonderings arise: Can these seasons I enjoy emanate from the fountain of God's love; or is it from some natural influence. I cannot tell. One thing I know, (here is a preciousness in Jesus' name, I would not exchange for the whole world. And if I should be left out of the covenant of peace, and banished from his peaceful presence, it would be just. I can have no hope but in His mercy, for in it is all fulness of comfort. When one is brought to the end of the law, and killed to the love of flesh and sin, and their sins are forgiven, they have died and enter into his love, his presence and his glory shines around them, when one of his children is summoned, child, your father calls, come home, its soul goes to Jesus, and is at rest. The above scripture is a beautiful one to me. I cannot find language to express all the love and riches there is in it. Truly it is a blessing to know the Lord spiritually and rejoice in the hope of meeting him and be like him after death. It is a blessing that we have a God to rule the kingdom of this earth. Oh that I knew more of his depth and riches. None but those born of the spirit know the true meaning of "Blessed are they that die in the Lord." It takes trials and sufferings to learn by experience the spiritual things of the Lord, and we are taught by him and through him, that salvation is by grace alone. So,

in closing I will say, May we all rely alone upon Jesus as all our salvation, remembering he loved us and chose us in himself before the world began, and will continue to manifest himself to every heir of promise unto the great day of His second coming to the world, when he shall be glorified in all His dear saints. "Tis then the righteous will shine forth as the sun in the kingdom of their Father." His grace is sufficient to support us in all of our trials here below.

We are kept by His power and preserved by His grace, we are redeemed by His precious blood and the church triumphant will sing the glory, dominion and power of God to all eternity. No more tears, sorrows, heartaches or pain will be felt again forever, but we shall see Him "as He is and be like Him," and that will be enough.

"There are so many hills to climb
upward;

I often am longing for rest;

But He who appoints me my path-
way,

Knows just what is needful and
best;

When all that now seems so mys-
terious,

Will be plain and clear as the day;

Yes, the toils of the road will seem
nothing,

When I get to the end of the way."

Yours in Christian love,

Mrs. J. H. Powell

1318 N. Main St., Danville, Va.
(Formerly of Whitmell)

A GOOD LETTER.

Dear Bro. Denny:

I have been impressed to write you for a long time, since I have been deprived of going to my meetings regularly. And since I attended our last meeting I thought maybe I wouldn't feel so impressed to write. But I enjoyed the meeting so well now I want to write and tell you how good it seemed to be back with you all once more. It had been five months since I was able to attend, and you can't imagine how long those five months were to me. The singing was so pretty. Then when Uncle Isaac suggested, "Jesus Lover of My Soul," I think everyone was in tune for I have never heard it sung any prettier.

Bro. Denny, I don't want to tire you with this, but I do want to tell you while writing some of the things that I hope was the Lord's work within me. It started a good while before I was taken to the hospital, but I won't tire you with it all. I'll just tell you what happened while I was in the hospital, and after I went home.

On Wednesday night after my operation Tuesday morning, I stayed partly unconscious all night with three doctors and two head nurses around my bed part of the time, and carrying a temperature 106 $\frac{1}{2}$ degrees. I didn't know what was going on around me, but these words were continually ringing within me. "Oh, death where is thy sting?" And the song, "Oh, when shall I see Jesus and reign with him above." I never knew the words of this song until then and since that night they have been very pretty to me.

Then a few days after I began to

get better I dreamed of being in a place with large rocks and deep holes. These holes were filled with dark muddy water. Every way I turned was a big rock or one of the deep holes. I was trying to get to a bridge I could see afar off, but I knew I could never get over those places without falling in those holes. I kept trying until I got to the bridge some way I know not how.

The bridge was built higher than the ugly place. After I crossed the bridge as far as I could see was a straight smooth white road. Then I breathed a sigh of relief that I had gotten across without falling in the holes. When I awakened I thought it represented me being sick, but after crossing the bridge was on the road to recovery. Then the song, "O how happy are they who their Saviour obey," was on my mind.

After I went home I dreamed of you baptizing me, and as we came out of the water going back where the crowd were, there was some of the prettiest jewels I ever saw scattered along the way, some were larger than others and they were different colors. I stooped to pick up some of them, talking to you about how pretty they were.

Then a few weeks before I joined the church I dreamed of going to a large building of a bronze color. I can't explain how I got there as there was a body of water around it. Some one met me at the entrance of the building and said he would take me over the place to show me how pretty it was. As we went inside some more people were standing around and said, "Why, that's Verdia," but I didn't know them. We came to a big room that

resembled a long hall, and it had names carved into the walls. I looked up and there was my name carved also. I told him there was my name. We then went on the outside near the body of water, and Bro. Denny I can't tell you how pretty this water was. It was so clear and blue. I looked out on this water and over on the other side I saw the worst looking storm. It was thundering and lightning, and the whole world was on fire. We could see the smoke just boiling up in the sky. It was a horrible sight to look at, and I said to the people, we had better go inside for the world was on fire and we would be destroyed. We kept standing and watching until it all died down when it got to the beautiful body of water. And everything was quiet again, we all looked at one another saying what a horrible sight it was, and to think we stood and watched it and didn't get destroyed. I then recognized them to be members of Scott's church.

After I joined the church it seemed there was still no peace for me, as you know the circumstances. Then one night I had another dream that should have comforted me, but I felt to be so cast down, nothing seemed to comfort me, until one morning I was preparing breakfast, and as usual was worrying over my troubles, these words were spoken so plainly to me, "In the world you shall have tribulation but in me peace. Cheer up for I have power over all the world." Since that morning I have never worried over that trouble any more. When I think of it my mind wanders off it as quick as it came on. That doesn't worry me any longer but there are

so many more things to worry over in this world, if we just could look over them and say there is a purpose for every trouble, and all things work together for good to them that love God.

Well, Bro. Denny, I know this is getting too lengthy. Please don't think hard of me for writing. Write me when you feel like it. I get so lonely since I can't go to church as often as I wish to.

Hope all your family are well,

Sincerely,

Mrs. Arthur Wheeler,
Benson, N. C., R. 1.

Remarks.

Sister Wheeler is one of our young members at Scott's Church, a church I have been serving since 1919. She has had many trials, but the Lord has been with her, and given her strength to endure as a faithful soldier. I have been blessed to baptize ten or twelve young members into the fellowship of this church in the last few years, for which I feel thankful.

S. B. DENNY.

A GOOD LETTER.

Mr. John D. Gold,
Dear Sir:

I dread the thought of having you to discontinue sending your paper the Landmark, to me. So I am enclosing in this, check for one dollar (\$1.00) for which please renew my subscription six months longer, from April 1st to October 1st, 1932. I am now in my 84th year and my eyesight is getting quite dim, but can see quite well to read your paper, as it is of large plain print. I felt to rejoice while reading the letter republished in the Landmark

from the pen of Elder J. C. Hall, headed with the words, "That which the Lord hath purposed Shall Come To Pass."

Elder Hall is dead, but he yet speaketh to the children of God in this later age. While reading his letter I was reminded of the words of Paul when he said, "For I know that all things work together for good to them that love God, to them that are called according to his purpose."

The poet said:

"His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower."

O yes, God's people must taste the bitter as well as the sweet, while journeying in this lowground of sin and sorrow. It seems to me that I have been made to taste more bitter things than sweet. I have had a name among the Old School Baptists for almost 50 years and if I should attempt to tell of the ups and downs I have had in all these many years I should fail to tell all the downs I have had. But our downs work for our good as well as the ups we have had. O, yes, it is the bad things as well as the good things that work for our good. Paul said so, and we are led to believe him for one of old said, "Though He slay me, yet will I trust Him."

Dear Mr. Gold, I did not intend to write you such a letter as this when I commenced writing, but hope you will excuse and cast the mantle of charity over my poor scribble. I will say as others have said, May the Lord bless you with means so that you will be enabled

to still continue the publication of our dear old paper, Zion's Landmark.

With love and best wishes to you and to all the loved ones, who write and contribute to the dear old paper, the Landmark.

A sinner who has a faint hope in the mercy of God.

John F. Oliver,
Herndon, Virginia.

LANDMARK BRINGS HER GOOD NEWS.

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

Dear Sir:

I received the Landmarks you sent me; many, many thanks for them. They brought me good news from the pen of many good writers. Some of the dear soldiers have lain their armor by and are resting on the arms of the dear Saviour. What a comforting thought.

Mr. Gold, please send the Landmark to me at the address below.

Wishing you great success during the coming year.

As ever,

Mrs. G. A. Reid,
518 West High Street,
Springfield, Ohio.

When the last trump shall sound
To wake the sleeping dead;
Where shall the saints of God be found,
But with their living head?

In triumph they'll arise,
In immortality,
To meet their Saviour in the skies
And from sin will be free.

This glorious hope is ours;
This promise victory given.

The King of Kings, and Lord of Lords,
Shall welcome us to heaven.

In spotless robes of white,
All glorious to behold;
The beauties will our souls delight;
The streets are purest gold.

Mr. Gold:

These verses are composed by my late husband, Elder G. A. Reid, just a short time before he passed away. It can be sung to any short meter time.

Mrs. G. A. Reid.

I WILL BE WITH YOU ALWAYS.

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

Dear Friend and brother:

While I feel to be alone here in the world, yet I am not alone. Christ said, "I will be with you always, even unto the end of the world. I never will leave nor forsake you. I will come again and receive you unto myself, that where I am you may be also." John said, "Beloved, now are we the sons of God and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like Him for we shall see Him as he is." Oh, won't it be so sweet to be with him and all the blood washed throng in peace with Him and the Father for ever more. So let us take courage and bear our crosses as meekly as possible and salute our dear brethren with a holy kiss which is our reasonable duty and so fulfill the law of Christ, speak comfortingly and encouragingly to the dear little ones who seem sad and lonely. A kind word spoken in due season, oh, how good it is. Words fitly spoken are as apples of gold in pic-

ures of silver. This is beautiful to behold. Oh how sweet to the little soul of a way-worn pilgrim here on earth as we are passing through in sorrow and grief. Our dear Saviour was a man of sorrow and acquainted with grief, yet he never did sin, but often prayed to his Father to glorify Him with the glory he had with him before the world was. No doubt but that was a righteous prayer, but he had to suffer death which he dreaded and said to his Father, "if it be possible let this cup pass, not my will but thine be done." So he paid our debt and cried "it is finished" and gave up the ghost and was buried in Joseph's new tomb, but he arose the third day and proved to his disciples that he was the same Christ that had died for their sins and spake many words of comfort and encouragement to his dear little ones, so let us strive to walk worthy of the vocation wherein we are called, ever looking unto Jesus for help in every time of need. He has promised to be with us and never leave nor forsake us. We shall soon drop this dying shroud and meet the King, Jesus, in the cloud. So adieu for the present time. I hope eternal joys will be mine. Yes, He dwells in my breast, and I will soon go home to rest.

Yours in hope,
J. R. JONES,

Pilot Mountain, N. C.

ALL THY WORKS SHALL PRAISE THEE.

Dear Mr. Gold:

Just a few thoughts on this language, "All thy works shall praise thee, Oh Lord, and all thy saints shall bless Thee." God's works

praise him altogether, whether in mercy or justice. I believe the glory of the Lord shines as bright in his righteous judgment on the wicked as do his loving kindness and tender mercy on the elect. None shall know this however, but the elect. They learn this in their own experience and acknowledge God's glorious justice in the damnation of their own souls. If it was his pleasure, and this principal is what distinguishes God's people from the non-elect. The non-elect never come to that point, where they want the Lord's will done. They shall be found contending with him (God) in the trying hour of judgment, but they shall be forced against their will, to acknowledge him Lord. To the glory of God the Father and this acknowledgement shall redound to the glory of God, and thus praise him, but do not willingly bless him, as do his saints. All of God's works praise him, but it is his saints that bless him. And every one who has found a desire in their soul to bless and praise God for all his works, even though they be banished from his peaceful presence are his saints, for none can feel this in reality but his saints. They are made willing in the day of God's power, to acknowledge God's glorious justice and yet are forced to plead mercy, while the wicked plead justice. And this is the distinguishing feature between the two characters, a hypocrite can and does profess to know and love God, but does not possess the image of Christ in the flesh. Doubtless, and I believe many among our people today who are hiding under this guise, professing godliness with their lips and outward perform-

ances, while their hearts are far from him, because they do not know true godliness. They do not know the secret: "The secret of the Lord is with them that fear him, and he will show unto them his covenant," hence, God's people have a secret whereby they know each other. But a hypocrit may fool some of God's people, some of the time, and may fool some all the time. But can't fool all of them all the time, for God shall reveal the hypocrit in due time, which work also praises him, and for which his saints shall bless him. The doctrine of God our Saviour proclaims the secret of the Lord, but none but those who have ears to hear can understand what the spirit sayeth unto the Churches.

I am, I trust, as ever,

JNO. R SMITH,

Reidsville, N. C., Route 5.

**IN GOD IS EVERLASTING
STRENGTH.**

Mr. John D. Gold,

Wilson, North Carolina.

Dear Sir:

Enclosed you will find P. O. Money Order for \$1.00, which will pay for the Landmark up until August. I regret much that I cannot send amount to cover for the full year's subscription. I am also sorry that I am so late sending this, the enclosed, but just have not been able to send it sooner.

I have been a constant reader of the dear old Landmark since childhood, not that I subscribed for it, but would read the copies which came to others. I love the principles of the faith it contends for, and while it may be that I will never be able to pay for it further

than I now have, but I humbly hope that its publication may be kept up, and that its reading matter will continue to be sound. And while many of the writers of it have fallen asleep, I pray God that He will continue to give us more, and may their pens ever be guided by His anointed to write as directed by the Holy Spirit.

I truly trust that I may be blest to send you the remainder due for the balance of the year's subscription.

May the dear Lord bless us through this dark depression, and may He enable us to trust in the Great Jehovah God, for in Him is everlasting strength. "As for God, His way is perfect: the word of the Lord is tried: He is a buckler to all those who trust in Him." Psa. 18:30.

Yours in hope,

(Mrs.) L. J. Martin,

1505 E. Main St.,
Durham, N. C.

**WANTS LANDMARK AS LONG
AS SHE LIVES.**

Mr. J. D. Gold,

I am very sorry that I have been delayed in sending you my remittance for the Landmark. I have been very sick this year, but able to be up again, and able to attend preaching once in a while for which I feel thankful to the Lord, I hope. I want to continue having the Landmark in my home (if possible) as long as I live. So enclosed you will find check for two dollars to pay up to Jan. 1933. I hope you will be blest to continue to publish it.

As ever,

Mrs. F. M. Winstead.
Box 24, Elm City, N. C.

IT TAKES A MAN TO CONFESS HIS FAULTS.

My Dear Mr. Gold:

On yesterday at Lawyer's Spring Church, we had a most interesting, able and soul cheering gospel sermon delivered by our Pastor, Elder W. C. Edwards from the first chapter of St. John inclusively from 17th to 23 verses. Brother Edwards stressed the point, that John confessed and denied not, showing so beautifully how John taught that he (John) was not the Christ, but one going before Christ as the voice of one crying in the wilderness, make straight the way of the Lord, as said the prophet Esaias. In this discourse, it was so plainly shown how the popular theory of the day will confess that Salvation is by grace, through Jesus Christ, the son of God, which, in itself, is good and true and then immediately thereafter deny the power thereof by telling men how they must work and prepare themselves for eternal life, but you see, John confessed and denied not, but conclusively affirmed, it is, all of the Lord and graciously bestowed upon us through the love and mercy of God and not of works, so all the glory and praise belongeth unto God. Then we must confess and not deny that salvation is of the Lord. Now my good friend Gold, is it permissible for an old man, who has spent 45 years of his life, with the true old School Primitive Baptists, to register just a few words of admonition to certain people who instead of trying to satisfy their near brothers and sisters whom they have grievously offended at home but have gone to distant parts among good brethren, who are unacquaint-

ed with local conditions, and sought and obtained recognition among those distant brethren. Now for my admonition, Go to those against who you have transgressed, Seek a reconciliation with those you have offended at home and if you show the fruits of gospel repentance and love gospel order under Bible discipline you will find peace and rest. May the Lord enable us to see and discharge our duty and walk as children of the light. About the greatest service ever rendered by a man or woman who has been changed by the Spirit of God, is, to frankly confess their fault to their brethren and beg forgiveness, but it takes a sure enough man to do this.

Attached hereto find check of \$2.00 to renew the Landmark from April 1932 to April 1933 for brother, W. Arch Helms, Route 4, Marshville, N. C.

Yours in love and defense of the truth.

J. W. JONES.

Peachland, N. C.

THE LAW BRINGS NO ONE TO CHRIST.

My dear Brother Gilbert:

The Law brings no one to Christ; neither did Paul mean it in that light. My own experience teaches me that when God opens the sinner's eyes he sees himself a wretched, condemned sinner in God's sight. Then he falls on his knees and humbly begs for mercy and resolves earnestly, to stop sinning and keep the law, in order to meet God in peace. This is what Paul had in mind when he said "The law is a school master to bring us to Christ." I verily believe I had to keep the law in order

to appease the wrath of God. I never thought of Jesus until I realized all my works were in vain. Then like Jonah, "By reason of my affliction I cried unto the Lord and He heard me."

My daily prayers to God is "Lord, separate me from my sins." My conception of Jesus is, that He was, and is, a man just as I am, but free from sin and did not have to pray "Lord, deliver me from my sins" but it was my sins that nailed Him to the cross.

W. F. BRITT,

Arcadia, Fla.

THERE IS NO GREATER THEME THAN LOVE.

Mrs. Mary Emma Patrick,
Greenville, N. C.

My dear Mary Emma:

You just don't know how much I appreciate your letter. I was so anxious to hear from the meeting. It is good news to hear of Mrs. Dail, Brother Allen's daughter, coming home to the church. It is a home indeed, a sweet resting place to those of like precious faith. I hope there will be others to come soon.

I think of you all every day in my meditation of the Church, and as I hope in my prayers to God for His guiding hand to lead us in the right way. O what a safe place it is to trust in His mercy. I wish I could be there this quarterly meeting together with you; enjoy the sweet gospel as Brother Denny, when in the spirit, can preach. The text you gave him at your house, covers the gospel. There is no greater theme than love, for God himself is love. I received a letter from Lena this morning. So glad to hear from her. She is very sad, she misses her church, her people and every-

thing so much. I hope the dear Lord will bless her both naturally and spiritually. I would love to know about Sister Bettie, too. They are precious sisters to me. I was sorry to learn of the sudden affliction of dear old Sister Higgins. She is, I believe, a mother in Israel. I have often remembered her cheerful countenance. She seemed so strong in faith.

With much love and sweet fellowship,

NANA F. BROWN.

110 North Race St.
Statesville, N. C.

GOD IS LOVE.

Dear Brother Gold and Readers
of the Landmark:

I am quite feeble and not able to stir around much. Yet I feel interested in the love of God and how he makes his love manifest to his people here in the world. He gave his only begotten Son to die to redeem us from under the curse and condemnation of His holy and righteous law, and not only so but he rose again for our justification, before the Father, and presented us blameless before the father in love. God is Love. He that loveth not, knoweth not God, for God is love. If we love not our brother whom we have seen how can we love God, whom we have not seen. Love is the fulfilling. When we are filled with the love of God, we can watch over each other for good, and not for evil. I have seen the time a few times in life that I was so full of love that my sins nor the sins of others were not in sight or thought but my whole heart was in praise to God. The 1st verse of the 9th Psalms: I will praise God with my

whole heart. Yet Solomon, the wise man said the thoughts of foolishness is sin. Paul said, "Oh how I do hate evil thoughts." Yet he preached the Gospel which is the power of God unto Salvation to every one that believes, the Jew first and also the Greek. It is with the heart after it has been purified that we believe in righteousness or in the true and living God. Christ being formed in us the hope of glory. I have seen him in my breast praising God every time his little hands went together. I could hear him say Glory to God. There was no sin mixed with that. Oh, the sweet comfort and consolation it was to me.

Dear brother, do as you think best with this.

Yours in hope of eternal life.

J. R. JONES,

Pilot Mountain, N. C.

GLAD TO SEE SO MANY RESPONDING.

Mr. John D. Gold,

Wilson, N. C.

Dear Mr. Gold:

Am glad to see so many still responding to your request for funds to run the Landmark; because of the closing of the banks in Wilson. So many are suffering on account of bank failures. May God continue his blessings to you and yours, is the sincere desire of one who feels that you bear the fruits of a child of Jehovah, in your faithful service for the pleasure and welfare of Zion; in which your sainted father spent most of his life.

Yours sincerely,

Lizzie Holden Garrard.

Box 396, Hillsboro, N. C.

HELPING THE LANDMARK.

P. D. Gold Publishing Co.

Wilson, N. C.

Dear Sir:

Enclosed please find P. O. Money Order for \$2.00 to pay up my subscription on the Landmark.

I will send you some more money as soon as I can. Sorry I am late in sending this.

Hope the Lord will bless you in all your works.

Yours as ever,

Mrs. J. B. Goodwin,

Roe, N. C.

EXPRESSION OF SYMPATHY.

P. D. Gold Publishing Co.,

Wilson, N. C.

Dear Mr. Gold:

It made my poor heart sad to learn of the depression you were placed in to try to keep the dear old Landmark going.

In my poor, weak way I tried to pray to the dear Lord to open the way for its continuance. I do feel down in my heart that I do love the doctrine it contends for. I would express if possible my appreciation and love of God for his wonderful power and protection and care over all of us.

I desire him to be my bosom companion each day I live. He can make the crooked way straight and smooth the rough way, as we journey here in this world of sorrow.

Enclosed you will find P. O. Money Order to renew my subscription from May 1, 1932 to May 1933, wish I could do more.

Wishing you and the Landmark much success.

Mrs. Lula Overton Hyman,
Tarboro, N. C., R. 3.

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.

VOL. LXV.

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WILSON, N. C. JUNE 1, 1932

QUESTIONS AND ANSWERS.

A Landmark friend and reader asks a number of questions, we presume for the purpose of drawing us out with answers to the same.

(1) Question. "If a Doctor is called to see a patient, must we not let him diagnose and prescribe according to the trouble, and advise how the patient may conduct him or herself while under treatment? If not why call a doctor?"

The trend of the several questions indicates that the questioner regards the church as being in need of a physician. Affliction signifies adversity, trouble or distress, oppression, persecution and correction from God. Job is a type of the afflicted people of God, and many doctors of the law sought to comfort him, and to admonish him what

to do and how to perform that which would bring about a better state; but Job called them all miserable comforters, and turned from men to the living God for comfort and relief. In doing this he acknowledged his own guilt and had little to say of the sins of others. We read his confessions: "My breath is corrupt, my days are extinct, the graves are ready for me, my days are past, my purposes are broken off, even the thoughts of my heart. Yet, we hear him say, "the righteous shall hold on his way, and he that hath clean hands shall grow stronger and stronger."

David said: "The eye of the Lord is upon the righteous and his ears are open upon their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are broken in heart, and saveth such as be of a contrite spirit, MANY ARE THE AFFLICTIONS OF THE RIGHTEOUS; BUT THE LORD DELIVERETH THEM OUT OF THEM ALL."

One might well say if the people of God are thus afflicted they surely need to seek the advice of a good doctor who understands their case. There is but one great physician that can cure the sin sick soul, and it is He, who hath suffered in their stead, been tempted in all points as they are tempted, and though without sin, hath gloriously triumphed over sin, death, hell and the grave, and hath ascended to the Father's Throne, from which vantage point he doth watch over His flock by day and by night, and hath devised

means whereby His banished seed shall not be expelled from his presence; but they shall return with songs of everlasting praise, to cast their crowns at His feet, and crown Him LORD OF ALL.

Job says, "Even to this day is my complaint bitter, my stroke is heavier than my groaning." And in that state he feels the need of a good doctor, as we all feel the need of relief from our sad plight, as we view the troubles and trials within and without; but, we, like Job, must look to Heaven, and not to earth, for deliverance.

For whom doth Job call? He says, "Oh that I knew where I might find HIM, (The only physician that doth understand and can cure the case that I might cover even to His seat, I would order my cause before Him, He would put strength in me."

Questions two and three:

"If you want to build or repair a building, would you not consult a man of experience and observation."

"If a storm had past causing considerable devastation, would it not be best to try in an orderly way to restore a normal condition as early as possible?"

Here again we have a picture of a storm torn church or city and the question arises as to who shall restore the church to order and rehabilitate the same?

Certainly there are times in the life of churches, when storm clouds arise and we feel the need of wise counsel; but we find that men, though we believe them to be converted, do not always listen to wise counsel or reason, and only after suffering do they learn obedience to the laws of righteousness. Men

have learned how to measure the strength of storms, and we see the proud work of men in desolation when God suffers the raging storm. In fact some people in whom we have had confidence as being the people of God seemed to become trouble hunters and are never quite so much at home as when they are creating confusion. Such things are distressing, and regardless of our esteem for them in the past, we are led to say with James, "If ye have bitter envying and strife in your hearts, glory not and lie against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is CONFUSION and EVERY EVIL WORK, but the WISDOM that is from above is first pure, then peaceable, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."

Since we have here pictured a house in need of repair or a city devastated by the ravages of storm, and it must be admitted that some of our churches seem to be in this sad plight, as we observe them from a carnal standpoint; however, we should not lose sight of the fact that God is the sovereign head of the Church of God, and we had as well talk about dethroning the God head as to think of the destruction of His Temple, whose temple ye are.

"For we know that if this our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Beholding this security of the Church

of God, let us conclude with David's words, as he expresses his confidence in the church of God. He said, "God is our refuge and strength a very present help in trouble. Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea, though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof—There is a river, the streams whereof shall make glad the city of God. The Lord of Hosts is with us; the God of Jacob is our refuge. Come behold the works of the Lord, what desolations he hath made in the earth. (He hath put to naught the works of the flesh and the devil.) He maketh wars to cease unto the ends of the earth, he breaketh the bow, and cutteth the spear in sunder, he burneth the (warriors) chariot in fire. Be still and know that I am God; I will be exalted among the heathen, I will be exalted in the earth. The Lord of Hosts is with us, the God of Jacob is our refuge." Further questions may be answered later.

O. J. DENNY.

MRS. REAL ANN MARTHA CREEL

At the residence of her son, R. M. Creel, No. 4807, 13th Street, Tampa, Florida, this beloved mother in Israel departed this life March 11, 1931. She was born in Irvin County, Georgia, August 17, 1852. She is survived by her true husband, I. V. Creel, three sons, J. C., J. A. and R. M. Creel. She was buried in the family cemetery, Fitzgerald, near Lakeland. Elder E. J. Devane officiated. She joined the church at Peace Creek, in 1888. Later she and husband united with El-Bethel Church, Tampa. She was most energetic, a faithful wife, tender mother, and a most spiritual minded Christian. Nature adorned her life with so many natural gifts, but grace exceeded them. Those who most intimately knew this gracious woman can best testify to her nobility of character. The teaching of the Bible, especially in

her latter days, was her chief concern, and her thoughts during her Christian pilgrimage ever turned heavenward. The church, family and friends have sustained a loss that can never be filled.

To her 81 year old blind husband, dear children and nine grandchildren, the pastor, in behalf of her church membership extends a tear of sympathy but not as those who weep without the hope of comfort; for all realize that their loss is her gain. Evidently her happy spirit freed from all earthly cares is now resting in her Saviour's embrace and love. "Blessed are the dead which die in the Lord from henceforth."

M. L. GILBERT.

G. R. MASSENGILL

It is with a sad heart that I attempt to write the death of my dear father, G. R. Massengill. He was born Nov. 27, 1886, and died Dec. 15, 1931, making his stay on earth 65 years and 18 days. He was married to Nancy E. Adams, Oct. 26, 1887 to whom were born nine children. All are now living except William Lewis, who was born June 7, 1899 and died August 27, 1900. Papa leaves to mourn his departure, a wife, eight children, 31 grandchildren and two great-grandchildren, besides a host of relatives and friends. His children are as follows: Mrs. J. I. Moore, Mrs. Hector Strickland, Mrs. H. W. Johnston, all of Four Oaks, N. C., Mrs. W. E. Temple of Bunn Level, Mrs. R. P. Beasley of near Benson, and Alfred, Seth and Wade Massengill of near Four Oaks.

He joined the Primitive Baptist Church on the fourth Saturday in May, 1905, and was ordained for a deacon on the fourth Sunday in April, 1917, by Elders E. F. Pearce, Xure Lee, and W. G. Turner. He was a kind and loving father and husband, a good neighbor, and most faithful to his church. He had been very feeble for several years, but was always at work. He worked all day on the day he was stricken with apoplexy about night and died a few hours later. Oh, it was so hard to give him up! He was always ready to lend a helping hand, especially to his children. He was loved by all who knew him, for to know him was to love him. We feel that our loss is his eternal gain.

A precious one from us is gone,
A voice we loved is stilled;
A place is vacant in our home,
That never can be filled.

A daughter,
Mrs. H. W. Johnston.

ZACH STEPHENSON.

On the night of March 17th, 1932, the death angel came into our home bearing away the spirit of our father, Zach Stephenson. Hard was it to be reconciled since

we did not realize his illness serious until few hours before he passed. His suffering was not intense and in passing, it was as a child falling into a peaceful sleep.

Our father was reared in Johnston County. He was united in marriage to Mary Elizabeth Ogburn, March 1877. They were blessed to live together just fifty five years when he was taken from us. To this union were twelve children, four of whom have preceded him to his grave.

He had been a member of the Primitive Baptist Church about forty eight years. He was a firm believer and ever faithful to attend his meetings and others when it was possible. The last twelve years he was deprived of these pleasures since he had moved to Oklahoma and not located near any churches of Primitive faith. His one and greatest desire was to get back to Johnston County and go to church and be with those he loved so dearly. Many times have I heard him say if he were given his choice of four years in Oklahoma or four months in North Carolina, with loved ones, he would take four months in North Carolina. Had he lived three days longer, this wish would have been realized. He did have the pleasure of attending a few meetings. And he was looking forward to spring when the weather and his health would allow him to go more often.

We miss papa so much sitting before the fire singing softly his favorite hymns. His very act and conversation made us realize that he was too good to be allowed to stay with us longer. We should be reconciled since he was blessed to live to the ripe old age of eighty. But that does not lessen the sting of death. May our lives be such that when that final call comes we may meet papa and our brothers and sisters in that Heavenly home.

Written by,

Minnie Stephenson
Mrs. Mary F. Dixon.

MRS. HETTIE MARSHBURN

On the morning of Feb. 15th., 1932 at 3 o'clock the death angel entered our once happy home and took from us our wife and mother, Mrs. Hettie Marshburn. She was born May 7th, 1856, making her stay on earth 35 years, 9 months and 8 days. She leaves to mourn her loss, her husband, (the writer) and four children, who are all boys. Their names and ages are as follows: Oldest Alva, age 14, Arnold 12, Clayton 10, Earl 8. She also leaves two brothers and 2 sisters living and married. We were married on Dec. 27, 1910, and she had good health until about 1922 and in 1924 she went to the hospital for an operation for female trouble. After that she was restored to health and on the 5th day of April 1925, she was united with the Primitive Baptist church at

South West and was faithful as long as she was able to go.

On Saturday night before the first Sunday in June, 1930, she was taken with what we learned later as amoebic dysentery. She was treated by 5 different doctors, but all they could do didn't do any good, and it kept getting worse until Saturday before the third Sunday in October 1931, there came a puncture in her bowels and from then on until the last it looked like she suffered everything that anybody could. All was done for her that I, the writer, and kind neighbors and friends and our little doctor could do, but none of us could stay the icy hand of death, but I feel that our loss is her eternal gain, for it seemed like she had a good hope and she bore her suffering so well and the day before she died she said she hoped she could be reconciled to God's will and I believe she was for she passed away just like she had gone to sleep. She was buried in the family burying ground at my father's about 3 miles from home. The funeral was conducted by preachers, R. W. Gurganus, Mr. Pollard and Mr. Ben Martin.

Written and sent to the Landmark by her husband,

LESLIE MARSHBURN

G. A. HIGGINS.

By request of his children, I write an obituary notice of their dear father, who was my brother-in-law, also I hope my brother in the spirit. He united with the Primitive Baptist church at Hadnot's Creek 1st Sunday in June, 1905. He was born Dec. 25th, 1854, and died Feb. 12th., 1932 almost suddenly. He had been feeble quite awhile and was about blind. I have heard him say that he had lived to see his children all grown and he didn't crave to stay here. He was first married to Lurinda Huffman. Two children were born to them.

His second marriage was to Joanna C. Smith, the 25th of Dec. 1882. She left 6 children and died nine years ago. She joined the Primitive Baptist Church in June 1912 at Hadnot's Creek, where they both enjoyed hearing so many good sermons preached. Their bodies lie together at Hadnot's Creek, a dear old name to me. It was my mother's maiden home. It was my father's privilege to preach his first sermon there, and also the last one he preached.

Those dear ones keep going and leave me here. Not long since dear old brother Arthur Lundy and Brother Kit Brown passed on. Oh how I miss them, but something seems to say don't grieve, but rejoice to feel that they are at rest. I hope to join them in the great beyond.

SUSAN HIGGINS,

Verona, N. C.

NANCY ELLEN CREECH.

It is with a sad heart that I attempt to write the death of my dear mother-in-law, Mrs. Nancy Ellen Creech, who departed this life on March 12, 1932, making her stay on earth 87 years, 1 month and 28 days.

Soon after the Civil War she was married to William Right Creech, who preceded her to the grave 17 years ago, and to this union were born 10 children, 7 girls, and 3 boys, 2 girls and 2 boys preceding her to the grave, one six years ago. They are as follows, Mr. Walter P. Creech, whom she made her home with, Mrs. Anna L. Johnson, Mrs. L. A. Lawhorn, Mrs. J. E. Woodall, Mrs. M. G. Peedin, Mrs. E. Johnson. Forty three grand children, 25 great grandchildren and one sister, Mrs. Mary E. Woodard, of Glendale, also survive.

On the second Saturday in October, 1918, she, with her brother's wife, Mrs. Callie Thompson, joined the church at the Old Union, and on the following Sunday was baptized by Elder E. F. Pierce.

Granny was a true Primitive Baptist if true to her profession as long as she lived. Her talk was of Jesus and his crucifixion, the way, the truth, the life. I believe Granny was a true Primitive Baptist if there ever was one.

She always filled her seat at church as long as she was able. When she was taken sick, all that the doctor, children and kind friends could do could not stay the hand of death.

She was sick several months before she died having a complication of diseases that resulted in her death. Oh we do miss her so much. But God knows best.

He works and none can hinder, he hinders and none can work, for the Lord giveth and the Lord taketh away, blessed be the name of the Lord.

She often expressed a desire to go home and told us all not to weep for her. In her dying hours she spoke of the pearly gates which she would soon pass through.

She was laid to rest March 13th in the Thompson cemetery beside her husband and two daughters. Funeral services were conducted by Elders J. T. Collier, and E. F. Pierce. I feel that she is sleeping that blessed sleep from which none ever wake to weep, a calm and undisturbed 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 Granny had. 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. She would often take her Bible on her lap and explain the pictures to my baby boy, Norwood Earl, who was always near her ready to do anything for her that a small child could.

Dearest grandmother, thou has left us,
And our loss we deeply feel,
But 'tis God who hath bereft us,
He can all our sorrows heal.

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 daughter-in-law,
Mrs. W. P. Creech,
Smithfield, N. C.

RESOLUTIONS OF RESPECT

Whereas it has pleased a heavenly father to remove from us by death our beloved sister, Sarah Frances Blalock, who died Feb. 9th, 1932, born Sept. 28th, 1856, making her stay on earth 75 years.

Sister Blalock was a faithful member of Helena Primitive Baptist church always filling her seat if not providentially hindered.

In the death of Sister Blalock we feel that the church has lost a faithful member. We miss her presence and faithful attendance at our church, but desire to bow in humble submission to the will of God who works all things after the council of his own will, feeling that our loss is her eternal gain. We extend to the bereaved family our heartfelt sympathy, trusting that the God of all grace will bless and comfort them and cause them to trust in him for all blessings.

Written by her pastor,

L. J. Chandler.

LOWER COUNTRY LINE ASSOCIATION.

The next session of the Lower Country Line Primitive Baptist Association, (the Lord willing will be held with the Church at Mt. Lebanon, in Durham County, North Carolina, on Saturday before the 3rd Sunday in July, 1932, and continue three days, (July 16th., 17th., and 18th.)

Mt. Lebanon Church is about ten miles, in North Western direction from Durham, and about five miles in South Western direction from Bahama. The Churches in this Association are all in peace and harmony and have no desire to depart from the "ancient Landmarks which their fathers have set" and extend a cordial invitation to their brethren and friends, especially to our Ministers.

J. H. Gooch,
Association Clerk,
Stem, N. C.

May 24th, 1932.

PLEASE READ CAREFULLY



There comes to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

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J. L. Johnson

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JERUSALEM MADE DESOLATE.

"And in the fifth month, on the seventh day of the month, which is the nineteenth year of King Nebuchadnezzar, king of Babylon, came Nebuzar-adan, captain of the guard, a servant of the king of Babylon, unto Jerusalem:

And he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire.

And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about.

Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, with the remnants of the multitude, did Nebuzar-adan the captain of the guard carry away.

But the captain of the guard left the poor of the land to be vine dressers and husbandmen."—2 Kings 25:8-12.

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

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THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

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All brethren and friends are requested to act as agents.

All names of 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

"NOTHING TO PAY."

(Luke 7:46)

When a stranger to grace in sin's
path I trod,
Grew deeply in debt to the Al-
mighty God,
It was seldom I thought of a reck-
oning day,
How then I should do, who had
nothing to pay.

But through reigning grace I was
brought to a stand:
"Pay what thou owest:" was the
law's loud demand.
My sins and transgressions upon my
heart lay,
A poor, wretched bankrupt, with
nothing to pay.

My eyes the Lord opened, and
made my heart feel,
My needs they were great, and my
poverty real:
I righteousness needed my soul to
array,
But how could I buy it, with noth-
ing to pay.

I fell at his feet, my guilt there con-
fessed:
My soul yearned for pardon, I long-
ed to be blessed.
Oh! that my vileness were all wash-
ed away:
I'm a poor, helpless sinner, with
nothing to pay.

In prison I languished, and never
could see,

How my debts I could pay and my
soul be set free,
But Jesus, my Surety, at length
came that way,
And showed pity to me, who had
nothing to pay.

Hungry and thirsty, and fainting
for food,
I wandered in deserts, and cried
unto God:
He heard me, He fed me, He gave
me that day
The sweet Bread of Life—there
was nothing to pay.

Jehovah, the Spirit, revealed to my
sight
The obedience of Jesus, so spotless
and white.
Oh! let me be found thus arrayed,
Lord, I pray!
Oh, clothe me, have pity: I've noth-
ing to pay.

He regarded the cry of a destitute
one,
In his beauty he decked me, out-
shining the sun;
With his righteousness robed all my
fears fled away,
Filled with praises was I, who had
nothing to pay.

He showed me that he had pro-
cured my discharge,
Through his sufferings and death,
and set me at large,
Who then shall condemn me? Who
'aught 'gainst me lay?
For Christ died for one—who had
nothing to pay.

It was Jesus who paid my debts on
the tree;
He saved me from sin, from the
curse set me free;
As my Surety on him mine iniqui-
ties lay,
And me He redeemed, who had
nothing to pay.

The Saviour's the storehouse of all
that is good,
In him is salvation, our health,
wealth and food;
The rich and the full he sends emp-
ty away,
But welcomes the poor, who have
nothing to pay.

To grace I'm a debtor—this freely
I own,
For I nothing could do my sins to
atone,
What streams of rich mercy have
flowed to this day,
Unto a poor sinner with nothing
to pay.

Thus far He hath helped me, my
needs all supplied;
For all my life's journey He'll sure-
ly provide.
I'm so helpless and poor he's all my
soul's stay,
How kind He's to me, who had
nothing to pay.

And when I am brought to the por-
tals of heaven,
Through Jesus' rich blood shall an
entrance be given;
The portals of bliss will be open
that day,
To a sinner redeemed—there is
nothing to pay.

I sing now the sweet song—then
louder I'll sing

The rich reigning grace of Jehovah
our King;
I'll join the melodious, triumphal
lay,
Sung by those brought to glory,
who had nothing to pay.
FREDERICK W. KEENE,
Raleigh, N. C.

EXPERIENCE.

Elder O. J. Denny,

Winston-Salem, N. C.

Dear Brother Denny:

By the request of some of the brethren and sisters, and by the help of the Lord, I will try to write what I hope to be the Lord's dealings with me. From a small child I had serious thoughts about dying and what would become of me after death. One night while washing my feet, my older sister was there. She and my father were talking about heaven and torment. All at once it seemed like torment appeared in front of me and a voice spoke within my breast and said, there is where you are going when you die. I hurried off to bed, but could not go to sleep. For several days I could do nothing but cry, but soon this feeling passed off. Then I could go with my young associates, having a good time for awhile, then the burden would come back, and my cry would be, oh, what will become of me if I were to die? I could do nothing but weep, mourn and beg for mercy. I would slip out where no one could see me and try to pray the best I could. All I could say was, Lord have mercy on me, a poor, vile sinner. One day I had been out crying as usual, when I came back to the house, father asked me what was the matter with me. He said, you don't do anything lately but cry. I told him I did not

know. I went on first better, then worse. I would read the Bible and try to find some comfort, but could not find relief, it all seemed to condemn me. I kept trying to go with the young people and enjoy their pleasure, it looked like nothing was worrying them, wishing I could be like them, so I would go to parties and dances and would take part in them, thinking I would keep anyone from knowing my condition. I did not want any one to know my feelings. I was a little over seventeen when I went to my last dance. I would try to do my part when my time came, but would lose all my strength. I could sit down, then I would be all right until I would get up and start, then all my strength would leave me again. I told my partner they might stop the set, if they were depending on me to help. I could not stand up, I was too weak. I promised God then and there, if He would forgive me for that I would never go to another dance, and I never have. In just a few days, I was married to a good man. I then thought I would be all right with a home of my own. I had been living with my sister for some time. My father and mother were both dead, father had been dead two years, mother six. I thought and felt like with a good husband and a home of my own I would be all right and was for awhile. In the summer after I was married that fall, a burden returned worse than ever before. My health failed so I could not hear anything from my husband but to go to a doctor. I did not want to go. I told him he could not do me any good. I was in such a condition I could make out very well in the morning until

twelve o'clock, then my breath seemed to get shorter the nearer night, the shorter my breath seemed to get. I would go to the field where my husband was at work. I would beg him to go to the house with me. I felt like when the sun went down my breath would stop. Sometimes he would go, and again he didn't. He told me one day that I had the hysterics. He said, get ready, I am going to take you to the doctor. I did not want to go, for I knew he could not do me any good, but went to satisfy him. The doctor said I was run down and my nerves upset. He told my husband my mind was my biggest trouble, but did not know what was causing it. He said I was worrying about something. After a short time I got better. I yet did not know what was the matter, only I felt to be a lost, condemned sinner in the sight of God, and felt to know if I died in this condition I would be eternally lost and bound for torment. I felt I was condemned but it was just. I did not feel like God could be just and save such a vile sinner as I felt to be. I did not see how my husband would live with such a vile wretch as I felt to be. I knew I had to raise a family. I felt to be so vile, sinful and unworthy to raise my children or look after a home. But still did not want anyone to know my condition. I would read my Bible, but all seemed to condemn me. After awhile it was revealed to me my husband was walking the same road I was, but was trying to keep it from me and others. It also was made known to me that I had to bear my part of his burdens. During this time I dreamed I went out of the front door of my home, walked around to the

back door. When I got to the back of the house I saw the brightest light in the East. It shone brighter than the noon-day sun. It looked like a golden bar two feet long with three bright spots, one in the middle and one at each end. I was looking at it, wondering what it represented. And there appeared a small crowd near me, some of them I knew and some of them I did not. I knew Elder L. H. Stephenson, my husband and J. M. Langdon. They were all looking at the same light I saw in the East. I was off to one side feeling too unworthy, vile and sinful to go near them. A last Elder L. H. Stephenson saw and came to me and asked me if I knew what that represented. I told him no. He said he could tell me. He said it was the Father, Son and Holy Ghost, I in you and you in the Father and the Father in me, three in one. I waked up and for a few moments it was light as day, but soon my light was gone. I thought I would tell my husband my dream, but something told me, you are deceived and now you want to deceive him. Am sure I did not want to deceive him. My prayer now was, if I am deceived, Lord, undeceive me, and if in accordance with thy will, show me in some way why I should help bear my companion's burden. One night after this I was asleep. There was a small book presented to me and something spoke and said, this is what is burdening your husband, and you must help him bear it. There were names in the book. I asked whose names they were, and the same voice spoke and said, No names but deacons. I woke more burdened than ever. I went on again, worrying as usual. A

short while after this, I dreamed me and my husband were at Fellowship church. The service being closed, we went out to go home and he stopped in the yard talking to some of the men. I turned my head for a moment and when I turned back he was gone. I could not see him in the yard anywhere. I went back to the house. When I stepped inside the door, I saw him at the other end of the house. As I went towards him I saw he was in a little place paled in with the whitest palings and whitest seats I ever saw, just room enough for two, with the largest book in his lap I ever saw. There were several sitting around looking to him. I walked up to the palings in front of him. I thought he was the most beautiful man I ever saw. My desire was to get in. On the east side was a gate. I started to open it and go in. He looked at me and shook his head and said, you can't come in here. I walked back in front of him heart-broken, to think we were separated. I felt a heavy weight from above. I looked up and saw a large stone coming down upon me and him. It was square. One corner came down on my head and the rest on him. It was almost more than we could bear up, and a still small voice said to me, you must bear one fourth of his burdens. I woke up. I can't express my feelings or the condition I was in for about one month. I was in so much trouble it seemed I could not live and bear it. But still I did not want my companion or any one to know my condition and thought I was keeping it all to myself. One night after we had retired, he said he had a question he wanted to ask me, would I answer it? I told him I would if it was any-

thing I could. The question was, what was I worrying about? Was I worrying about him? What he wanted to know I could not answer, could do nothing but cry. I could not eat or sleep. After two days he asked me again. I could not keep it any longer. I began to talk with him and he could not keep from talking too. For he said I was telling his feelings and condition better than he could. He said his travels and mine were pointing to the same thing, and we spent there the happiest day together we ever spent. I then thought I would be all right. I felt better, my mind more at ease for awhile, but it did not last long before my burden came back with greater force. I felt surely I was deceived and had now deceived my dear companion. Now my daily prayer was, Lord if I am deceived undeceive me, but got no relief, and my burden grew heavier each day for four months, could not eat or sleep. My sins would roll up in front of me. I would read my Bible and go to preaching, but seemed like it all condemned me. At last I felt like I would have to give up in despair, for I did not see how a just God could save a vile wretched sinner as I felt to be. I went on in this condition for several days, begging God for mercy. I did not want justice. At last I got up one morning so weak I could hardly go, by noon I was miserable. I could hardly live. I would watch the sun. I felt like when it went down I would never live to see it rise again. Night came with no relief. I felt like it would never do to lie down. Every breath I drew was, Lord have mercy on this poor sinner. I lay down but could not go to sleep, knowing that

without God's mercy I would never see the sun rise again. The rest of the family were soon asleep. I got up and slipped out in the back yard, fell down on my knees and tried in my weak way to pray, but all I could say was, Lord have mercy on this poor sinner. I got up, went back into the house, still no relief came, only got worse. I went out again. I felt like for the last time to beg for God's mercy. This time I fell down with my face on the ground. I could not get low as I wanted to. All I could say was, Lord have mercy on me a poor vile sinner. I got up and went back and lay down not feeling like I would ever get up again. By some cause I soon fell asleep. And I dreamed I was at the old Coats Mill Pond, not far from where I live. I thought there was a large crowd there and I was to be baptized. I thought the members of Fellowship church and Elder L. H. Stephenson were holding conference, and two others joined and when he began fixing to go in the water, the whole world was put in front of me. Some pulling me and some begging me not to go in the water for it would nearly kill me. I was pulling from them. They followed me to the edge of the water. I got loose from them and went on and was baptized by Elder L. H. Stephenson. When I came up out of the water I was in a new world. All my burden was gone. I was praying the Lord so I awoke. And to my surprise all my burden was gone. I felt like I could not praise the Lord enough for saving such a vile sinner as I. All the rest of the night I was at perfect ease. When day came I got up feeling so light, with all that weight of sin and condemnation gone. The

sun shone brighter than I ever saw it shine. The little birds sang the sweetest I ever heard them. All things seemed to be praising God. I thought I would never see any more trouble. It was a heaven below, the Redeemer to know, and the world was put under my feet. But I did not stay in this condition only for a short while, doubts and fears soon came, something seemed to tell me I was deceived, that it was all imagination. If this is not an experience of grace I have none. I am willing for God's people to be the judge.

A little sister in hope,

Mrs. Florence Parrish,
Benson, N. C., R. 1.

GOD MOVES IN A MYSTERIOUS WAY.

There arises in my mind tonight the question, why am I burdened with the task of writing for the Landmark? The answer is that God moves in a mysterious way His wonders to perform. It takes the weak things to confound the mighty. And if I am not deceived, and I hope I am not, I feel to say that the Lord has dealt so graciously with me. Some of which has been very mysterious and not in accord with human nature's desire, but I feel to say this night that they have all worked out for my good. And I feel that all my suffering and hardships through life are only weaning me away from this worldly lust and shaping me and fitting me I hope, for a better world than this one, where we'll know nothing of suffering, sin and disappointments.

Job said, "When He hath tried me, I shall come forth as gold." Sometimes I am strengthened with

these words. Paul said, "And lest I should be exalted above measure, through the abundance of the revelations, there was given to me a thorn in the flesh, the message of satan to buffet me, lest I should be exalted above measure." Paul prayed three times that this thorn might be removed, but the Lord told him that, "My grace is sufficient for thee." Now all of us today have this same thorn in the flesh. "When I would do good evil is present with me." Our desire is to do good at all times, but we are tempted and tried that the excellency of His power might be made known. If we were always up and never down we would be exalted above measure, we would forget the goodness and mercy of the Lord and stray off after worldly lust and when this takes place we will surely be abased (taken down). "He that exalteth himself shall be abased, and he that abaseth himself shall be exalted." Now I know that I am not worthy to admonish any one for I feel that I am the least of all saints if one at all. But if all who read this will pardon me, I will tell a little of my experience. And I don't mean to offend any one, but maybe I will be able, by the help of the Lord, to restore some one to their duty, who has not seen just as I hope I have seen. I desire to do this in love and in a meek and lowly way. First of all we are commanded in the scriptures to "Abstain from the very appearance of evil." Brother Hooks often mentioned this. He said that if anything didn't look just right to stay away from it till we knew whether it was right or not. His commandment is to those who have heard that still small voice, whispered in their souls, those that have

tasted that the Lord is gracious, and those whose sins have been forgiven. As I started to say, about four years ago, since I have been in the church, for some reason I know not, I had my hair bobbed and I can say that most of my time I was very much dissatisfied with it, feeling that I was too much in society, and had gone too much after the pride and style of the world. I would look around and I couldn't see any other Primitive Baptists with their hair cut. I knew of one at that time, but she let hers grow out. I even got to where I was ashamed to go to church. And I never did get satisfied about it till I let it grow out. Just before I let it grow out I found in the Bible where it said, "The glory of a woman was her hair." That made me willing to do my duty and when I did I found rest. And let me say one thing right here, I don't find rest when I stray from any duty that is enjoined upon me to do. And when I do, my duty I find rest to my soul.

Now I know that some people convey the idea that the Baptists are a people that have nothing to do, but this is a mistake. The only difference in their work and other denomination's work is this. The Lord works in them first both to will and to do of His good pleasure. While others say that you must accept God and he will hear you. If this doctrine be true, then it was not necessary that Christ should die for sinners, because they are able to save themselves. But I can say that if I am saved it will be through and by the mercy of God, and not by works of righteousness that I have done. For I have tried works and they failed me. Most all of my days have been spent in striving to

live good, and I have long since learned that if I do one good deed that I will be aided by the divine spirit. I desire the prayers of the righteous. I desire to have this sustaining grace in order that I might hold out faithful to the end.

A little sister, I hope,
ANNIE HOOKS,
Fremont, N. C.

EXPERIENCE OF ELDER STEPHENSON.

P. D. Gold Publishing Co.,
Wilston, N. C.
Dear Mr. Gold:

I know that my subscription to the dear old Landmark was out with the last number, May 15. I am not able to pay you for it now. I hate very much to give it up, first because there is a very dear old sister here in the Home who enjoys reading it so much with me. Please continue to send it on to me here. Surely there will be some way provided for me to send in my subscription some time in the near future.

Will you please allow me enough space in the Landmark to tell my dear brethren, sisters, and friends of a dream and experience I had on Thursday night of last week. I dreamed I saw a very large wooden column, 2 or 2½ feet square, 30 to 50 feet tall, set in the sand near the edge of a very public hard surfaced road. I saw that the column was leaning several feet toward the road. As I looked I saw several men come to it with a piece of timber about 12x12, some twenty-five or thirty feet long, which they set on the edge of the road, and against the column to hold it up. About this time there seemed to appear around me a large congregation. I then began to talk to them. I can

not tell why I knew, but I did know that the column and the brace represented the supposed works of man in the salvation of sinners. I told them the column could not stand because it was planted only in the sand and had not sufficient foundation. I said, "the brace you have set to support it is already a mass of rotten wood." I then took the brace in my own hands, holding it near the bottom end. I dropped the other end time and again to the ground and as I did it crumbled into a mass of rotten wood, in the presence of them all. I then began to preach the precious gospel of Christ to them in such love and confidence as I have seldom if ever had before. When I was through a small boy who I supposed to be an orphan boy, came to me in sobs and tears, gathered me with his arms, saying to me, "The Lord has shown me the way of salvation and I do not want to go back to those people any more." I told him "You do not have to go back to them, you shall stay with me from now on." While I was hearing and talking with the boy, the congregation got away, but I seemed to know that they were just around a nearby building, so I went through the building to them. I saw near the midst of them, a small platform with a man on it dressed in white, a Mr. Sorrel by name, who I never saw or heard of until I came here, and he has been dead for about 15 years. Several people were calling on him to tell them what he knew of the way of salvation. I understood that he would tell them about the same story the boy had told me. He said to them "before I talk to you I want to talk some

with Mr. Stephenson." He stepped off the platform and began to walk toward me. At this point I awoke, and found it was only a dream.

The first of last week I was so cast down I felt that I could not stay here or at any place. It may have been only a dream, but when I awoke last Thursday night my soul was all wonder and love. I said in my joy I had rather be here in the County Home with my precious Saviour than to have all the world besides. But I must close now.

There is another matter that is of very grave importance to me that I would be glad to tell you all of, but my letter is already too long, besides I do not think it expedient to have it in the Landmark. I think it too personal for that. However I have plenty of time to write and will be glad to answer any letter of inquiry that I may get, only it may be necessary for you to send a stamped, self-addressed envelope.

With such love as I have, I send to all who may read this.

Elder W. J. Stephenson,
County Home,
Lillington, N. C.

The Landmark will not stop going to you. Trust this will find you improved and enjoying the blessings of God.—J. D. Gold.

AN APPRECIATION

Elder John Gardner,
Goldsboro, N. C., R. F. D. 1
Dear Mr. Gardner:

Please find enclosed a small check from mother, which she wants you to accept as a token of our appreciation for your kindness and service at father's funeral. We were very thankful that you could

come and wish to assure you that we appreciate your kind expression of condolence. May you be spared so that you may continue to visit those who have lost their loved ones, reassuring them that life is only preparatory to a more beautiful and glorious hereafter.

Again thanking you and wishing for you all the good things of life together with health so that you may continue your work among those who love you so much.

We are,
The Family of
W. H. Oliver

By Miss Clara Oliver,
Princeton, N. C.

Dear Miss Clara:

Yours to hand several days past, found me in bed. I am now up and about the house.

Many thanks for the nice check and the beautiful words you expressed to me in your good letter.

I was glad to be with you all in the great trials you were passing through. My heart goes out in deep sympathy to you all, and I am so glad you were pleased with the services.

Your good letter made me feel glad and I assure you I appreciate the nice things you said about me.

May God be with you all and guide your feet in that way that leads to life everlasting.

I am yours truly,

J. H. Gardner.

Goldsboro, N. C.

HARD TIMES OUT WEST.

Mr. J. D. Gold,

Please find a money order of \$4.00 as my subscription will be up May 1. This is to pay for my sub-

scription from May 1, 1932 to May 1, 1934.

Times are quite hard in Nebraska. So many banks have closed and holding our money and we had a drought last year. Nothing much made and grasshoppers ate every thing up in a number of places. May the Lord bless you to keep the dear Landmark going for many years yet to come. Thanking you for all past favors.

Daniel Wingate,
Tilden, Nebraska, Box 155.

WISHES LANDMARK SUCCESS.

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

Dear Sirs:

My subscription will be out August the 1st, 1932, and am enclosing check for one dollar that will pay me up to that time. Am sorry I neglected to send the money before now. It was just neglect of me. Hope everybody will pay up what they owe so you can keep the dear old Landmark going.

Yours very truly,

O. A. Gilliam
Vandemere, N. C.

WANTS LANDMARK TO CONTINUE.

Mr. Gold,

Enclosed you will find money for the Landmark from May 1932 to May 1933. Should have sent it before, but Mr. House is feeble, I neglected it. I am sorry for it. I hope the good Lord will spare you as he has to carry on the publishing of the paper, also brighten up your way. I feel like I can't do without it.

Mrs. J. W. House,
Hassell, N. C., Route 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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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. JUNE 15, 1932

ORDERED STEPS.

"The steps of a good man are ordered by the Lord, and he delighteth in his way." Psalms 37th. Ch.

"It is not in man that walketh to direct his steps." Jer. 10:23. Surely this teaches what all spiritual or acceptable service, is of the Lord.

The Lord delighteth in the way of the upright man, whose steps he doth order, who walketh not after the flesh, but after the Spirit.

The Lord not only ordereth the steps of his servants; but "The preparations of the heart in man, and the answer of the tongue is from the Lord." Prov. 16:1.

God not only doth order the steps of his people which are acceptable unto him; but their feet are shod with the preparation of the gospel of peace. Eph. 6:15. Feet imply walking. Shoes show the needed

preparation for much walking. If a man walk disorderly, he cannot charge God with his folly. "A naughty person, a wicked man walketh with a froward mouth, he winketh with his eyes, he speaketh with his feet, he teacheth with his fingers. Frowardness is in his heart, he deviseth mischief, continually; he soweth discord. Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy." It cannot be said of such a man, that his steps were ordered by the Lord, nor that his feet are shod with the preparation of the gospel of peace.

David realized his inability to walk in the way of the Lord, except as he was taught and led of his Spirit, therefore; he said: "Teach me Thy way, O Lord, (my God) I will walk in Thy Truth, unite my heart to fear Thy name." We then hear him say, "Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance," and thus they walk acceptably before the Lord. In such blessed state of walking uprightly, they can say with David, "In Thy name shall we rejoice all the day; and in Thy righteousness (not in our own, shall we be exalted." "For the Lord is our defence; and the Holy One of Israel is our King." Therefore "Not unto us, not unto us; but unto Thy name give glory."

Surely we are taught that not all the steps of man nor all the meditations of his heart are acceptable unto the Lord. "The curse of the Lord is in the house of the wicked; but he blesseth the habitation of the just." Prov. 3:33. "My son, attend unto my wisdom, and bow thine ear to understanding; that

thou mayst regard discretion; and that thy lips may keep knowledge." "For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil; but her end is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death; her steps take hold on hell." Prov. 5:1 to 5.

Not so with the steps of the man, ordered of the Lord, they lead not to death and destruction; but rather to life and immortality. "For the Lord giveth wisdom; out of Him cometh knowledge and understanding, He layeth up sound wisdom for the righteous; he is a buckler to them that walk uprightly." Prov. 2:6-7.

"When a man's ways please the Lord, he (the Lord) maketh even his enemies to be at peace with him." Job. 16th. Ch. No wonder we read, "Better is a little with righteousness than great revenues without right. Right steps, orderly walking, orderly living, in the kingdom of God is of Him, whom to know is life eternal. "All your righteousness is of me saith the Lord." "A man's heart deviseth his way; but the Lord directeth his steps." Jonah said in his heart "I will go not to Ninevah; but the Lord conducted him safely to the appointed place and on schedule time.

Peter said, "I go a fishing; but the Lord directed the casting of the net before he caught anything. Man may appoint; but God often disappoints. If our walking is of Him, it will be an orderly walk, if our conversation is of Him, it will be to His praise, a godly conversation. If our hearts be not prepared, the fruits of the flesh will, surely, be

made manifest, which are envy, strife, hatred, malice, etc. but of our service, our walking, our talking, preaching, writing, or of whatever nature, if it is the fruits of the Spirit, the fruits thereof will be joy, peace, longsuffering, goodness, meekness, faith, gentleness and etc. and against such there is no law to prohibit nor to condemn, neither in the laws of man nor the Law of the Lord.

May we not end this hurriedly written article by saying with David, O that men would praise the Lord for His goodness, and His wonderful works to the children of men." All vile sinners, by nature, yet saved from sin and saved to all the goodness, and graces of the Kingdom of God, if saved at all.

In hope,
O. J. DENNY.

A BROTHERLY LETTER.

Jasper, Fla.

Dear Brother Gilbert:

Your good letter received and contents noted, and now let me assure you, that you need not fear that you will annoy me by referring to our past scriptural conversation. I appreciate your criticism as to what you think are my errors, for I believe it was made in a good spirit, and I feel it will be good and helpful to me. I want us to feel like we are brethren indeed; to look over each other for good and not for evil; to help each other all we can spiritually and temporally; to feel at ease and privileged to express and talk on any subject we please. As I hope we are brethren, I have always taken the liberty to do so with you.

I would love to know the truth

more than anything else; but I find some things I cannot reconcile. I then go to work to try to fix things together, and more likely, get erroneous ideas and advance them. However, I find that our views are together on the question I asked you. I, too, think if our brethren understood each other upon the subject of predestination, and loved each other as brethren should, the difference would be in expression and not in sentiment.

Affliction does not come by chance, but I am not ascribing its cause in my case from either God or the devil. I think I violated some law of providence, and am reaping the effects of my sowing. God's laws are so just and so complete, still probably my affliction will work out some good for me.

As to question of the everlasting punishment of the wicked, you quote a lot of scriptures; and I can find just as many to prove the final destruction of all wickedness. As no one has eternal life but God and to whom He gives it, I cannot find where or when He gave the devil or any angel eternal life. I cannot reconcile the thought, as it seems it would take eternal life to dwell in eternal hell.

Brother Gilbert, I cannot reconcile the doctrine of the salvation of all infants who die in infancy, or how they fall and become in a lost state, with our doctrine. If you can, I hope you will show me the error of my mind; for I do not want to hold to or believe any false doctrine, while I know there is much in the religious world, and our people are not entirely free. Please to give me your views through your paper, or by private correspond-

ence in regard to infant salvation.

With best wishes for you and yours, I am,

Yours in hope,
James W. Register.

Remarks.

While I answered his request by letter, I found a copy of it today in an old file of letters, with his letter, which I enclose for publication in *Zion's Landmark*. He was a dear friend of mine, but fell asleep in Christ several years ago. He was said to be one among the richest men in North Florida in property, he was equally rich in the grace of God.

Dear Brother Register:—I note you say in your interesting letter that you cannot reconcile the salvation of infants who die with the teaching of the scriptures or "our doctrine." At your request with the Lord's blessings, I will in this letter attempt to show how God consistently saves alike his people, both infant and adult. I admit that inspired writers said nothing of infant salvation, as they were only moved to say why and how God saves his people.

The scriptures most clearly teach that by the disobedience of one man, Adam, his progeny became sinners; and so they do not become sinners by sinning, and sin because they are sinners. Death in sins came upon the human race by man; and death corporally is its consequence.

David, an heir of God, said, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." There are religionists, who hold that infants are not sinners, but are born pure and holy as the angels of heaven, and will reply that

David meant his parents were sinners. Then what did Jesus mean when He said? "A corrupt tree could not bring forth good fruit." Who would expect a pure stream to come from an impure fountain? If such were true nature would produce something above itself; then it would be possible for woman by man to bring forth a spiritual child. Jesus also said, "Ye must be born again," which carries with it the thought, that the first or natural birth is not sufficient. For, that which is born of the flesh is fleshly and that which is born of the spirit is spiritual. Who ever heard of God having two ways of salvation? The infant by the fleshly birth, the father and mother by the spiritual birth, the one by generation, the other by regeneration; yea, the infant in heaven rejoicing without a saviour because it died in infancy, not being a sinner. Paul said, Jesus, "came to save sinners"; and the angel said, "He shall save his people from their sins." What a discordant song of praise would adults sing from infants; singing praises to the Lord for saving them from their sins and redeeming to God by His blood. Not for any merit, goodness, holiness, innocence, on their part but through the grace of our Lord Jesus Christ. Yea, by His blood that was shed to cleanse them from all sin; his righteousness imputed to them; and, all, according to God's purpose and grace which were given them in Christ before the world, that they should be blameless and holy before Him in love; having predestinated them unto the adoption (in the spiritual birth, not natural by Jesus Christ according to the pleasure of His

will. It is unquestionable, that the predestination to the adoption of children was before the world; and did embrace none except the elect of God. All the elect were chosen in Christ before time and manifested or called out of Adam's fallen race in time. I am sure you believe, dear brother, that all the human family are by nature sinners and children of wrath, as the scriptures teach; and all that will sing God's praises in heaven were chosen in Christ, and that God predestinated that they shall be conformed to the image of His Son, called out of the kingdom of nature and satan, into the kingdom of His Son, justified in the name of the Lord Jesus and by the spirit of our God, and will be finally glorified in heaven.

All Christian people, I think believe that all who die in infancy will be saved in glory. There are people that cannot see that only the elect of God die in infancy. Evidently, the scriptures teach that the issues of life and death are with the Lord, and that there is a time to be born and a time to die; that God is a sovereign viewing the end from the beginning, and is not dependent on man in the accomplishment of His purposes; but works all things after the counsel of His own will. So all shall know that it was not for works of righteousness, or goodness that any of the ~~age~~ are saved, but "according to His mercy He saved them by the washing of regeneration and renewing of the Holy Ghost," as well as from electing love and predestinating grace. Daniel says: "But the wicked shall do wickedly and none of the wicked shall understand." "But the wise (the elect of God) shall understand," for

"out of the mouths of babes and sucklings He hath ordained strength and perfected wisdom." David said, "The wicked will not seek after God." As none but the elect die in infancy, and the rest of the elect, who do not die young, were once infants, it is conclusive that dying infants were embraced in the everlasting covenant, ordered in all things and sure. So all His people whether they die old or young are saved the same way. Thus the non-elect cannot die in infancy, because they will live beyond an infancy of days to do wickedly.

There is at least one case on record where a little child went to his grave, who was an elect vessel, Jeroboam's little child, "because in him there is found some good thing (the grace or seed of eternal life) toward the Lord God." I might say much more on this subject, but I will close, trusting what I have said is in accord with the teaching of God's word; for I do not want to teach otherwise.

Your brother, I hope,

M. L. GILBERT.

DELPHIA LANGLEY

On Sunday evening, May 15th, 1932, the death angel visited the home of Mr. W. R. Langley and took from him his beloved wife.

Mrs. Langley was born December 26th, 1866. She was married to Mr. W. R. Langley, December 11th, 1889. She was a faithful wife and mother. She has been blind for twelve years and very sick the last months she lived. She was confined to her bed for three weeks. Everything was done for her that could be. Miss Hattie Carr of Farmville, and Miss Frances Morgan of Greenville, nursed her. Every-body nursed her faithfully. She has been a member of the Free Will Baptist Church the last ten years, was a faithful member as far as she was able.

Her funeral was held at home, conducted by Mr. Clifton Gardner, a Christian worker. The pall bearers and flower girls were men and girls of the community. She

was laid to rest in the Fountain cemetery under a mound of beautiful flowers. She leaves to mourn our loss, a husband, two daughters, one son, eleven grand children and a host of friends and relatives. Four children have gone on before her.

In loving memory of our beloved mother and wife:

A precious one from us is gone,
A voice we loved is stilled,
A place is vacant in our home,
Which never can be filled.

How we miss our darling mother,
No one but God can tell,
We miss her precious footsteps,
Her smiling face as well.

The golden gates were open,
A gentle voice said, "Come,"
And with farewells unspoken,
She calmly entered home.

Softly at night the stars are gleaming,
Upon the lonely grave,
Where sleeping without dreaming,
Lies the one we love but could not save.

In our hearts your memory lingers,
Lovely, kind and true,
There is not a day dear mother,
That we do not think of you.

Written by a loving daughter,

Mrs. Minnie Gardner.

SYLVESTER M. STILLWELL

Sylvester M. Stillwell was born the 20th day of Sept. 1851, died June 19, 1931, age 79 years, 9 months, 10 days. He was married to Lina J. Howell Jan. 11, 1874. To this union were born 9 children, E. L. of Coalwood, W. Va., G. W., of Welch, W. Va., A. J., of Sylvatus, Va., W. V. of Wythville, Va., Geo. P., deceased Feb. 5, 1929, H. M., of Sylvatus, Va., Isabel, at home, Mrs. O. A. Surratt, of Sylvatus and Dewey J., of Sylvatus. He had 26 grandchildren and 12 great grandchildren.

He was sick for several months and bore his afflictions as one that had the presence of the spirit of God with him.

We, the writers of this obituary, visited him often in his sickness. He was ever thoughtful of his meetings and called us to hold service at his home, and he greatly enjoyed the same. He united with the Primitive Baptist Church at Panther Creek Carroll County, Va., July 1, 1894, was ordained deacon of said church, August 29, 1896. He filled the office of a Deacon well through the remainder of his life, and was as one of those spoken of in the scriptures, as holding out faithful unto the end. He was one that proved his faith by his works, as spoken of by James. He was faithful to attend these meetings and also to look after the things necessary in regard to the church, both spiritual and

natural. He was ever watchful for the things in the church that make for peace, and was willing to sacrifice as much as needs be of his own in order to help and sustain the brethren and sisters. Therefore the church at Panther Creek and also the sister churches near him, will greatly miss him in many ways, as he was ever willing to lend a helping hand. Also he will be greatly missed by his beloved moderator, Elder V. D. Weeks, and also by the writers of this obituary, as he has ever had a kind word for us, and greatly welcomed us in this home and in his church, and as well as a good faithful member in the church, he was a good loving, and faithful father to his children and a kind and affectionate husband. He had a good, kind and affectionate wife, willing to bear the toils and burdens of life with him. They raised a good, nice, respectful family of children of which we are glad to meet, and to know. They also show us great respect.

Funeral services were conducted at his home by Elders V. D. Weeks, G. S. Williams and J. S. Harris, assisted by Elders J. M. Dickerson, and W. G. Thompson, after which he was laid away in the family cemetery near his home, and his grave was covered with an abundance of beautiful flowers in token of respect, by his many friends and relatives.

Asleep in Jesus, blessed sleep, from which none ever wake to weep.

Written by request,

ELDER J. S. HARRIS,
ELDER H. S. WILLIAMS.

LOUVENIE T. WHITEHEAD

On February eleventh, nineteen hundred thirty-two, our home was saddened by the death of our dear mother. She was born, April fourth, eighteen hundred sixty four, making her stay on earth, sixty-seven years, ten months, seven days. She was a member of the Primitive Baptist Church at Upper Town Creek, and always filled her seat unless sickness prevented. She was a devoted wife and mother, and to know her was to love her. She had been in poor health for several years, and always bore her suffering well. She was confined to her bed on January ninth, with a heart attack. She grew weaker all the time and about two weeks before the end came, other complications set in. When I realized the change, I asked her to let me call the doctor. She said, there is no need, he has done all he can do. She realized she was beyond human help, that human hands are too short and she must pass on to the great beyond where there will be no more sorrow, or death, but safely sleeping in the arms of Jesus. All was done that doctors, friends and relatives can do but none can stay the hands of death. Her funeral was conducted at the home by Elder R. H. Boswell and Elder Smith. What they said was comfort-

ing to the bereaved family. She leaves behind, to mourn her departure, a loving husband and three children, Mrs. J. M. Williams, Mrs. H. D. Bridgers, Mrs. J. W. M. Thorne, two children preceding her to the grave. Surviving are eight grandchildren and four great grandchildren.

A precious mother is gone,
A voice we loved is stilled,
A place is vacant in our hearts,
That never can be filled.

While we mourn, we do not mourn without hope, and may our loss be her gain. May God guide our footsteps that we live a life like her and when our journey ends here, we shall meet where there will be no more sufferings, no more parting, but forever sleep in peace.

May God grant each and all of us in this our sorrow and trials combined, some of his great joy, to satisfy our weary minds.

Mrs. Henry Bridgers,
Elm City, N. C.

SAMUEL H. ROEBUCK

On April 11th, 1932, the Lord saw it good to remove from the church at Flat Swamp, a very dear member, Samuel H. Roebuck, and his family lost a kind and affectionate father.

He was the son of Raleigh and Elizabeth Roebuck, being born in Martin County, December the 24th., 1853, making his stay on earth seventy-eight (78) years, three months and eighteen days. He was twice married. His first wife, Miss Laura Riddick, who has long since passed away, leaving one son, Mr. Joseph Riddick. Later he was married to Miss Sally Blount, and unto them were born eight children, and they lived together as man and wife for a period of forty-three years.

He united with the church at Flat Swamp, in the year 1902 and in the year of 1907, he was elected as a deacon, a position he filled until his death.

His funeral service was held by his pastor, Elder John N. Rogerson, assisted by Elder W. E. Grimes and B. S. Cowin.

He was buried in the presence of many of his brethren and sisters in the family cemetery. The floral offerings were indeed beautiful, expressing the esteem in which he was held in his community.

The active pallbearers were his nephews, Messrs. J. H., T. L., R. A., Lester, Reuben, and C. B. Roebuck.

We pray unto God and beseech Him to comfort and console the bereaved family, and they may abide in His care.

Done by order of conference Saturday before the 1st Sunday in May, 1932.

W. E. GRIMES, Mod.
E. C. HOUSE, Clerk,
SALLY R. ROEBUCK
AUG. WILLIAMS,

Committee.

JOSEPH W. WARD

Being requested by the Church at Flat Swamp, it becomes my duty to write the obituary of our deceased brother, Joseph W. Ward.

He was born December 11, 1846 and died April 25, 1932, making his stay on earth eighty-five years, four months, and fourteen days. He was raised in Martin County and on February 17, 1874, was married to Miss Augusta A. Britton, who preceded him to the grave February 3, 1919. About forty years ago he moved to Pitt County, to the old Britton home, where he has lived since.

He united with the Church the first Saturday in November, 1920, and always filled his seat when able, but was very feeble in his last years.

He leaves seven children to mourn their loss, James Ward, of Farmville, Mrs. Heber Williams, of Greenville, Mrs. Ed Andrews, near here, Luke Ward, Misses Annie, Nellie, and Bertie Ward, who live at the old home. His pastor, Elder John N. Rodgerson, and friend, Elder B. S. Cowan, came to conduct the funeral services.

His many relatives and friends sympathized with the bereaved family. He was a good neighbor, a good husband, and a kind, indulgent father, and we will all miss him.

Done by order of Conference Saturday before first Sunday in May, 1932.

W. E. Grimes, Mod.

E. C. House, Clerk.

Tom Williams and Wife,
Committee.

RESOLUTIONS OF RESPECT

Whereas in his infinite wisdom and wise providence, it has seemed good in the sight of our Heavenly Father to call from time to eternity our beloved brother, Allie H. Adkins. The church at Cross Roads, Guilford County, N. C., feeling the loss of one of the members of the body, do adopt the following resolutions:

1st, That we bow in humble submission to our Father's will.

2nd, That we extend to his family our sympathy.

3rd, That a copy of these resolutions be sent to the family of Bro. Adkins, a copy sent to Zion's Landmark, for publication, and a copy spread upon our church record. Done by order of the church at Cross Roads in its conference meeting on Saturday before the 4th Sunday in May, 1932.

Elder G. M. Trent, Moderator,

T. D. Clayton, Clerk.

Bro. S. P. Knight, Asst. Clerk.

JOHN ANDERSON KING.

Whereas, God in his infinite wisdom has seen fit to call from us our beloved Bro. J. A. King, and whereas: Bro. King had been a member of our church for a number of years, and made a most useful and

faithful member. He rarely ever failed to fill his seat, was always on time, opened the doors, made fires, kept water, and otherwise looked after the conveniences of the meetings, and

Whereas: Though God gave him good health, and made of him a good citizen in his community, a good husband and father in his home, as well as faithful to his church, He called him suddenly home of heart failure, on April 26, 1932, and his body was laid to rest on the following day in the church cemetery beside his wife.

Now, therefore, be it resolved, First: That we, the church at Clement in conference assembled desire to bow in humble submission to the will of God who doeth all things well, and while we miss Bro. King, we trust God in his grace will fill the vacant place in our church with whom He will have to fill it.

Resolved, Second: That a copy of these resolutions be entered on our records, and a copy sent to the family, and a copy sent to the Landmark for publication, read, approved and adopted by the church at Clement in Conference on Saturday, May 7, 1932.

Elder L. H. Stephenson, Moderator

Jacob M. Langdon, Clerk.

Four Oaks, N. C., R. 4.

J. D. DYE

On March the twenty-fourth in the year of our Lord, nineteen hundred and thirty two the great hand of death reached down and removed from our humble home our devoted father, J. D. Dye. While in our sorrow our thoughts turn back to the words of the great poet who once said, "Tis better to have loved and lost, Than never to have loved at all."

IN MEMORY OF FATHER

No riches did he leave us
No throne for us to claim
Tho he left us a richer treasure
It was his spotless name.

All through this world of sorrow
He tried to lead us straight
We cherish the ideals he taught us
His motto we like to relate.

Honesty is the best policy
We've often heard him say
And on this plan he lived his life
Until his dying day.

He did not mind departing
He did not dread the grave
He parting words upon his lips
Were good-by with a farewell wave.

And now that he has left us
In this cold world alone
Our greatest comfort is the thought
That Heaven is his home.

H. L. and H.J. Dye.

PLEASE READ CAREFULLY



There comes to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

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Roads in its conference meeting.
day before the 4th Sunday in May, 18-
Elder G. M. Trent, Moderator,
T. D. Clayton, Clerk.
Bro. S. P. Knight, Asst. Clerk.

JOHN ANDERSON KING.

Whereas, God in his infinite wisdom has seen fit to call from us our beloved Bro. J. A. King, and whereas: Bro. King had been a member of our church for a number of years, and made a most useful and

The Company

He parting went,
Were good-by with.

And now that he has left
In this cold world alone
Our greatest comfort is the thought
That Heaven is his home.

H. L. and H.J. Dye.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL METHODIST

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SAUL DIED FOR HIS TRANSGRESSIONS.

"And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his son fallen in Mount Gilboa.

And when they had stript him they took his head, and his armor, and sent it into the land of Philistines round about, to carry tidings unto their idols and to the people.

And they put his armor into the house of their gods and fastened his head in the temple of Dagon.

And when all Jabesh-Gilead heard all that the Philistines had done to Saul, they arose, all the valliant men, and took away the body of Saul, and the bodies of his sons and brought them to Jabesh and buried their bones under the oak in Jabesh, and fasted seven days.

So Saul died for his transgressions which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel for one that had a familiar spirit, to enquire of it:

And enquired not of the Lord: therefore he slew him, and turned the kingdom unto David the son of Jesse."—1 Chronicles, 10:8-14.

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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 I

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 of post offices should be written plainly.

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

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

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P. D. GOLD PUBLISHING CO.,
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Zion's Landmark

Devoted to the Cause of Jesus Christ

EVERLASTING PUNISHMENT

"And these shall go away into everlasting punishment, but the righteous into life eternal."—Matt. 25:46.

To those who fear the Lord it is a painful thing to find that in the churches of God there should arise perverse men, speaking perverse things, bringing in damnable heresies. Although we are forewarned in the Scriptures that such characters shall creep in, and plague the saints with their deceivings, yet it abides as a vexation, and bitter matter to the souls of those who are of the truth to have to know of the mischievous work of such ungodly men.

The sport delights in his sporting; sporting himself with his own deceivings, 2 Peter 2:13. The scorner delights in his scorning, and scoffers find satisfaction in their scoffings; for their ears are turned away from the truth and turned away from fables. Lies and fictions soothe their itching ears.

"Reprobate concerning the faith,"

Tim. 2:8. How dreadful! The shadows of the evening time are stretched out, and the judgment of the great day approaches. The Lord will come; He shall descend from heaven with the voice of the Archangel and the trump of God. He shall come to execute judgment upon all, and to convince all that are ungodly among them of their

ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him. Jude 15. The Lord shall come, and those who hated Him, and despised Him, who knew not God and Jesus Christ shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power. But He will be the delight, the welcomed One, the everlasting admiration of all the loved ones, who love Him, who have believed in Christ in that day. 2 Thess. 1:9-10. The hypocrite with dissembled love, and feigned faith, and who with lip service professedly worships God: and who with flatteries and much wantonness allure and make disciples to fellowship them. But, even though some of the dear children of God, may for a time, be deceived by carnal professors of Christ's name, our Lord is not mocked; all things are naked and opened unto the eyes of Him with whom we have to do. Our gracious God discerneth all the pretensions of the ungodly, and He knows them that trust Him. The true worshippers worship Him in spirit and in truth. The Father seeketh such to worship Him. Truly it is all of the sovereign grace of God that a sinner receives the love of the truth unto salvation. This is the fruit of the teachings of the Holy Spirit in the soul. He gives

us a heart to know the truth. He sends forth in the soul of the quickened sinner light and truth, and brings us into agreement, into acquiescence with doctrine of God our Savior; we bow to it, love it, and delight in it. A minister of Satan once said to me it did not matter what we believed, we were all aiming for the same place, etc. I told him it was a matter of much importance with me what I believed, and that I would sooner believe the truth than believe a lie.

They that are Christ's are sanctified by the truth, John 17:17-19. It is in God's riches in mercy unto us that we are manifestly of the truth, that we love the truth, walk in the truth, that the truth dwells in us, and shall be with us forever, 2 John 1:2. Blessed indeed are all such.

"Open ye the gates, that the righteous nation which keepeth the truth, may enter in." Isaiah 26:2. Men destitute of the truth, 1 Tim. 6:5, have no harmonious views of divine relation; yet they are wiser in their own conceits than seven men that can render a reason; and that their utterances are nothing but a maze of confusion, a wresting of the scriptures, handling it deceitfully, and corrupting the word of God, in all of which it is manifest that they are unlearned, 2 Peter 3:16, untaught of God, destitute concerning the truth. None of that comfort, that appearance of pleasure which spurious professors of Christ's name find in their errors is of the Holy Ghost for He, saith our Saviour, shall guide you into all truth, John 6:13. Satan's devices are many, and entangle many. And one of his masterpieces of decep-

tion is to get them to believe that he himself, the devil, has no personal being, and that at death mankind are annihilated. This nonentity is a devilish dream in the souls of men who are captives to the delusions of Satan. Sometimes quickened sinners, under the guilt and bondage of their sins, feeling the just and holy wrath of God in His law against them; their hearts have meditated terror, Isaiah 33:18, yes, dreadful apprehensions of the wrath to come, 1 Thess. 1:10, have overwhelmed them; and in their miseries have envied the beasts of the field, and have wished that they were such for they are not sinners, there is no everlasting punishment for them, they die, and that is the end of their being. But this is no hell doctrine, no hereafter, no future torment for those who die in their sins is contrary to the experience of every sinner who is convinced of his sins, and of the wrath to come, by the Holy Ghost. "The wicked shall be turned into hell, and all the nations that forget God," Psalm 9:17. The Son of God thus speaks, "Fear not them which kill the body, but are not able to kill the soul, but rather fear Him which is able to destroy both soul and body in hell." Matt. 10:28, Luke 12:4-5. If in their guilt and desperation wretched sinners have wished there were no God, and no hereafter, and that all would end in annihilation it avails us nothing. But the poor wretched law condemned, and self-condemned sinner fears to die lest he should be found, as the rich man who died, and was buried, and in hell he lifted up his

eyes being in torment. Luke 10:22-23.

"And the smoke of their torment ascended up forever and ever." Rev. 14:9-11. The called of God, the convicted sinner, under his soul's heavy load of sin, under the curse of the law, knows that he must be pardoned or damned; and it becomes a matter all important how he shall escape the damnation of hell, Matt. 23:33. How can the Lord pardon, justify, and save a sinner like me? Will He show mercy to me? "God be merciful to me a sinner," Luke 18:13. Men who teach the nonentity of the personal being of the Devil tell us that the Devil is man's corrupt nature. But the Devil came to Jesus in the wilderness tempting Him. This was not His corrupt nature, for Christ Jesus was holy, harmless, undefiled, separate from sinners, and made higher than the heavens, Heb 7:26. "The prince of this world cometh, and hath nothing in me." John 14:30. We read that Satan entered in Judas Iscariot. Christ declared the personality of the devil, and he is under law a transgressor, saying, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie he speaketh of his own; for he is a liar, and the father of it." John 8:44. "The Devil sinneth from the beginning." 1 John 3:8. And as to the denial of the everlasting punishment of the wicked, who die in their sins, Matt. 25:46, not only does such denial contradict the explicit teachings of the Scriptures,

but, it shows how utterly such erroneous men have failed to understand the sufferings of Christ, for the sins of His people to bring them to God. What! Was Christ bruised, wounded, put to grief, and His soul made an offering for sin, and all the sins of His enemies, of the non-elect for whom Christ did not give Himself a sacrifice, winked at by the Lord, and go unpunished. O! no creature could suffer as Jesus Christ, the incarnate Son of God.

O what a cup He drank! What agony was His for the elect's sake in Gethsemane, and on the cross of Calvary!

" 'Twas here the Lord of life appeared,
And sighed, and groaned, and prayed,
And feared;
Bore all incarnate God could bear,
With strength enough and none to spare."

But we, if we are of God, wait for His Son from heaven, whom He raised from the dead, even Jesus, who delivered us from the wrath to come. 1 Thess. 1:10. But the Sadducees, the Annihilationists deny that there is any wrath to come, after death, and scoff at the doctrine that any beings are tormented for their sins forever and ever, even though the Scriptures say so. Rev. 14:10-11. Annihilation! This is a fleshly pleasing morsel. So much so that hundreds of millions of the human race have in Buddhism made the ultimate height of desire to be that which they designate Nirvana, signifying the cessation of all conscious being, per-

sonal extinction, ceasing to be; annihilation is its equivalent. Thus they wish it to be, and they make and love this lie. Rev. 22:15. Annihilation! But there is no fear of God before the eyes of those who reject the solemn words of Jesus Christ who thus speaks in Matt. 25:4-45, "Then shall he say unto them on the left hand, Depart from me, ye cursed into everlasting fire, prepared for the Devil and his angels. And these shall go away into everlasting punishment; but the righteous into life eternal." Rev. 20:10-15. Though the ungodly lull their guilty fears, dope themselves, and sear their defiled consciences with the seductive delusion of annihilation at the moment of death; so that they need have no thoughts about a future condition: nevertheless, how dreadful it is to go into perdition with a lie in their right hand.

How shall such wicked people who hold and teach such wicked conscience-searing doctrines escape the damnation of hell? Annihilation is not going away into everlasting destruction from the presence of the Lord and the glory of his power. 2 Thess. 1:7-10. Annihilation in the instant of its infliction upon any being would cease to be punishment.

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone; which is the second death." Rev. 21:8. But men of corrupt minds, destitute concerning the truth, not knowing the Scrip-

tures, nor the power of God, are ever teaching pernicious errors; they live and thrive and sport themselves with their own deceivings; though they are ever learning they are never able to come to the knowledge of the truth. Those who fear the word, and have that anointing which they have received of the Lord, and abideth in them, and which teacheth them of all things, and is the truth, and is no lie can find no place in their hearts to wish such characters God speed. "For whosoever transgresseth, and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. 2 John 2. Poor sinner muse on this:

"Love moved Him to die, on this I rely,
My Saviour hath loved me, I cannot tell why;
But this I can tell, He loved me so well,
As to lay down His life to redeem me from hell."

FREDERICK W. KEENE,
Raleigh, N. C.

APPROVAL

Elder O. J. Denny,
Winston-Salem, N. C.
Dear Brother Denny:

Today I received July 1st issue of the Landmark and took the time at the office to read your editorial which appears timely and it will give no offense to lovers of peace in Zion. Tonight I opened "Meditations," written by Elder S. H. Durand, and the first paragraph I noticed on opening the book reads:

"It becomes a Christian to trust

in the Lord at all times, and leave his defense with him against all enemies, whether within or without. We can do no more in fighting on our own account, than Israel could when they went against the Amalekites without the Ark of God. When sin attacks the peace of the conscience, when Satan sends his fiery darts into the soul, when the evil propensities of our vile nature rise up to harass and torment us, and doubt, and fear, and darkness, and distress overwhelm us, we can only cry unto the Lord, and look and wait for him, until he shall again give us to realize the power of Jesus' name as our refuge and defense. When disease weakens the body and racks it with pain; when poverty causes anxiety and distressing apprehension, if not present suffering; when any affliction in person, family, or worldly estate comes upon us; when enemies to the truth assail the peace of the church, and Satan stirs up bitter jealousies to produce dissension among brethren; when personal enemies wage open or secret warfare against us, and with malignant skill shoot poisoned darts; still, in all these circumstances, the battle is not ours, but the Lord's. No generalship of ours can be seen in the field. The victory can not be acquired by us, but must be received as a gift. In every danger, in every conflict, in every circumstance of distress, the Lord is our only refuge and defense. We must leave ourselves and our enemies in his hand. He will make darkness light before us, and crooked things straight. He will shield us from Satan's envenomed dart, and cause the arrows of falsehood

to be broken. Cast all your care upon him, for he careth for you. He will afflict us less than our sins deserve. If he has given us the blessed assurance that he is our light and our salvation, then can we say, "Whom shall I fear?" If our one desire has been to dwell in the house of the Lord all the days of our life, to behold his beauty, and to inquire in his temple, then in time of trouble he will hide us in his pavilion, and we shall experience safety and peace in the secret of his presence. 'Thou wilt keep him in perfect peace, whose mind is staid on thee, because he trusteth in thee. Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength.'

The above was written nearly sixty years ago by the late Elder Silas H. Durand, and if you feel that the Landmark's readers are interested you may publish all or any part of it. Ezra in returning from Babylon to Jerusalem says:

"Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance. For I was ashamed to require of the King a band of soldiers and horsemen to help us against the enemy in the way; because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him. So we fasted and besought our God for this: and he was entreated of us."

And upon reaching the city says: "And the hand of our God was up-

on us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way." "If God be for us who can be against us." Paul in 2nd Corinthians 10:3 and 4 says: "For though we walk in the flesh, we do not war after the flesh: For the weapons of our warfare are not carnal, but mighty through God to the pulling down of our strong holds; and in Galatians 5:22-26:

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another."

How we long for the presence of our Redeemer every day and every hour in our pilgrimage here, and how impatient and discouraged by the way at his absence when we can only wait for him to appear in our midst. Our arm is too short to command his presence. In our afflictions within and without with a feeling that He is clean gone forever, and with our heads bowed with sorrow we can only be still and know that He is God. And again so often in unbelief with Peter ask the question "Lord to whom shall we go?" But when deliverance comes and He again manifests His presence and power, in our weakness we are made strong and exclaim with him "Thou hast the words of eternal life, and we believe and are sure that thou art that Christ the Son of the living God" and rejoice in tribulation and perse-

cutions and with Paul say "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus Christ.

May the Lord keep us as little children in his tender love and care our remaining days on earth and go with us in death and in the morning of the resurrection fashion us like unto His glorious body.

In love, I am,

Your brother,

B. C. CLINARD,

Winston-Salem, N. C.

WANT TO KNOW.

That we love God and can hear and understand the gospel. It is written by one of old, "I know that my Redeemer liveth." By another, "The Lord is my Shepherd, I shall not want," but this still leaves us to doubt, and we are often cast down, have to go in tears day and night begging for mercy. We feel that it all is just, for when we review our lives we find nothing good within us. All is vain, and we have to cry out, "Oh wretched man that I am, who shall deliver me from the body of this death." We have of late felt such great need of this wisdom that is from above that we have tried to review the life of Jesus as recorded by him and his apostles during his short stay here upon earth.

We will take St. Matthew, the book of the generation of Jesus Christ the son of David, the son of Abraham. Then St. Mark, who speaks of the beginning of the gospel of Jesus Christ, the Son of God. 2nd. verse of this book, speaks of the life and mission of John as the forerunner of Jesus, who so earnest-

ly and faithfully testifies of Jesus, that he was the Messiah. Then cometh Jesus to be baptized of John and the Spirit of God descending in the shape of a dove and lighting on him, and a voice from heaven saying, "This is my beloved Son, in whom I am well pleased."

Then the life and work of Jesus, full of miracles, showing he has all power given him by the Father, as stated by him, and made manifest by his deeds of kindness in healing all manner of diseases, nothing impossible with him. Job says, "I know thou can'st do everything." No reason to doubt his power and wisdom. It seems some did believe on him for St. Luke speaks of many taking in hand to set forth in order a declaration of those things which are most surely believed among us by eye witnesses and ministers of the word. Now commencing at the 5th verse is set forth the birth of both John and Jesus, and so many grand and glorious things done by Jesus during his life, and then suffering the pangs of death, and the shedding of his blood and the rising from the dead all for the love of his people. Oh, why can we not love him, that first loved us and gave himself for us, to redeem us from all sin that we might be perfect before him in love.

Brethren, do we love him? Let us search and see, if we indeed can know the truth of the matter, which I feel is so important. It is our meat and our drink.

Now, in St. John, who speaks of this same Jesus, the word was in the beginning with God, the creator of all things. 10th verse of 1st chapter of John. "He was in the

world and the world was made by him, and the world knew him not." 11th verse, "He came unto his own and his own received him not." What a picture before us, no love manifested for him by his own chosen people. Oh, how we are made to weep and groan when we know how vile we are. Did the apostles manifest any great love for Jesus while he was with them? You remember Jesus asked Peter if he loved him more than these, speaking of certain things that surrounded them, and he asked him the third time: that it grieved Peter, and he said, Lord thou knowest I love thee. And I am sure today he knows the facts, knows our thoughts afar off. Now we see our helpless condition, a great and vile sinner before an all-wise and independent God. Now, brethren, how is the world that knows him not to get acquainted with him. We notice in the 3rd chapter of John, Nicodemus coming to Jesus, acknowledged him a teacher from God, etc. When Jesus said to him, "Except a man be born again, he cannot see the kingdom of God." Now brethren, I am persuaded that it is through and by this new birth by which we are made joint heirs with Jesus. Then springeth up love and sweet fellowship, wisdom and all things needful to make us love Jesus and to hear and understand the gospel in this day and time. Now, we have gone to some length and still it may be some poor trembling one is not satisfied of the fact that he loves God and that he understands the gospel, which makes me think of one that asked Jesus to heal some dear one, and Jesus asked if he believed, and

he said, Lord I believe, help thou mine unbelief. This is where I stand today. I hope I believe in Jesus and love and fellowship his children, and in conclusion in these times of such untold distress and unrest among the nations, but for the hope I have in the power and mercy of an all-wise almighty God I would be of all men most miserable. But when I think of loved ones who spent their life or much of their time in the service of God, such as J. C. Hall, P. D. Gold, P. G. Lester and many that yet live, M. L. Gilbert, John Oliver, and others, that are getting old. When I can feel that they are preaching the gospel of our God and if I know my own heart, I love and believe it, then I must say, Amen.

Your brother in hope of life eternal,

R. L. DODSON,

147 Broad St.,
Danville, Va.

AN EXPERIENCE.

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

Dear Brother Denny:

Will try to write you a few lines and try to tell you some of my feelings and some things I have passed through before, and since I united with the church. I fear some times I am deceived in the entire matter and have deceived my brethren.

We learn from the scriptures all sins are forgiven except sin against the Holy Ghost, and I humbly hope He who is plenteous in mercy will forgive my many sins and trespasses, and keep me in that strait and narrow way. I realize every day I am not my own keeper and

can not walk in paths of righteousness except the Lord lead me. We learn from the scriptures that the "steps of a good man are ordered of the Lord."

Brother Denny, it seems I had the poorest excuse to offer to the church of any one in all the world. And when you said tell the church how you feel concerning your hope, I felt I wanted the church to know the way I had been led, but could not express myself as I wished, but when you asked me if I loved the church I could say if not deceived I did. And there was some rest for I remembered what the scriptures said about love. "By this you may know you have passed from death to life because you love the brethren."

I hope I love the church above all things in this life, but I have been tossed to and fro so much I am often made to wonder. Let's hope this sifting is for our good, for our "Saviour said in this world you shall have tribulations, but in me peace." And, "Except you become as a little child you cannot enter the Kingdom." Brother Denny, I hope the Lord will make me reconciled to his will, for I feel He has lifted me many times from the valley of darkness and despair.

I would like to tell you some of my feelings before I united with the church if I can. I became so dissatisfied and everything seemed so very dark to me that I became disinterested in everything in this life and stayed in that frame of mind for a long time. I had nothing to hope for, as I felt I had sinned the day of grace away, and there was no hope for me. About that time I

tried to tell my mother and others my feelings and mother would say, Son, trust in the Lord, He is the only one that can relieve you. Others would say, you have been thinking and studying too much about yourself, just throw it off and all would be well. I tried to do so but could not. I would go to town and walk the streets, seeking rest for my troublesome mind.

I went on in this way for a long time and everything seemed to grow darker and I tried to ask the Lord to have mercy on me, for I did not want justice but mercy.

So, sometime after this, I found myself begging and trying to pray. And it seemed that a little ray of hope sprang up and I could see a little ray of light. I found myself reading my mother's Bible, and I read where it said, "Repent and be baptized, every one of you in the name of Jesus Christ for remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your child and to all that are afar off, even as many as the Lord our God shall call." And I find where one of old said, Lord, I believe, help my unbelief, and I was made to hope some one had been led in this same way.

Faith is the gift of God and we find all men haven't faith. Oh, for a faith to love and serve Him better.

Brother Denny, please excuse all mistakes and remember me and my family in your prayers.

I am,

Your in hope,
COLEY D. SCOTT,

Lucama, N. C.

CONDITION OF THE FARMER AFFECTS ALL.

Dear Sir:

I am sending check for \$2.00 to apply on subscription to Landmark. Keep sending it as long as you keep publishing it. I will try to pay you along when I get the money, so don't be uneasy.

I think we should stand by you in these hard times, but who is going to stand by us? (We farmers.)

Trusting that you will pull through this depression and keep the Landmark going. I am,

Yours truly,

A. C. JOHNSON,

Benson, N. C., R. 1.

The above is deeply appreciated. When the farmers are hurt, all the rest of us suffer. The price of their products either makes for prosperity or misfortune. The only thing the farmer can do is to raise everything he consumes on the farm.—
J. D. G.

NO BETTER PAPER.

Mr. John D. Gold,

Wilson, N. C.,

Dear Mr. Gold:

I am sending money order for two dollars (\$2.00) to renew my subscription one year. I am sorry you have been in such trouble on account of bank failure. I am glad that so many have been able to pay to help you in the cause. The Primitive Baptists have no better paper than the Landmark. Hope you will be spared many more years as its publisher.

Your true friends,

M. R. GODWIN,

Leesburg, Fla., R. 1.

GOD IS OUR FATHER.

Mr. John D. Gold,

Dear friend and brother in the Lord to whom glory, honor and adoration is ever due for the wonderful things that He has done for us poor sinful creatures. We were taken into consideration, brought up and made heirs of His kingdom and God is our Father and Christ is our elder brother and we are joint heirs, to the riches of His glorious grace which flows into our souls to overflowing with love, in praise to our God, the God of the whole earth. He said "I am God and change not, therefore ye sons of Jacob are not consumed. I have loved thee with everlasting love and I will draw you to my banqueting house where my banner over you is love." God is love and he is without the beginning of day or the end of time.

Mr. Gold, sometimes I write a little because I feel like I have to write to get relief of my mind. If there is anything in this that you think is worth the attention of God's loving people, you may publish it, if you feel to do so.

J. R. JONES,

Pilot Mountain, N. C.

LOVES THE LANDMARK.

Dear Mr. Gold:

Enclosed you will find two, one dollar bills to pay my subscription for 1931. I regret that I couldn't send it any sooner, but times are so hard with us. I will pay the rest as soon as possible, as I hate to give it up. It is so much enjoyment to me. I look for its coming. Thank you very much. I like the doctrine it contains. Hope the good Lord

will ever let me live to love it the more. Want the saints of God to remember poor me and family. I feel the need of his mercy. I had a dream the other night. Often think of it. Feel that at times he will have mercy on me.

With love and best wishes to you and it.

A friend,

Mrs. Clem Gray.

LaGrange, N. C.

Route 1, Box 135.

SENDS \$2.00 TO PAY FOR ANOTHER SUBSCRIPTION.

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

Enclosed find check for \$4.00. Please credit me with \$2.00 for one year's subscription for the Zion's Landmark and with the other \$2.00 please send the Landmark to some worthy person who is not able to pay.

Please excuse my neglect in sending in remittance but have been sick.

Mrs. Z. L. (Lou) Aycock,
By J. B. Aycock.

MUCH JOY FROM READING LANDMARK

Dear Brother Gold:

Since the death of my beloved husband I have received much joy from reading the Landmarks sent to me from your company. They bring great joy and glad tidings to my heart, and on having them read it makes me feel as good as I did when I was baptized 50 years ago by brother Cooper Pitt at Town Creek, and now I am 76 years old.

Henrietta Armstrong
Elm City, N. C. R. 2, Box 285.

Zion's Landmark

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

Editor

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

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Elder J. T. Rowe—704 Deepdene Road, Baltimore, Md.

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VOL. LXV.

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WILSON, N. C., AUGUST 1, 1932

AND THEY CRIED UNTO THE LORD.

For some days, the word cry has been in mind. The word cry and its many derivative words, and other words having the same meaning will be found hundreds of times in the Old Testament and many times in the New Testament.

Webster says Cry, to call aloud, proclaim (as to publish or preach) exclaim vehemently, (as to cry against or denounce).

Bible writers hold that the word means, a loud extending of the voice, Ecclesiastes 9:17. Also for weeping, mourning and lamentations, as in Exodus, 11:6. In the Psalms and elsewhere, it is often put for fervent and earnest prayer, either with the voice or in the heart only. Psalms 17:1.

When it may be properly classed as a prayer for deliverance from evils within or without, the need is usually very great.

We occasionally hear ministers and others advance the opinion that there is nothing in prayer or the cry of the burdened soul. David said, "Evening, morning and at noon will I pray." Thus he had a set time to pray or cry unto the Lord; but he cried unto the Lord at other times, when in distress.

Jesus in His sermon on the Mount said "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; (Why, Lord, should we not do as many do (do, unto such characters as they do unto us, and thus get revenge?) He says do as he commanded that "Ye may be the children of your Father which is in heaven, for He maketh the sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." For if ye love them (only) which love you, what reward have ye, do not even the publicans the same? And if ye salute your brethren only (just those, only, who happen to be among those with whom you correspond as churches or associations) **WHAT DO YE MORE THAN OTHERS?** Do not even the publicans so? "**BE YE THEREFORE PERFECT**, even as your **FATHER WHICH IS IN HEAVEN IS PERFECT**. These are the words of the man Christ Jesus who loved sinners; but **NOT SIN**, and who prayed unto the Father "Forgive them, they know not what they do."

Let us recall a few instances

where the need was very great, and the cry to the Lord, a last resort, and, thus; a sincere cry.

God said to JOSHUA, "I brought your fathers out of Egypt; and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen, unto the Red Sea; and, (when the Egyptians pressed after your fathers) they cried unto the Lord, and He put darkness between you and the Egyptians, and (In the darkness which the Lord brought upon them, they went in where the children of Israel had crossed in safety) and the Lord, "brought the sea upon them and covered them. Josh. 24:6-7.

Here a large company of the people of God prayed to God and He heard their cry and delivered them.

Prayer for others.

"So Abraham prayed unto God; and God healed Abimelech, and his wife and his maid; servants, and they bare children." Abraham prayed not for the world and all that was in it; but prayer for a special blessings and the Lord answered his cry.

The Disciples came to the Lord saying "Teach us to pray" not how to pray; but teach us to pray. And he taught them. Jesus said that "Men ought always to pray and faint not," and gave his reason. See Luke 18th. chapter.

God reminded Joshua that, "Ye have seen what I have done in Egypt, and ye have dwelt in the wilderness a long season." This is very experimental. The delivering hand of God was upon His people and against their enemies, yet they

dwelt in the wilderness (of Sin) for a long season.

The wilderness offers little earthly comfort or security, and yet the Lord watcheth over all, and gave them hope in His mercy, and in the end deliverance from every foe, inward and outward, thus delivering His own, by His grace, mercy and atoning blood, from sin to a life of immortality.

A false prayer or cry.

The Lord is not mocked or deceived, He knoweth the heart, its intents, and the very thoughts of man. Men are ever alert to condemn and often unjustly. We read, "Vengeance is mine and I will repay saith the Lord." Thus we are taught that we should not avenge ourselves; but leave such matters in the hands of the Lord. Can He know our grief, our cause of complaint?

Let us read, "And the Lord said, because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now and see whether they have done altogether according to the cry of it which is come unto me, and if not I will know." Often we are like children, make a great cry over small things; but the Lord says, "I will go down now, and when He has done so, He will know what it is all about. What wonderful supervision and loving care.

David says, "In my distress I cried unto the Lord, and my cry came even into His ears." Though he was much blessed of the Lord, yet he says, "The horrors of death encompassed me about, and the floods of ungodly men made me afraid." He tells of the terrible

judgments that came upon his enemies saying "Yea God sent out His arrows and scattered them, and He shot out His lightnings, and discomfited them, "He (The God of Heaven) sent from above, He took me, (David the sinner) He drew me out of many waters, He delivered me from my strong enemy; and from them that hated me, for they were too strong for me. Psalms 18th Ch.

Blind Bartimaeus, when he heard that Jesus was passing by, where he sat and begged; began to cry "Jesus, thou Son of David, have mercy on me." Those about him tried to get him to cease his crying; but he cried the more, "And Jesus stood still, and commanded that he be called. They said "Be of good comfort, He calleth for thee, And he, casting away his garment rose and came to Jesus." What a scene! naked, blind, poor. No wonder the poet writes "Behold us, beggars, Lord," and "Nothing in my hand I bring, Simply to Thy cross I cling, Black, I to the fountain fly, Wash me Saviour, or I die."

Jesus said, "What wilt thou that I should do unto thee?" He said, "Lord, that I may receive my sight." And Jesus said unto Him, GO THY WAY, "Thy faith hath made thee whole."

In what way did he go? Just any way, anywhere into any and all kinds of forbidden paths? No. When Jesus said "Be thou whole, He immediately received his sight and followed Jesus IN THE WAY, not out of the way; but in the footsteps of His divine Saviour.

The whole need not a Physician;

but they that are sick, and the Lord has never lost a sinner's case who came humbly to the cross in his desperation and cried unto the Lord for salvation with all of its attendant blessings in time and eternity.

Lastly, We see Jesus upon the Cross, darkness covers the earth, and His agony must have been great, so His cry. "Jesus cried with a loud voice, saying, "My God, My God, why hast Thou forsaken Me?" The watchers gave him vinegar and gall to drink. He cried again with a loud voice, and yielded up the Ghost. The sinless one was thus stricken for our sins, and by this one offering, He forever perfected them who believe on His name.

In death he came as low as we can go. In life he triumphed gloriously over death, hell and the grave, and will ultimately say to the Father behold I and the children Thou hast given me, and they shall all cast their crowns at His feet and crown Him Lord of All.

The eyes of the Lord are upon the righteous, and His ears are open to their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them of a broken heart; and saveth such as be of a contrite spirit. Many are the afflictions of the righteous; but the Lord delivereth them out of them all. Psalms 34:15-19.

In hope,

O. J. DENNY.

UNITY.

"Behold, how good and how pleasant it is for brethren to dwell together in unity." The writer has just returned from the Lower Country Line Association, where he was blessed to hear 25 different preachers from 8 or 9 Associations, and I must say I have never attended just such a meeting, and never have I heard such wonderful preaching from first to last, every one came declaring salvation by grace and grace alone, in weakness, in gentleness, in fear, in love. Giving God all the honor, glory, dominion, majesty and power for having ransomed his church, his elect family from the power of darkness and having transplanted them in the glorious kingdom of his dear Son. There is nothing in this life so comforting to the poor tempest-tossed child of God as to be blessed to sit under the droppings of the sanctuary and hear the gospel proclaimed in its purity.

This Association was largely attended, there being some 5,000 people present on Sunday. The weather was beautiful, the order good and the attention from old and young wonderful.

This Association is greatly blessed, being satisfied to abide in the old way, following in the paths of their fathers and have no desire to adopt any resolutions nor set up boundary lines against their sister Associations, but desire to cast the mantle of charity over each other and strive at all times for the unity of the church of the living God. If our brethren everywhere could have seen and felt the love that was manifested in this meeting, I be-

lieve they would feel more like abhorring themselves in dust and ashes than they would in trying to lord resolutions over God's heritage in order to promote their own cause and not the church of the living God. Trusting God will give us inward eyes so we can see our love standing before Him, so we can live with our brethren in love and unity.

Submitted in love,

S. B. DENNY.

CICERO MANN.

Whereas, God in his infinite wisdom has seen fit to call from us by death our beloved brother and clerk, Bro. Cicero Mann who departed this life May 7th, 1932.

Bro. Mann united with the Primitive Baptist church at Newport Saturday, Oct. 19th, 1901, at our regular monthly meeting and was baptized the following day, together with his wife, by Eld. W. W. Brinson, and in our quarterly meeting in June, 1905, he was elected clerk of the church, which office he filled truly and faithfully until the end came. Bro. Mann was faithful to the cause and never missed a meeting unless providentially hindered.

The funeral service was conducted at the home by Elder W. W. Roberts, his pastor, whom he loved and esteemed so highly.

And we pray Almighty God to be with the bereaved widow to strengthen, comfort and enable her to bear her suffering well.

Now, therefore, be it resolved:

First, that we desire to bow in humble submission to Him who doeth all things well, and we trust that God will in his infinite wisdom and grace fill the vacant place in our church.

Second, that a copy of these resolutions be entered on our church record, a copy sent to the bereaved widow, a copy sent to Zion's Landmark and a copy to the Lone Pilgrim for publication.

Read and approved at our July meeting.

W. W. ROBERTS, Pastor.
D. N. McCAIN,
M. L. SIMMONS,
Committee.

J. W. HOUSE

It is with a sad broken heart I will try to say a few words about the death of my dear husband, but do not know where to start or stop, but will ask the good Lord to direct my pen. I feel to be lost, ruined and undone in this world without him, but still I know I have to stay here what remaining days I have in this world, and I

feel like that will not be long. He was very feeble for many years and grew worse until the end came. He had a complication of diseases but his heart was the cause of death. He was always a weak, frail man, but he was a hard worker all of his life and there was never one any more honest than he was. He was too good for his own good. The doctor told him he must quit work and worry to get well but it went with his disease. He could not help it. I am old, but he suffered worse and longer than any one I ever saw, but for the past two weeks of his life he begged me so hard to go home with him, oh, so pitiful. He would say, "get ready," and so from time to time I would tell him we were old and tired and we needed rest and it was a long journey, but we would when we rested. I have no doubt but what he is resting and left me here to mourn in this sinful world. When the last breath left his body I thanked the good Lord, but oh, the worst had not come.

How can I stay without him? But the Lord has promised to be a husband to the widow and I hope I am trusting in Him who doeth all things well, but my way seems so dark at times.

Mr. House joined the church at Conoho and very soon he moved it to Kehukee with me, in which I had been a member 30 or more years. He loved the church. When able he always enjoyed having and fixing for them. He was 67 the 22nd day of January, 1932. He has three children living, R. C. House, Estelle Harper and Mrs. Susie Ayers, left to mourn with me. Mr. House died on the 8th day of June, 1932.

Will you please correct all mistakes as I am not fit for anything I feel. It has been going through my mind to write his death to be published and when I got my last Landmark I was surprised to see my little piece in it but when I put it in the box it came to my mind it would be printed but within me I said no.

I want to thank all of our many friends who were so nice to us in our sad hours of trouble. May God bless them all. I know He wonderfully blesses me, but I don't feel worthy of His blessings. I am such a vile sinner.

Written by his wife,

MRS. J. W. HOUSE,
Hassell, N. C., Route 1.

RESOLUTIONS OF RESPECT

Whereas God in his infinite wisdom and mercy saw fit to remove from our midst by death our beloved sister in the Lord Sallie Pierce. She was born Dec. 8, 1887, died May 27, 1932, making her stay on earth 84 years, 5 months and 19 days. She united with the Church at Spring Green, Martin County and in Aug. 1925 she was

received in Tarboro Primitive Church by letter where she remained a faithful member until death. Truly loving the doctrine of Salvation by grace, she went to the Church the 1st. Saturday in January and Sunday was not able to go. She was confined to her bed about 4 months, never complaining or murmuring about her affliction, just waited patiently for the time to come when she should fall asleep in Christ to awake in his likeness and be satisfied. Where we know no sorrow and all is peace and love.

BE IT RESOLVED:

1. That we, the Church at Tarboro, N. C., bow in humble submission to God who worketh all things for the good of his people.

2. That we extend our heart felt sympathy, to the bereaved family, whereas the Church has lost a faithful member, one worthy to be loved by the family of grace.

3. That a copy be sent to Zion's Landmark, one to the family and one be recorded on our Church book.

This done by order of conference Saturday before the first Sunday in June, 1932.

ELDER J. D. FLY, Mod.
G. W. BARNES, C. C.

BEAR CREEK PRIMITIVE BAPTIST ASSOCIATION

The 100th Annual or Fall Session of the Bear Creek Primitive Baptist Association is to convene with the church at Liberty in Union County, North Carolina, commencing on Saturday before first Sunday in October, 1932, and close Monday following.

Liberty church is situate 3 miles south of the City of Monroe, N. C. We invite brethren, sisters and friends to come to this meeting. The depression and financial strain forbids any effort for show or special celebration of this one hundredth session. We hope to have a good meeting in peace and love and thereby honor and praise God for His preservation and mercy and still trust Him alone for every needed blessing.

Those coming from a distance by train or bus, please communicate in advance with Elder Oscar Broom, R. F. D., Monroe, N. C., and all necessary information will be cheerfully furnished and visitors cared for.

J. W. JONES,
Association Clerk,
Peachland, N. C.

Aug. 1-15.

NORMA ESTELLE WILLIAMSON

Norma Estelle Williamson was born October 25, 1914, died May 2nd 1932, at the age of 17 years, 6 months and 7 days. She was the daughter of the late I. M. and Julia Williamson of Wilson County.

Estelle's father died when she was ten month's old and her sister (Muriel) was

three years old. Nevertheless they have been well cared for by a good step-father and other near relatives. Their lives were so closely knit together, it is hard to mention one without including the other. They just grew up into each others lives, each trying to fulfill the desires of the other.

When Estelle was 14 and her sister 17, they both joined the Free Will Baptist Church at Little Rock, Wilson County, and were baptised together July 12, 1927. They were such sweet Christian girls their very presence was influential to both old and young. Estelle was of such a sweet disposition and possessed the sterling qualities that gained for her the host of friends that now mourn her departure.

In a short time after they were baptised Muriel's health failed which resulted in tuberculosis which of course cast a pall of gloom over their lives. But they lived together, and strove together to combat the disease that had robbed her sister of her health.

When the depression came on and reached the extent that Estelle saw that her sister wanted and needed things that couldn't well be obtained she quit school in the beginning of her junior year and secured a job so that she could see her sisters needs supplied. She never grew tired of administering comforts and sunshine.

During April she was working irregular and was at home part of the time and was continually doing things such as re-painting her sister's bed-room suite, and bringing in fresh flowers, always singing or laughing and spreading sunshine.

In the morning of April 28 she went in the kitchen and said to her grandmother, "I had a dream last night I can't keep off my mind and I feel like we will hear something that will remind us of that dream." Her grandmother asked her what it was. She said, "I dreamed some one shot me, and that makes three times of late I have dreamed of being shot." Her grandmother told her she didn't know why she was dreaming that. In the afternoon Estelle lay down for a nap on her mother's bed. Two small children were asleep in the same room. Her mother and grandmother were in another part of the house sewing, but passing through the room they found Estelle still sleeping very soundly. A few minutes later they heard the report of a pistol. Knowing there was a pistol kept under the mattress of this bed, they rushed in and found Estelle sitting up in bed in a frightened condition with the pistol in her right hand saying it is done, and I didn't know it. She said the report of the pistol woke her up. She was fatally wounded in her right side. They rushed her to the hospital and all was done for her that could be done but to no avail.

On Monday morning, May the 2nd just as the first rays of the rising sun stole

across her room that had been darkened by the shadows of death, her sweet spirit took its flight on the wings of God's love, was safely borne from this dark vale of sorrow to the realms of perfect bliss. She is just another flower planted in the Garden of sweet Eden.

When we see a precious blossom,
That we tended with such care,
Rudely taken from our bosom,
How our aching hearts despair.

Her funeral services were conducted from her home by Elders S. H. Styron of Pine Level and W. N. Vaughn of Rocky Mount.

Her classmates were active pallbearers and flower girls. She was gently laid to rest beneath a mound of beautiful flowers, surrounded by a host of sorrowing friends.

This little poem is an expansion of my feelings:

We gathered at her homestead,
The one she loved so well,
And heard the voices mingle,
While evening shadows fell,
Our hearts were filled with sadness;
Our eyes with tear drops wet,
Yet memory lingers with us,
Of the smile we can't forget.

The voice we love is silenced,
The presence once so dear,
The foot-step that we listened for
We nevermore will hear;
And when we sit and ponder,
Our hearts are sad, but yet,
There comes to us a memory,
Of the smile we can't forget.

We'll miss her, yes we'll miss her;
We'll miss each tender care,
We'll miss her words of comfort,
When the hour of trials are near;
When death around us hovers,
When our last sun has set,
We'll see as through a mirror,
The smile we can't forget.

My prayer is that the same grace that soothed her fevered brow and enabled her to smile through her victory over death, may dwell richly with her invalid sister.

Written by her request, by her aunt,
and grief-stricken mother.

MRS. J. B. SMITH,

Wilson, N. C.

* * * * *

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Loved One Marked?
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8-1

* * * * *

PLEASE READ CAREFULLY



There comes to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark and if you are not given credit in at least one month notify us, stating if you paid by check or money order and when you paid and we will investigate.

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WILSON, N. C.

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P. D. Gold Publishing Company

WILSON, NORTH CAROLINA

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLDSCHOOL BAPTIST

VOL. LXV.

AUGUST 15, 1932

NO. 19.

DAVID KING OF ISRAEL

"Then all Israel gathered themselves to David unto Hebron, saying, Behold, we are thy bone and thy flesh. And moreover in times past, even when Saul was king, thou wast he that leddest out and broughtest back in Israel; and the Lord thy God said unto thee, Thou shalt feed my people Israel, and thou shalt be ruler over my people Israel.

Therefore came all the elders of Israel to the King to Hebron; and David made a covenant with them in Hebron before the Lord; and they anointed David king over Israel, according to the word of the Lord by Samuel.

And David and all Israel went to Jerusalem, which is Jebus, where the Jebusites were, the inhabitants of the land. And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the castle of Zion which is the city of David.

And David said, Whosoever smiteth the Jebusites first shall be chief and captain. So Joab the son of Zeruiah went up first and was chief.

And David dwelt in the castle, therefore they called it the city of David."—1 Chronicles, 11:1-7.

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.

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 of 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

WILDERNESS FARE.

(Written by the late Elder P. D. Gold for the Nov. 1, 1887 issue of the Zion's Landmark at the request of a friend from Virginia.)

1st. Cor. 10:1-6: Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and all drink the same spiritual drink; for they drank of that spiritual Rock that followed them and that Rock was Christ. But with many of them God was not well-pleased, for they were overthrown in the wilderness.

The Hebrews were all called out of Egypt—all ate of the passover lamb—all passed through the sea, and were all baptized in the cloud and in the sea unto Moses, or came fully under the authority of Moses. They all were hid from the world (buried) in the cloud and in the sea, finding both a shelter to them and a covering or defense. Who could harm them with such a covering?

While baptized or hid from the world they yet could see what the Egyptians were doing, though the Egyptians could not see what they were doing.

As the people of God know what are the vain, carnal reasonings of the natural mind, or of the world, though the world does no know

what the children of God are, so it was with the Egyptians and Israelites. The gospel is not only not perceived or known by the spirit of the world, but it is hid from the wise and prudent, and revealed unto babes. It is foolishness to the wisdom of the world, for Christ is in the fire—in the burning bush, and in the cloud. Exceeding brightness and thick clouds of darkness both reveal and conceal him. When he appears all is brightness. When he withdraws all is darkness, and none but Christians have both of these signs.

They did all eat the same spiritual food. Observe they ate spiritual meat, or food—not natural, or such as grew out of the earth. They fed on what were figures of Jesus, and given from above.

They did all drink from that spiritual rock that followed them, and that rock was Christ. God turned the rock into a standing water, the flint into a fountain of waters. What a miracle, and how timely in the desert where there is no water. That Rock was Christ whom Justice has smitten, so that Jesus is the water of life, standing water, or water that never fails, but abides forever; and a fountain of waters that flows forever.

That rock followed them in their journeying into the wilderness. In all their murmurings and rebellions, in all their sins, Jesus follow-

ed them; for he bare their sins all the days of old. What a miracle too for this pool of water to follow them. Yet with many of them God was not well pleased. As clear proof of that they were overthrown in the wilderness. Now how is that? Did they fall from grace? True, they could not enter into the promised land, because of unbelief, though they all were redeemed from Egypt, and all ate that spiritual meat, and all drank of that spiritual rock.

Would say Aaron was not saved, or that Moses was not saved, for neither of them entered the promised land?—There is no true living except by faith. Through unbelief the Israelites fell, or they could not enter the promised land because of unbelief.

Canaan is not so much a type of heaven as of rest that remains in this life to a believer, or to an obedient Christian. Those that walk by faith do now enter into rest in this day (now) which is the gospel day, or the acceptable day of the Lord. Caleb and Joshua, who believed the Lord or walked by faith, did enter into the promised land and taste all the promises of God to be true, and did know in gracious experience that not one promise did fail. While those that did not believe God did find by bitter experience that the curses of the disobedient are true, and will surely be visited on the unbelieving. There are always some that are obeying God and entering into the blessedness of gospel truth, while there are others that are disobeying God, or are unbelieving, and proving that God's words are also true in curses as well

as in blessings. Both are exemplified in the history of Israel.

Moses dying in the wilderness in consequence of the sin of the people represents Christ suffering without the gate.

The disobedient Israelites represent the flesh, or carnal principles of the people of God, that are breaking out and provoking the most High, and calling down the judgments of God on the transgressors. We are to know that it is an evil and a bitter thing to sin against God. We may have a name of good standing before men, but our sin will find us out. If we walk after the flesh we shall die. The life of flesh requires a most constant, unceasing, mortifying of the old man with his deeds, a constant warfare, and none as such that walk by faith overcome.—Then to that wilderness country represents a land of serpents, hornets, evil beasts, burning sands, and scorching skies, through which Israel of old passed, that are so well fitted to call out the vile affections and ungodly murmurings of the flesh. It is such a strange and solitary way, so barren, that the flesh sighs for Egypt. How closely and sharply do the trials and temptations try us to see if we are faithful.

Now these things are written for our admonition on whom the end of the world are come. All the past experiences of God's people in the way of blunderings, or of obeying, are written as pillars to warn and admonish us that we are as they, going the same way, subject to similar temptations, and liable to fall as they, and that the same Lord yesterday, today, and forever blesses

the obedient, and chastises the disobedient. It is as true now as of old that flesh and blood cannot inherit the kingdom of God, nor doth corruption inherit corruption.

It is only the believer that enters into rest. There is nothing new under the sun. There is no temptation befallen us but such as is common to man. But God suffers not his people to be tempted above that which they are able to bear; he enables them to bear—his grace is sufficient.

There is much in being manifested as his people in meekly obeying him, and walking in the Spirit. We are taught by our own experiences every day that walking after the flesh bring darkness and barrenness and that tribulation and anguish are visited on the murmurers and the rebellious. The humble are also taught that those are blest whose hope the Lord is, and that blessed are all they that put their trust in him.

What a mine of pearls and gems is hid in the scriptures for those who search as for hidden treasure. How they do thoroughly furnish the man of God (observe the man of God) unto all good works. None but a man of God earnestly searches them, and such find consolation and instruction through patience and comfort of the scriptures.—no scripture is of any private interpretation. The scriptures belong as much to the child of God now as they did at the time they were delivered. Like the law of the Medes and Persians which was unchangeable, so truly the scriptures never change, nor do the needs of God's children. What is true then is true

now. That which is now has already been, and that which hath not been is yet to be; so that the scriptures fit all ages, and suit all times; and hence that which is written in olden times was written for our learning.

As the deed taken by Jeremiah concerning titles to land was placed in earthen vessels and hidden in the earth to preerve them many days; so the Lord has also hidden or written his law in the hearts of his people, hid in an earthen vessel and preserved there so that we have the witness also within us testifying to the truth and faithfulness of God, both correcting us for sin, and blessing us in love. This also is to prove that every Israelite is to come surely to his own possession in the end of the captivity of death; for there shall be a glorious restoration of all the house of Israel—of all that have been redeemed from the bondage of the Egypt of sin and death, and brought through the Red Sea. For it shall come to pass that all Israel shall be saved.

But know this that it matters not how great have been your favors in the past, nor how wonderful your gifts, nor how deep and rich your experience, nor how clearly you may have sung that song at the Red Sea of your deliverance; yet when you sin and transgress your former righteousness will not be remembered, for you shall not escape chastening; for that is according to the word of God which is true. The Lord is no respecter of persons. Nor in the day that you repent will your former sin be remembered for God forgives iniquity, sin and transgression. All of which things are writ-

ten for our learning, and will be true unto the very end of the world.

THE LOVE OF GOD

"When first I knew my Lord, my God,

'Twas in His deep humility,
With garments rolled in His own blood;

With eyes of love He looked on me,
Lo, then my fainting heart revived,
When I beheld the Saviour smile;
'Twas then in Jesus I believed,
And felt the glory of his toil."

Oh! in what humiliation was I when first I looked on Jesus crucified. The Holy Spirit had arrested me and convinced me of my sin, and made me to realize that I was under the curse of the law. My iniquities were before me, I saw myself in my shame, a guilty criminal, self-condemned, and under the righteous wrath of God.

I feared there could be no escape for me from the damnation of hell. I thought, I shall soon die, I shall die in my sins, and then I shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. These dreadful apprehensions of the wrath to come abased me, crushed me down, and I put my mouth in the dust before the dreadful and just God, for perhaps there might be some way of hope for a vile transgressor, but I could not see how it could be. I did not know Jesus Christ, the Son of God, who delivered us from the wrath to come. I Thess. 1:10. I was humbled indeed, I loathed myself, and I was moved by the Holy Spirit's gracious power to mourn over my ini-

quities. My heart was smitten and contrite over my sins. I sighed and wept unto God. Yes, he moved me, he drew me unto himself; (I see it now) sin stricken, wounded and bruised was my soul; law condemned, self-condemned, I fled unto God against whom I had sinned, and before whom I trembled, and I prayed, God, be merciful to me a sinner. For some time it appeared as though he regarded me not, or rather, I feared that my damnation was sure, and there was no mercy for me. Day after day was spent in the regions of the shadow of death, and I feared all evil. At length the Lord heard my cries and showed me his salvation.

There came into my mind a vision of Christ upon the cross. A sacred awe came upon my spirit, my prayers and groans were suspended, and I was wrapped up with the sight; yes, the eyes of my heart were drawn to, riveted, absorbed in contemplation of the Crucified Redeemer.

It was a revelation to my soul, my natural eyes saw nothing; it was in the darkness of the night as I lay upon my bed. O, the instruction that was imparted to me by the Comforter, the Holy Ghost, in this vision of the crucified One.

I was shown that mercy and salvation were in Jesus, in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; and that night when my heart was made to understand that God's salvation of sinners was in the sufferings and death of Christ, O how my heart went forth to him, and I cried unto the Lord to save me from my sins,

and for Jesus' sake, to let me know that he died for me.

"When first I knew my Lord, my God,
'Twas in His deep humility."

There, on the cross, my yearning heart beheld the incarnate Word, Jesus Christ, suffering, bleeding dying for poor sinners. Oh, what humiliation! Isaiah 53. In his humiliation his judgment was taken away, he was cut off. Acts 8:33; Daniel 9:26.

It was opened up to me a little, just some wonderful, sacred glimpses of how Christ Jesus in his everlasting, boundless pity for wretched, vile transgressors, humbled himself, and became obedient unto death, even the death of the cross. He endured the cross, despising the shame, and is set down at the right hand of the throne of God.

My sin distressed soul entered a little into the mystery of the cross of Christ, and I was made to hope, "It was for crimes that I had done, he groaned upon the tree; amazing pity, grace unknown, and love beyond degree." And, though I was made to hope that all my sins were forgiven, all washed away in Jesus' precious blood, and my burden was gone, and I was happy in my hope that the dear Saviour died for me, and that he had reconciled me unto God by the sacrifice of himself, and that God was my Friend, yet, in a little while there was mingled with my blessedness much sorrow, for as I pondered over his humiliation, the humiliation of the crucified dear Redeemer, I saw it was my sins that brought him so low, it was my transgressions for which he

was made a curse. "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Oh then, I mourned over him to think that he suffered so to ransom vice transgressors, to save a sinful wretch like me from my sins, the curse, from death and hell. I mourned for him, Zechariah, 12:10. Oh how Jesus must have loved his people, loved me! My heart was melted, and wept over his love. How base I saw myself.

"Love and grief my heart dividing,
With my tears his feet I'll bathe."

Thus I mused upon the love of God declared in the bleeding, dying Lamb of God, and sweet pardon was mine in his precious blood.

"I nothing had when Thou, dear Lamb,
Didst shew me all my sins forgiven;
I nothing had but sin and shame,
When first I saw my name in heaven.
Bought with the Saviour's pains and blood.
Amazing love! What tongue can tell,
The glory which I saw in God,
When at his footstool first I fell."
Frederick W. Keene.
Raleigh, N. C.

LOVE

To The Beloved of God:

It seems to me that I must write a few words, if God will bless me, about this "Love", the love of God that love that maketh not ashamed to own my Lord, or to defend his cause. That love that caused our

precious "Savior," to be born into this troublesome world, love is what the cause was, God so loved his little children, that he sent his only son "Jesus" into this world to bear the sins of his loved ones. Christ so "loved" those little ones, he lay, his life down for them. Oh, how strong is this love, that he was willing to die, to redeem them. Not his will, but God who sent him, not mine he said but thine, I've lost none, how sweet those words to my soul, that if we are, and feel in our heart it is worth much more, can embrace those words, what sense of love in our soul, how deep does it seem to us, to feel we have that love, it is in our breast, that teaches us, that we love "Jesus" because he first loved us, how strong is that love for he says it is stronger than death, with him, and he has given us a little love, but not compared to what I'm hoping to have in that great beyond, when we are called Child, your Father calls come home, that joyful news; how it thrills my soul to think of Jesus and his love, for sure to me the sweetest of all names is Jesus, and how he doth our souls inflame, 'tis wonderful and indescribable for me. I would but cannot tell, but I feel it is one of God's richest blessings here to feel it down in your soul, for when it does so affect me, seems I must talk and if no one to tell it to, seems I must write a little. I write, and put it down afraid to send it off, afraid some might say she wants to be smart or heard. Brethren, I am not blessed this way all the time. I get the blues badly, and wonder, etc., but this love causes us to want to meet at church and

speaking asking how you do. 'Tis this love that makes us love those dear old hymns, to realize what they mean, one hymn appeals different from another, and I feel it appears according to how you feel in soul. If you are low in spirit, or wounded, or strong in spirit, sure there is lots of difference in them then.

But I know nothing affords me more pleasure than to meet early at church and sing when all seems bright, especially in spirit. I love to try to sing, I get a feast out of singing, it builds me up. Rejoice the Lord is King, your God and King adore mortals, give thanks and sing, and triumph evermore. Lift up your heart, lift up your voice, and sing aloud, ye saints rejoice. Sure we ought to sing sometimes. We're blessed in so doing.

If I know anything about this love, the love of God, I was drawn out in singing. That love sprang in my soul. They that were singing looked to be happy and I loved them and loved those hymns. Why? What's happened? I felt so different only a short time before and I was not thinking like this. This love I feel to hope was planted there then in my soul and I hope 'tis there to stay. Let us all strive to love each other. Let us love our Jesus, too, for this love hides a multitude of faults that's quite a few. Love worketh no evil. Love wants to build up, not to destroy. I do not believe this love will harm any one, but only fill their hearts with praise, but beware of those evil spirits that will try to destroy, but thank God he's above all and none can stay his hand. Jesus says, I've lost none, so thereby no one can

take this love out of your heart.
'Tis planted by the finger of love.

And to all that have this love
there are many promises.

For he's an heir of heaven, that
finds his bosom glows with love,
and love is the golden chain that
binds. Blessed be that tie.

Great God, to thine almighty love,
What honor shall we raise,
Not "all" the raptured "songs"
above,

Can render equal praise.

Sure we cannot say or sing too
much in honor of our God, for when
the spirit vacates, we cannot talk or
sing.

I want to live a Christian here,
I want to die rejoicing.

Oh, I hope I will feel his presence
while I'm passing through death un-
to life.

I hope to reach that "Home"
above when all is "Love". There
will be no sorrow there, what a day
of rejoicing there will be, when we
see Jesus our souls will be satisfied.

Yours in humble hope,

Mrs. Thelma J. Hardee,
Greenville, N. C.

EVERLASTING PUNISHMENT

(Written by the late Elder P. D.
Gold, for Landmark of Oct. 1,
1908.)

(Republished by Request of Mrs.
Fannie Burrows, of Spring Hope,
N. C.)

Elder Asa D. Short requests my
view of Matthew 25:41, 46. The
46th verse reads, "And these shall
go away into everlasting punish-

ment, but the righteous into life
eternal."

It is contended by some that the
scriptures do not sustain the doc-
trine of eternal or everlasting pun-
ishment.

I am not surprised that triflers,
scoffers, unbelievers, the wicked do
not hold that the scriptures set
forth everlasting punishment. For
those that love sin do not believe
it is a grievous thing, or that it
merits such punishment. Sin with
them is a trifling thing and not
hating it, but loving lies and believ-
ing the lie it is expected of them
that they would reject the teaching
of Jesus who more than once sets
forth hell as a place or state of un-
ending punishment.

In the ninth chapter of Mark it is
stated three times that in hell the
fire is never quenched, and their
worm dieth not. What language
could be plainer? If one says this is
a figure of speech it must be said in
reply that a figure is never so strong
or great as the substance it repre-
sents. In Matthew 25th chapter
the language used is so strong and
clear that no stronger language
could be used. If one desired to
employ language to declare punish-
ment to be everlasting what plainer
or stronger word could he use than
the word Jesus used whose word is
truth.

But one says flesh and blood
would soon be consumed in fire. But
it is not flesh and blood that is cast
in the lake of fire and brimstone
called the second death. But after
the resurrection of the unjust hav-
ing been awaked or raised to shame
and everlasting contempt they shall
be turned into or cast into hell, or

go into everlasting punishment. For the sea shall deliver up the dead that are in them. And whosoever was not found written in the book of life was cast into the lake of fire.

Now why should not one that has tasted of sin and death under conviction not believe that there is a just God that hates sin, and a hell prepared for the devil and all his angels, and a condition or state of everlasting punishment for the wicked, because nothing but the death and resurrection of Jesus, or the shedding of his blood can atone for sin and abolish death? When God has taken one out of the horrible bottomless pit then one knows there is a hell, and knows that his own suffering could never atone for the least sin nor mitigate its deserved punishment.

P. D. G.

A GOOD LETTER.

Elder S. B. Denny,

Wilson, N. C.

Dear Bro. Denny:

The following letter was received from one of our members who was unable to be with us in body, but so near us in spirit that we ask that it be printed, that others may see a lasting duty, a heavenly beauty, an an example we can easily follow. It so beautifully portrays and establishes our faith, strengthens our hope, creates a lasting fellowship, banishes doubts, increases our beliefs. It ties us in bonds of love and makes us desire the better things.

Lovingly,

F. W. BOSWELL,

Clerk Contentnea Church.

Wilson, N. C., Route 2.

The Letter

Dear brethren and sisters in Christ, if I am worthy of such relationship with God's little ones: I will try in my weak way to write a few lines to let you all hear from me, for it seems that I will never get any way to go down there to preaching any more, but I have the same love for you all, and the same little hope and faith in Christ, our Saviour, trusting and praying that God will lead and guide me through all my trials and temptation in this sinful world, and claim my soul in death. Sometimes I feel so weak and sinful that it makes me fear that I am deceived and that I am not fit to be in the family of God. And when this dark cloud passes off, and a little ray of light shines in, what a blessed hope. It makes me sing praises to his name on high. I never get to hear any preaching lately only what I get out of the dear old Landmark. Sometimes I get a good feast in its pages and it carries the doctrine I love. I have had two dreams of being at the church, I dreamed that I was dead and buried there in the cemetery and then I was alive and was standing around my grave, with the rest of you. Then I dreamed that I went to church and after shaking hands with several others I got to old Sister Wells and she embraced me in her arms as she always does, then I awoke to find it only a dream but my soul was filled with joy and peace for I felt like I had been to church. But it seems that I am covered in darkness so much of the time that I would be bound to fall by the way without the Mercy and grace of God, but his mercy endur-

eth forever and what a sweet promise that is to such a poor worthless worm as I. My dear people, I still want a home with you all for you preach the doctrine I love and remember poor worthless me in your prayers as you gather around the throne of grace. May God bless you all is my prayer, and if we never meet on earth again I hope we will meet in that bright city where there is no parting, sorrow or pain. As my letter is getting too long and I am a poor writer, I will close. Would be glad to get a few lines from any of you that have a mind to write to me.

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

Eva Renfrow,
Smithfield, N. C., R. 1.

their justification. Therefore nothing can defeat or prevent their salvation. It is true that God loved, or knew, or foreknew, approved of, chose, delighted in, these beforehand, and chose them, therefore in Christ Jesus, and that He gave them grace and truth in Christ Jesus. All that God foreknew He did predestinate to be conformed to the image of His Son, nor do I believe that any except those He foreknew will be conformed to the image of Jesus.

The question is not so much whether many or few will be saved, but with me the question is, am I saved? Do I give diligence to make my calling and election sure? Am I called? Do I love the Lord? Am I serving Him. P. D. G.

"WHOM HE FOREKNEW HE DID PREDESTINATE, ETC."

(Written for the November 1, 1887 issue of the Zion's Landmark, by the late Elder P. D. Gold.)

Jesus says of some, "And then will I profess unto them that I never knew you; depart from me ye that work iniquity." Matt. 7:23. So that here are characters (men) that Jesus will say he never knew.

The discriminating work of God divides or separates between the righteous and the wicked, between him that feareth God and him that serves Him not.

In the eighth chapter of Romans the language plainly states that whom (as many, all) God foreknew He did predestinate to be conformed to the image of Jesus, that those are justified and glorified—that God justifies them—and that Christ died for them, and rose again for

THOUGHTS.

When gathering clouds shut out the light,

And stay its milder rays;
Our minds grow dull, and dim our sight,

And sadness crowns our days.

'Tis then we long for days gone by,
And wish them back again;
Our heavy hearts burst forth in sighs,

Our souls are pierced with pain.

But shall we now give place to these
Which war against our peace?
That rob us of our rest and ease,
Our cares and toils increase.

Has not our heavenly master said,
"My peace I leave with thee,
I am the live and living bread,
Thy help is all in me?"

Zion's Landmark

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

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OBEDIENCE.

A friend from Texas writes that most of the Baptists of Texas are agreed on one thing—to wit: active obedience, and conditionalism and that Zion's Landmark is regarded as an absolute paper. We have no defense to make, if the readers have read the Landmark carefully and with an unbiased opinion we are satisfied to leave the readers to form their own opinions. We have found that men are prone to magnify the faults of those with whom they think they are not agreed and to greatly discount the faults of those with whom they are in agreement.

This writer states further that if you do not agree with those who stand for active obedience, and conditionalism, you are, at once, class-

ed as an absoluter, and by that imputation they mean to say "You believe God is the author of your sins."

He states further that he heard one minister say "God is the author of sin," and therefore believes that we have some, to whom the name absoluter is applied; are correctly named. It would be unfair and unbecoming of any one to deny the fact that some do believe that God is the author of all the acts of man. Such teachings is not shut up in a corner; but is found to be quite prevalent, and yet we have only a very limited number who will say or admit that they believe that God is the author of sin, or of any sin.

In 1st. John 1:4-8, we read: "God is light, and in Him no darkness at all. If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth; But if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin."

Our righteousness, therefore; is in Him whom to know is life eternal. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." We may deceive men, and may be deceived ourselves; but we do not deceive God. For God is a spirit and seeketh such to worship Him as doth worship in Spirit and in Truth.

Out of the Spirit, we are dead to spiritual service; but blest with the Spirit, "We can do all things through Christ, which strengtheneth us." We read, in John 3:27: "A man can receive nothing except it be given him from above." One

may say there is no such dependence upon the spiritual presence, the Comforter for which Jesus prayed; but we read again in the words of Christ. "Then answered Jesus and said unto them, verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do." John 5:19.

One said anciently, after condemning the sacrifices and offerings which were not acceptable unto the Lord, "Come let us reason together, though your sins be as scarlet they shall be white as snow, though they be red like crimson they shall be as wool." They were then admonished to a life of cleanliness and holiness as the blest of the Lord.

The works of the flesh and the fruit of the Spirit are truly, and fully described in Gal. 5th. Ch.

As to the belief that some are extreme on both sides, that is true in all walks of life, some are very much set in their beliefs, and believe all to be in error who do not fully endorse their beliefs, while some are lukewarm, neither hot nor cold.

Active Obedience.

The word Obey, and the words derived from it, or with the same meaning, may be found in more than 100 places in the bible and they were not put there just to fill space. They mean what they say. We quote a few of them. "Children be obedient to your parents." Pet. 1:14. "Servants be obedient to your own masters." Titus 2:9. "Wives be obedient to your own husbands." Titus 2:5.

To backsliding Israel the Lord said: "Ye have not obeyed my

voice, saith the Lord." Many times we read, "And they obeyed not the voice of the Lord," and then we read: "They obeyed the words of the Lord." 2 Chron. 11:4. "Ye have obeyed not in my presence only; but in my absence." Phil. 2:12. "Sarah obeyed Abraham, calling him Lord." 1 Peter 3:6.

Obedience of things which are, in themselves, dead.

"Then Jesus answering said unto them, go your way, and tell John what things ye have seen and heard; how the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor, the gospel is preached." Luke 7:22. Is this not as true now as then? We think it is.

"Now when He came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and when the Lord saw her he had compassion on her, and said unto her, weep not. And He came and touched the bier; and they that bear him stood still; and He said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother. Luke 7:12-15.

When Jesus suffered no one to enter the house of Jairus, whose daughter was dead, save Peter, and James and John and the father and the mother, they all wept and bewailed her. But Jesus said, weep not, she is not dead but sleepeth, and they laughed him to scorn, knowing that she was dead. And he put them all out, (His faithless disciples and took the maid who had died, by the hand and called, saying, Maid arise. And the Spirit

came again, and she arose straightway; and he commanded to give her meat. And her parents were astonished; but he charged them that they should tell no man what was done." Luke 8th. Chapter.

At God's commands Elijah was fed by the ravens; at His command the sea became a calm, and at God's command Jonah was delivered on dry land and at the right place to deliver the sermon God had given unto him.

Jesus said to one "Ye worship ye know not what; we know what we worship, for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and in Truth."

Let us earnestly endeavor to use scriptural terms, and not stir up friction and break fellowships by the continued agitation of disputed questions, remembering that, "The voice of the Lord crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and crooked places shall be made straight, and rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it. And "The voice said, cry, and he said. What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth; but (the Spirit of the Lord) the word of our God shall stand forever."

Just as eternal as God himself is

eternal, so shall be the Lord Jesus Christ, and His people, redeemed by His blood, eternally blest in that haven of eternal rest, where there will be no death, no sorrow; but all will be life, light, joy and immortality, to the full, just and everlasting praise, by the redeemed of the Lord, which shall come from every land, nation, kindred, tongue and people, saying: Thou art worthy, Thou hast redeemed us to God and to the Throne of His Glory to whom be praise forever and forever.

Name it what you will, "Your righteousness is of me saith the Lord."

In hope,
O. J. DENNY.

THE LORD GOD REPENTED.

After having been led to preach from these words: "Now the Lord had prepared a great fish to swallow Jonah. And Jonah was in the belly of the fish three days and nights." Jonah 1:17, brother J. T. Castleberry of Bushnell, Fla., asked me to reconcile the language of Jonah, "And Jonah began to enter into the city a day's journey; and he cried, and said, yet forty days, and Ninevah shall be overthrown." 3:4, with this declaration: "And God saw their works, that they turned from their evil way; and God repented of the evil that he had said he would do unto them." —Jonah 3:10.

Let no one think that God's works were unknown from the beginning of creation, and in the order of time had to devise means to meet unforeseen conditions. It cannot be that God the Father of our Lord Jesus has ever done wrong

in thought, word or deed; and should any persons believe or indicate that He had repented, as a man, we may know the contradiction is in them and not in Him.

Jonah was sent of God to preach to the city of Ninevah, Gentiles. May I suggest that Ninevah in a figure may represent a backslidden church.

Evidently, Jonah preferred to rebel against the word of the Lord; for at Joppa, he boarded a ship, paying his fare to Tarshish, a city much further away than Ninevah. In his carnal security from the presence of the Lord, he lay in the side of the ship, fast asleep. When far out into the sea God sent a great wind, and as the tempest grew mighty the heathen mariners were afraid the ship would be broken, and they cried every man unto his god. Then they cast lots to see for whose sin was the storm sent. As the disposing was of the Lord, the lot fell upon Jonah. When they woke him up he at once confessed he was a Hebrew, and told them to cast him overboard and the storm would cease, as he preferred death than to preach what God had bidden him. When he was thrown into the sea, God had prepared a great fish made ready to swallow him up, going to the bottom of the sea with its appetizing bait. Then as he seemed to go into death the wind ceased, and the waves at rest and the men on the ship safe. As Jonah was a sign to this people, so even by the death of Christ were His people reconciled.

Jonah did not prove to be wholesome food for the fish, as its stomach could not absorb him, neither

could he die, but in agony prayed even as Christ in the garden of Gethsemane, he prayed to his God saying, "Salvation is of the Lord."

Though some sixteen hundred miles from destination God leads and stirs the great fish with its passenger with speed through many seas and up Tigris River to Ninevah, when God made the fish cast him out upon dry land. Doubtless the fish was as glad to get rid of Jonah as he was willing to preach the preaching God bade him. Then for three days he cried going through the city: "Yet forty days and Ninevah shall be overthrown."

Notice, they believed God, proclaimed a fast, and put on sackcloth. Thus they believed from the working of God's mighty power. From the king down, this was Ninevah's prayer: "Who can tell if God will turn and repent and turn from his fierce anger that we perish not." Note, What accusation did Jonah make against God: "Therefore I fled before Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil."

In the sign of Jonah in the fish three days and nights we see God manifest in flesh, as the Son three days and nights in the heart of the earth; and then exalted at God's right hand to give his people repentance and remission of sins, both Jews and Gentiles. Jesus, the Lord God as the mediator of the new covenant has been the Lamb slain from the foundation of the world. It has ever been, and it is yet the goodness of God that leads

and gives his people repentance and salvation.

In the scenes of Jonah and Ninevah, we behold a figure of death and life. Be assured that the repentance of God is not like that of man's, for man repents, from mistakes and wrongs committed. When it is said, "And it repented the Lord that he had made man on the earth, and it grieved him at his heart." He did not say that he was disappointed in man, or had made a mistake, and did not know the result of man's creation and formation? If such had been so, God would have destroyed man or had an afterthought and devised means to take care of unforeseen results of creation. To the contrary, it is said, "Known unto God are all his works from the beginning of the world." Acts 15:18. The word was God, "who verily was foreordained before the foundation of the world, but was manifest in these last times for you." 1 Peter 1:20. "That in the ages to come he might shew the exceeding riches of his grace, in his kindness toward us, through Jesus Christ." Eph. 2:7. Yea, in many in these as in many others we see in a figure how the Son, as God, was grieved at heart, bore our sorrows, was tempted, bearing our sorrows, and by his stripes we are healed; he being made sin for us that we should be made righteous in him. Verily it was the wickedness of the people of Ninevah that God designed to destroy, and not the people, as Jonah thought. God's thoughts are not as man thinketh. When the Lord said to Hezekiah, "Set thy house in order; for thou shalt die and not live." 2 Kings

2:1. If God has purposed that he should have died, then time and space would not have been given to set his house in order. Being sick he turned his face to the wall and prayed, and he no doubt thought the time of his departure was at hand. Then the Lord showed what his thought was concerning Hezekiah on the third day, saying, "I will add unto thy days fifteen years." Nothing is said about lengthening the time of his life as the old servant may have thought. The Lord had no change of mind, but in prayer Hezekiah was made to understand that his death was fifteen years further off than he had at first thought. Neither was Jonah's anger a freak in nature, for God's servants have both a carnal and spiritual mind. Jonah's anger being aroused he may have desired the city to all perish, lest he should be thought to be a false teacher. What an enemy to God is our old nature! Who is there among the servants that has not been peeved at the Lord that he caused things to come, to pass different to the carnal mind desired?

As God's thoughts and ways, even as his mercy is as far above man's mercy as the heavens are above the earth.

M. L. GILBERT.

MANLY NELSON PRESCOTT

Manly Nelson Prescott, son of Brother and Sister Ivy F. Prescott (my uncle and aunt), R. F. D. No. 1, La Grange, N. C., passed suddenly and unexpectedly in the late afternoon of April 4, 1932, from this world of sin, sickness, and sorrow into that better country, we hope, where peace and joy abound through an endless eternity, that beautiful country whose only light is the bright effulgence issuing from the throne of God. (Revelation 22:5).

Manly was born June 7, 1915, and lived

sixteen years, ten months and twenty-seven days, during which time, as far as I know, his life was above reproach. Indeed, his habits were so good, his personality so sweet, his love of home, parents, brothers and sisters so great, and his kindness and lovely attitude toward others so pronounced, that he left in addition to those who were near and dear to him through ties of blood a host of friends to mourn his parting. We know that "all of our righteousness are as filthy rags." (Isaiah 64:6), but I feel that such a life as Manly lived is but a reflection of the Saviour's love for him.

Death was caused by heart failure, which came after a day of hard work. His parents were unaware of his having any trouble whatever with his heart. Although Manly had been told of this by his physician, he had kept it a secret from his folks. Death came within two or three minutes after the attack.

On the afternoon of April 5, Manly's body was taken to the home of my brother, Mr. Jaby Rhue, Stella, N. C., where Brother E. F. Pollard, uncle of the deceased, conducted the funeral service by the singing of "When blooming youth is snatched away" and the preaching of a short but appropriate sermon. From there his body was borne to the nearby cemetery and buried beside his Grandmother Prescott to await the resurrection morn.

It is but natural for us to mourn and grieve when loved ones are snatched away, but we rejoice to know that, "The Lord knoweth them that are his" (2 Timothy 2:19), and even guards each one's sleeping dust until that day when it shall be fashioned into a new body. This Saviour is able to heal every heart-ache and to make us resigned to His Father's will. We feel that Manly was called to be with his blessed Saviour; so let us say with Job, "The Lord gave, the Lord hath taken away; blessed be the name of the Lord." (Job 1:21). Time is but taking us ever toward that river of death, where we hope the loving Saviour will meet us to bear us across its stormy waves to the other shore where parting, heart-aches, etc., shall be no more.

I trust that many of the people of God when at the throne of mercy will beg God that Manly's parents be resigned to the will of God and that they may find comfort in the Saviour's promises.

Yours in the hope of eternal life,

JESSE R. RHUE,

Kernersville, N. C.

MRS. ANNIE COLEMAN

Sister Annie Coleman, youngest daughter of Sister Jennie Boykin, and the late Brother Monroe Boykin, was born Nov. 10th, 1893, died May, 12th, 1932, making her stay on earth 38 years, 4 months and 12 days. The funeral was conducted by

Elder J. A. Herndon, of Durham, N. C., at Healthy Plains Church and the remains laid to rest in the cemetery near by. The numerous floral designs which covered the grave and large number of relatives and friends present was evidence of the esteem in which she was held. She married Brother Grover C. Coleman, Dec. 11, 1914.

She leaves to mourn her sad departure a husband, seven children, an aged mother, three brothers, four sisters and a host of friends. As a wife and mother in faithfulness, sincerity and devotion she had few equals. She confessed a sweet hope in her precious Saviour and united with the church at Healthy Plains, Wilson County, second Sunday in August, 1926, and was baptized by her pastor the late Elder Geo. W. Boswell, who served as her pastor until his death, spending much time in her home and preceding her to the grave only a few days. She was a faithful member until her death, always filling her seat unless providentially hindered, always willing and ready to bear her part of the burden in the care and welfare of the church.

She has gone from us, but we sorrow not as those who have no hope. Our loss is her eternal gain, and with assurance can say of her, Blessed are the dead which die in the Lord from henceforth they shall rest from their labors and their works do follow them.

Sister Coleman was confined to her bed about three years with complications following a severe case of flu. She spent a short time while in the State Sanitarium but being so devoted to home and family refused to stay longer. She bore her afflictions patiently never murmuring or complaining, resigned to the will of her precious Saviour. Just a few minutes before her departure she exclaimed what a beautiful light, and gently fell asleep with a pleasant smile on her face which gives us the blessed assurance death was swallowed up in victory and the light she saw was the light of an angel coming to guide her spirit home to Jesus as the star which appeared in the East over nineteen hundred years ago guided the shepherds to the manger where Jesus was born. Blessed thought that light took away the sting of death and carried her spirit home to glory where sorrow, sickness, pain or death can be no more, where she will ever be able to give an undivided praise to the one who washed her in his own blood and called her with a holy calling. When she's been there ten thousand years, bright shining as the sun, she's no less days to sing God's praise than when she first began.

Being our privilege to be associated with Sister Coleman, in the church and at her home, her life has been an inspiration and benediction to us. Written by request.

Mr. and Mrs. H. E. Mann.

RESOLUTIONS OF RESPECT.

Whereas it has pleased God to remove from us by death our brother, John House. Resolved:

1st. We bow in humble submission to His will, believing our loss is her great and eternal gain.

2nd. That an entry of this be put on our church book.

3rd. A copy be sent to Zion's Landmark for publication.

Done by order of the church at Kehukee Saturday before third Sunday in June, 1932.

WILLIE RIDDICK, Clerk.

RESOLUTIONS OF RESPECT.

Whereas the Eternal God has in his infinite wisdom removed from the midst of family, friends, and the church at Fellowship, by death, Sister Addie F. Barbour, who was born March 8, 1874, and died February 28, 1932. Being afflicted for some time prior to her death, not able to attend preaching, and feeling that she had but few days to live, and by her request, the church at Fellowship met at her home Saturday before the first Sunday in Dec. 1931, and had preaching. She related her experience and was received. We feel assured our dear friend and sister had a good hope in Christ, our Lord. Her face, and her words were a sure testimony of her being a bright Christian. We are trusting that in our Saviour's own time, he will bring her loved ones into his fold, there to again be reunited on the shining shore, in the realms of eternal bliss in heaven. First, Therefore, be it resolved: That in the passing of this dear sister, we desire to bow in humble submission to the will of an all wise God. Second: That we extend our sympathy to her bereaved ones. May God's rich grace comfort them 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. Third: That a copy of these resolutions be placed on our church record and a copy sent to Zion's Landmark for publication. Done by order of Fellowship church in Conference Saturday before 1st Sunday in June, 1932.

ELDER F. W. RHODES, Mod.
JAS. C. LANGDON, Clerk.
BESSIE KING,
ELGIE WILLIAMS,

Committee.

MRS. TILITHIA B. CRAFT

I will try to write the death of our dear mother, Mrs. Tilithia B. Craft, although I realize that I cannot give justice to the life which she lived.

Mother died May 1st, 1932.

She leaves behind, one son, A. J. Craft; four daughters, Mrs. Chacey Wadston, Mrs. Emily Diddy, Mrs. Fannie Garris, and Mrs. Sallie Mercer, also thirty-eight grandchildren and ten great grandchildren, and one sister and many other relatives and friends to mourn her death, but we feel sure that our loss is her eternal gain.

She was preceded to the grave by her husband and our father, W. J. Craft, our elders brother, S. H. Craft, our sister, Lillie Parker, and two infants.

Mother and father were married -----, and to this union were born four boys and five girls.

Mother joined the Primitive Baptist Church about twenty years ago and lived a consistent and faithful member until death. She always took great pleasure in going to church and enjoyed the fellowship of God's people. Mother had good evidence that she was a child of God.

On the day following her death, her burial took place amidst a large number of relatives and friends. The beautiful floral offering was an evidence of the high esteem in which she was held.

Bro. Joshua Mewborn, who is assistant pastor of the Meadow church where she held membership, conducted the funeral services.

Mother was visiting her granddaughter, Mrs. Lubie Smith, near Princeton, when she was taken sick with pneumonia, from which she never recovered. All was done for her that a good doctor, her children, grandchildren and friends could do, but we could not stay the hand of death.

It was hard to give her up; we miss her so much; but an all-wise Heavenly Father, knows best. The Lord giveth and the Lord taketh away. Blessed be his Holy Name.

Mother always met her troubles bravely. And she was so good to us. I believe that mother is gone to be with the Lord in Paradise. She was willing to go from this world.

Mother was a good faithful wife, a loving mother, and had many friends. She was held in high esteem by all who knew her.

May the Heavenly Father give us grace so that when our time comes to pass on, that we may be prepared to meet mother and father over there on that beautiful shore, where there is no night, no sorrow, nor pain, but perfect peace and joy.

We were all at her bedside when she died. It is hard to give up dear mother, but we must be still glad see that salvation is of God, for he knows best, and does all things well.

Written by her daughter,
EMILY J. DIBBY

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DAVID IS EXALTED

"And David went out to meet them, and answered and said unto them, if ye be come peaceably unto me to help me, mine heart shall be knit unto you; but if ye come to betray me to mine enemies, seeing there is no wrong in my hand, the God of our fathers look thereon, and rebuke it.

Then the spirit came upon Amasai, who was chief of the captains, and he said, thine we are, David, and on thy side, thou son of Jesse; peace be unto thee, and peace be unto thine helpers; for thy God helpeth thee. Then David received them and made them captains of the band.

And there fell some of Manasseh to David, when he came with the Philistines to Saul to battle, but they helped them not: for the lords of the Philistines upon advisement sent him away saying he will fall to his master Saul to the jeopardy of our heads.

As he went to Ziklag there fell to him of Manasseh, Adnah and Jozabab, and Jedaiel, and Michael, and Jozabad and Elihu, and Zilphai captains of the thousands that were of Manasseh. And they helped David against the band of rovers: for they were all mighty men of valor and were captains in the host.

For at that time, day by day there came to David to help him, until it was a host like the host of God."—1 Chron. 12:17-22.

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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.

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SIGNS OF THE TIMES.

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

Inclosed find article copied from "Sovereign Grace," published by W. J. Berry, 2807 Pearl Street, Santa Monica, Calif. Doubtless he has sent you some copies. I have the June and July issues. I was very much impressed with the inclosed; and have been thinking of the apparent "falling away" for sometime. While there are other strong Primitive Baptists, who agree that such a condition seems to exist, we feel sad to think of it, but the "One" who testifieth these things: saith—"Surely I come quickly. Amen" I would like to see it in the Landmark.

Yours very truly,
Lizzie Holden Garrard.
Hillsboro, N. C.

I have, for some time, been thinking of the general condition of the Church as it is scattered among the peoples of the world, how greatly she is falling away, and the real cause, as I see it; and as it is clearly and fully described in the Scriptures by our Master and his servants.

The great falling away, spoken of by Paul, is being revealed in these latter times. The times are divided into seven groups called "vials" by John in Rev. 21:9. The

first real trouble developed about the middle of the third century. I will not take up much time with historical accounts; but will just glance down the line in order to make the subject clearer. In 252 A. D., we have the beginning of the vials of the last plagues of the bottled wrath of God poured out on the earth. It might be said that in about the sixth century, when the Pope was thoroughly established as a monster; and united church and state under one head, greater persecution by Catholicism followed. Then on down to the tenth century which capped the darkest days of the church; because of the superstition of the Roman Hierarchy.

Then on to about the middle of the 13th century; passports to heaven, relics and indulgences, etc. were issued by the Pope, and sold as high as the occasion would permit: the money was used to erect in Rome the most magnificent cathedral in the world. Just on the heels of this, a plague arose in China, and extended over several countries. Both man and beast that came in contact with it—died with carbuncles. It is recorded that over 50,000,000 people died because of this fourth vial.

About 1798, in France, the Bible was ordered to be destroyed, and a terrible time continued over the European countries for three and a half days, (years) during which

time the man of sin was truly revealed; in this awful debauchery, which must have been the beginning of the pouring out of the sixth vial, under which we now live; for this sixth vial is bringing to pass the last signs of the closing of the Gentile supremacy. The Saviour said: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall fail to give her light; and the stars shall fall from heaven, and the powers of the heavens shall be shaken." Matt. 24:29.

Now I just wish to call attention to the two words I feel that are sometimes overlooked in this passage,—the word "heaven" and the word "heavens." The word "heavens" means more than one; and must mean the literal heavens as to our state in this world, including the commercial heavens or sphere in which may be classed all of the general powers respecting the three dispensations of time; in this the powers were shaken. "Then shall appear the sign of the Son of Man in heaven." These are the literal signs as given by Jesus, for they must come to pass before the end shall come. The signs, as we understand, have in the most part come to pass; which are the literal signs; namely: The great Lisbon earthquake of Nov. 1, 1755. Sir Charles Lyell writes as follows: "In no part of the volcanic region of Southern Europe has so tremendous an earthquake occurred in modern times as that which began on the 1st. of November, 1755, at Lisbon. A sound of thunder was heard underground, and immediately afterward a violent shock threw down

the greater part of that city. In the course of about six minutes, sixty thousand persons perished."

Second, the darkening of the sun. It is said that following this great earthquake, "The sun became as black as sackcloth of hair." R. M. Devens writes in "Our Christian Century:" as follows: "Almost, if not altogether alone, as the most mysterious and yet unexpected phenomenon of its kind in nature's diversified range of events, during the last century; stands the dark day of May 19, 1780,—a most unaccountable darkening of the whole visible heavens, and atmosphere in New England;—which brought intense alarm and distress to multitudes of minds, as well as dismay to the brute creation; the fowls fleeing bewildered, to their roosts; and the birds to their nests, and the cattle returning to their stalls."

Third—"The moon became as blood." The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light.

Mr. Tenny writes as follows: "And the stars of heaven fell." "Extensive and magnificent showers of shooting stars have been known to occur at various times; but the most universal and wonderful which has ever been recorded, is that of the 13th of Nov., 1833. Our First Century. Jesus told his disciples of their future captivity to all peoples of the earth after the destruction of Jerusalem;—just how it would come about. So also by the exact fulfillment of the prophesy of Daniel; seventy years after the birth of Christ the Jews were taken captive by Titus, the Roman. "All scrip-

ture is given by inspiration," and inspiration told of the wonderful things that did come to pass. All this must come to pass, as Isaiah had said, that the Gentiles should come in. Paul said, "That blindness in part had happened to Israel 'till the fulness of the Gentiles be come in." Now we have come to the closing scene of the Gentiles, which is taking place as fast as time and prophecy will allow. The present distresses among the nations; the general unrest, economic depression, droughts, famines, wars, earthquakes, floods with an increasing darkness, so to speak, and the greatest crime wave ever known over the world; all are surely the dregs of the sixth vial of the last plagues on earth. The sediment and most deadly poison is in the bottom of a vial. These things have been made more clear to my mind by a vision I had in 1925. Sometime in the night, I awoke (it seemed) and beheld under a bunch of Live Oak trees, a platform about twenty-four feet square, with a book standing near on the west side. A row of seats was on the edge of the platform filled with preachers and deacons, and there was a host of people in front of the stand. I saw many whom I had known in years gone by. To my right sat Elder Sikes; when a voice said to me: "You shall preach to the congregation today." I arose and looked about, and answered: "Why here are greater men than I." "You shall preach," the voice replied, "and this is the kind of preaching you are to preach, to-wit: "The seven divine attributes of God, which are made known in

seven points: regeneration and resurrection, which are two relating to man as the object of God's divine love; foreknowledge and predestination, election and salvation by grace; the sure, final and effectual perseverance of all the body of Christ through the sovereign grace of the Father." As I gazed on the faces before me, I beheld them bright and beautiful. I began on the first two points; how long I stood I know not, for it seems that no time limit was set; but when I concluded, a young lady arose, (whom I knew to be a Missionary Sunday School teacher and said: "That is just what I believe." I remarked: "Then you are a long way from home." Next the voice said: "This is the doctrine on which the Church was founded in the ancients of eternity. Now the years shall begin to grow dark; in three years will be its beginning." (which would make it begin in the fall of 1928. Each year was as clear to me as if I had traveled on through them until I reached 1930, which closed darker than any of the previous; so I could see no farther, because of the darkness, but my mind would run on counting the seven.

The vision has come to pass thus far, and according to prophecy, we may look for the closing scenes of the Gentile reign of political power and dominion; for the power will revert to the Jews according as God promised Abraham before the Sinai Law was given, "And I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall

also make gardens, and eat the fruit of them. Amos, 9:14. Again: "Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say: He that scattered Israel will gather his flock." Jer. 31:10. "And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel, by the rivers, and in all the inhabited places of the country." Ezek. 34:13. Many are the quotations I could offer; and many signs could be considered that indicate the nearness of the end of the Gentile world, but the plainest manifestation is the falling away of which Paul spoke, saying: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first; and that man of sin be revealed, the son of perdition." (perdition signifies utter ruin or destruction). I am not as old as some in Israel, but I can well remember fifty years ago when it seemed that love and fellowship did sweetly abound among the brethren, and that there was no trouble among them but what was speedily overcome. They would meet early on Saturday as well as on Sunday at their regular meetings, and all the churches in the three Associations with which I was acquainted were strong in membership. Our dear old preachers would dwell long on the fundamentals of the old doctrine of election, salvation by unmerited grace; and predestination of God over all things and the final perseverance of the saints to glory; giving a long and loving talk on the effects of re-

generation; and dwell on the great love of God—"Wherewith he hath loved us, and made us sit together in heavenly places in Christ." They would speak of the works of God, and how good it is for brethren to dwell together in unity. There was no division over predestination, but all seemed to believe it, or if all did not see exactly alike; no confusion was made about the difference. No such thing as a "limited decree" was spoken of; but as did their fathers in the days of the apostles, they would eat their bread (sound doctrine) with gladness, and the Lord added to the Church daily such as should be saved. Look now, dear brethren into the deep darkness of despair; the falling away spoken of is come; as predicted, the coldness is here; the backbiting is here; that awful earthquake is on us; for we can feel its movements as the earth rocks to and fro as a drunken man. Yes, the dark and cloudy day is come; the son of perdition is manifesting himself.

David, however, says: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." It gives me pleasure to reflect back over the few years of my early days among the Old Primitive Baptists, when it seemed that the love of the brethren was warm; and it was quite often I would witness the burial of God's little ones in the water as an emblem of our adorable Lord's death—burial and resurrection; and it was such a lovely day: but ah! look now at the fast setting sun in the low west, so to speak. The darkness is coming closer to us. The fulness of the

Gentiles is here in sight; so all we can do is what Moses told Israel: "Stand still and see the salvation of the Lord."

Written in much fear and trembling, and if there be anything wrong in this, I hope the brethren will cast the mantle of charity over my imperfections; and hope the editor will read it closely before he admits it for publication; for I am only a poor sinner saved by grace, if saved at all.

"He which testifieth these things saith—surely I come quickly. Amen. Even so come Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen." Rev. 52:21.

J. B. BOWDEN.

COMFORTED BY READING THE LANDMARK.

Dear Sister Powell:

After receiving the Landmark and reading your beautiful and consoling piece I felt very much comforted and built up and I had a desire to write you through the Landmark even though we are strangers in the flesh, I feel to say that we have the very same experience, and you have told mind much better than I can tell it myself, but nevertheless that doesn't exempt me from an impression to write some of my feelings also. If so be that my impression to write is of the Lord, and I truly hope that it is, but I feel so unworthy to make such an attempt that I often refrain from making an effort. Sometime I am brought to the place that I can't even pray, sing or write, while there are other times that my very breath is prayer to God to remember me in all my af-

flictions which are many and I am made to remember as one of old expressed it, the Lord has delivered, does deliver and I trust will continue to deliver. And I am made to fully realize that all my sufferings are needful to keep me down at the Master's feet. If all our path was smooth and shining I am afraid we would forget to pray and give thanks to our Creator. For I am sure that no one has ever called on the Lord unless they felt the need of help. And we have to be carried into the depths of afflictions before we can call upon His name in sincerity and truth. And some place in the scripture we find these words recorded—"the prayer of the righteous availeth much, and blessed are they that mourn for they shall be comforted. "Blessed are they that hunger and thirst after righteousness for they shall be filled." Job said, "When I have been tried I shall come forth as gold." He also said, "Though he slay me, yet will I trust him," and "Shall we expect all good and no evil?"

In reading the life and experience of Job we find that he was, patient in all his affliction, even though his sufferings were great. In the last chapter we find these words, "I know that thou can't do everything, and that no thought can be withholden from thee." Further on in the chapter he also said, "I have heard of thee by the hearing of the ear; but now mine eye seeth thee! Wherefore I abhor myself, and repent in dust and ashes. We also find in the same chapter where Job's last days were his best days.

If I know my heart I desire above all things to live in such a way that the world might see my good works and glorify my Father which is in heaven. But when I would do good, evil is present, and the things I would I do not, and the things I would not I do. Therefore I am made to cry unto the Lord day and night to lead me in paths of righteousness for his name sake. I get great comfort in reading the psalms of David, for in them we find that he was continually begging the Lord to remember him. We also find that the Lord delivered him when in the depths of distress. And we find that he was made to stand still and know that God is God and beside him there is no refuge. On one occasion he was made to cry out and say, "Will the Lord cast off forever? And will he not be favorable any more? Is his mercy clean gone forever? Doth his promise fail forever? We also find him saying, "Thou art the God that doest wonders: Thou hast declared thy strength among the people. He was able to behold the Lord as his refuge, a very present help in time of trouble. "Why art thou cast down, oh, my soul, hope thou in God, for I shall yet praise him for his wonderful works to the children of men."

Dear sister surely you spoke the truth when you said, "But in much wisdom there is much grief." I can say from my very experience that these heavenly revelations do not come until we have been buried beneath the waves of sore trials and temptations, surely we need the bitter things of life before we can really appreciate the sweet. A few

times in my life I have been made to glory in tribulation. The poet said trials make the promise sweet, trials give new life to prayer. What the Lord has promised shall come to pass. In the world ye shall have tribulation, but in me peace. My peace I give unto you, not as the world giveth, give I unto you. There is no word or words combined can describe this peace. It is untold by mortal man. None but the redeemed of the Lord know the joy of it. David said, the Lord is my shepherd, I shall not want, he leadeth me beside the still waters, he restoreth my soul. Surely David was made to rejoice greatly when he came forth with these words: "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee." "For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. Hence he could boldly say, I shall not die, but live, and declare the works of the Lord." David realized that many were his afflictions but he said he hath not given me over to death. So many, many times in Psalms we find him praising the Lord for such gracious blessings. And I believe it was David that said, "It was good for me to be afflicted, for before I was afflicted I went astray."

Well, my letter is growing lengthy, but sometimes I come to the place that I hardly know how to stop. For my greatest delight is in hearing and telling the glorious truth proclaimed. I only wish I could tell it as I trust that I have been enabled to see it. I have my doubts and fears but sometimes I am lifted above them. Then it is

that I want to talk of his power and speak of his love. And sometimes I feel an impression to write and feel that now I can write a long piece and probably tell it like I see it, and when I sit down and start to write I can not write a word. Thus I am made to know that I cannot retain the spirit. The Lord shuts and none can open, opens and none can shut.

I feel to say that now especially is a time when prayer and supplication is wont to be made. And above all things the true church of God should as much as possible strive to live soberly and righteously. For if we know the right thing to do and don't do it then we are beaten with the rod. If ye possess light, walk yet in it. I feel to say that all the scriptures were written for the comfort of God's little ones, and in them we find many times where they are admonished to live and walk out what the Lord has wrought in them. These admonitions are to the living and not to the dead.

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people. That ye should shew forth the praises of him who hath called you out of darkness into his marvelous light. 2:9 Peter. We are commanded to look over one another for good and not evil. "Blessed are they that do his commandments, that they might have right to the tree of life, and may enter in through the gates into the city." 22:14 Rev.

Love,

Mrs. Larry Hooks,

Fremont, N. C.

"LEANING ON JESUS' BOSOM."

(John 13:23.)

Often for days and weeks I go, and though I try to think, to concentrate my thoughts upon the things of Jesus Christ, yet not one five minutes of meditation can I get. Though I read the scriptures, sing hymns, even engage in preaching, and people tell me that they have been benefitted by my preaching, yet all this time I have personally been as one in a land of desolation, it all has been as something mechanical, in the mere letter, to me there was no food, no water of life. I am bowed down, I fret and sigh over my fickle wandering mind. I was in such a state, shut up as a prisoner to the worldliness, the carnality of this vain earthly Adamic life. But, this afternoon, in the multitude of my thoughts within me suddenly, in the sovereign graciousness of the Lord the words came into my heart. "Leaning on Jesus bosom." I was much refreshed in my meditation, O how sweet was that meditation! "Leaning on Jesus bosom." O what a pillow for a poor, vile, sorrowing sinner! O sweet retreat for weary souls! Here nothing shall disturb thy rest or mar thy sweet repose. Here no base intruder, no avenger, can enter to harm thee. No angry, foaming billows toss thee to and fro. Here every tempest is hushed, and in glorious calm we sing the praises of our precious Jesus, our gracious Redeemer, the only begotten Son of God who is in the bosom of the Father. John 1:18. Here from everlasting he abode, and never for one moment was removed. Christ Jesus, the Wisdom of God, 1 Cor.

1:2-4 speaks, saying, "The Lord possessed me in the beginning of his way, I was daily his delight, rejoicing always before him." Prov. 8:22-31. And when the Word was made flesh he was still "in the bosom of the Father." And in all his sorrows and acquaintance with grief, when sore amazed and very heavy, weighed down, as the Surety of his people, he bore our sins, our guilt, he gave himself a sacrifice, and being in an agony, he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground, yes, when he cried, "My God, my God, why hast thou forsaken me?" He was in the bosom of the Father. Though he was a Son yet learned he obedience by the things that he suffered. He tells us, "Therefore doth my Father love me, because I lay down my life that I might take it again; this commandment have I received of my Father." John 10:17-18. I do always those things that please him." John 8:29. He failed not in the least to fulfill the will of the Father. It was his meat and drink. In all that Jesus did and suffered, when in Gethsemane and on the tree, he drank to the last dark drop the cup the Father gave him to drink. It pleased the Lord to bruise him, He hath put him to grief. Yet what delight the Father had in his obedient Son! He was in the bosom of the Father. He abode in his love. John 15:10. In Jesus Christ, our great High Priest, after the order of Melchisedec, he that was set up from everlasting as our Head, and great High Priest, in his bosom the church abode. He bore all the Israel of God upon his heart,

for a memorial before the Lord. Exod. 28:29-30. What precious words are these that our Jesus speaks, "I was daily his delight, rejoicing always before him, (In the bosom of the Father). Rejoicing in the habitable parts of his earth, and my delights were with the sons of men." Prov. 8:30-31. They were in Jesus' bosom, according as the Father hath chosen them in him before the foundation of the world, that they should be holy and without blame before him in love. Ephes. 1:3-4. In Christ Jesus the whole family in heaven and earth are named. He bore them on his heart continually, from everlasting. And the Father loveth the chosen in Christ Jesus as he loveth his Only begotten Son that is in the bosom of the Father; with eternal love.

For our dear Redeemer hath said, "Thou hast loved them, as thou hast loved me; Thou lovedst me before the foundation of the world. John 17:23-24. He that came forth in Bethlehem, even Jesus, whose goings forth have been of old from everlasting. Micah 5:2. O, from everlasting his delights were with the church.

Hephzibah ever dwelt in the delight of Jesus, her heavenly husband. Isaiah 62:4, as his Bride she lay in his bosom, 2 Sam. 12:3. Her life was hid with Christ in God. Col. 3:3. The church was ever in the bosom of Jesus, and Jesus from everlasting was in the bosom of the Father. O, Jesus, thou blessed Emmanuel, who are in the bosom of the Father, didst thou from everlasting embrace a poor worm like me? Am I unto thee a lamb that thou didst bear and carry all the days of old

in thy bosom, and whom thou didst come to seek and to save? Didst thou love me and give thyself for me, an offering and a sacrifice of a sweet smelling savor unto God? To put away my sins by the sacrifice of thyself? Didst thou give thy life for me, die for my offenses, and rise again for my justification?

Precious Jesus, Oh increase my love for thee. Our Father, which art in heaven. Can I, dare I use such words? Only as thou dost send for the Spirit of thy Son in my heart, can I cry, "Abba, Father." Gal. 4:6. Then have I power to call thee mine. John 1:12. Heavenly Father, dost thou love me as thou hast loved thy well beloved Son that is in thy bosom? Didst thou give me to Christ Jesus? Didst thou give me eternal life in Jesus? Is my life hid with Christ who is in thy bosom? "Our Father." John 20:17. Only when I am leaning upon Jesus' bosom, can I know that thou art "Our Father." Blessed Comforter, Holy Spirit that proceedeth from the Father. John 15:26. Thou who art the Spirit of our Father. Matt. 10:20. Thou receivest of the Son and of the Father, and doth shew unto the heirs of promise. John 16:13. How tender is that love of thine. Rom. 15:30, in comforting me, a poor sinner; and by most precious faith which springs of thee thou hast given me to lean on Jesus bosom, who is in the bosom of the Father. Blessed be, "the name of the Father, and of the Son, and of the Holy Ghost. Matt. 28—19. Thou Three art One, 1 John 5:7. O, thou gracious indulgent God, how wonderful is thy love to a poor sinner! The

streams of love I trace up to their fountain, God, and in thy sacred bosom see eternal thoughts of love to me. Aaron bare the names of the children of Israel in the breast-plate of judgment upon his heart, so Jesus, who is the life of all the chosen family of God, bore them ever in his bosom. In Jesus bosom was their preservation, yes, for the church, his bride that lieth in his bosom, he gave himself, that he might sanctify and cleanse her with the washing of water by the word, that he might present her to himself a glorious church, not having spot or wrinkle, or any such thing, but that she should be holy and without blemish. Ephes. 5:25-27. Yes, for the church he shed his precious blood, and washed away all the filth of Zion. When the fullness of time, the predestinated time, was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. Gal. 5:4-5. And in all his obedience, sufferings and agonies, bleeding and dying, redeeming us from the curse of the law, being made a curse for us, and when he rose from the dead, his left hand was under her head and his right hand did embrace her, Solomon's Song 8:3. The church was in Jesus, bosom, yes, when Christ, our great High Priest passed into heaven, in the breast plate of judgment, upon his heart, he bore all the Israel of God. Zion on his heart doth dwell in everlasting love.

How many of the dear family of God are there who exclaim, Oh that I had some evidence, some token whereby I might feel assured that

I have a place in Jesus' bosom, that my name is inscribed in the breast-plate of Christ Jesus within the veil. "Oh that I could with favored John Recline my weary head upon The dear Redeemer's breast! From care and sin and sorrow free, Give me, O Lord, to find in thee My everlasting rest."

"He shall gather the lambs with his arm, and carry them in his bosom." Isaiah 40:11. Yes, poor trembling sinners, ye weaklings in faith, ye that feel yourselves so small, who feel your faith, and hope and love so weak and faint, and whose hearts say, Oh, that I could love Jesus more! Oh that he would smile on me, and give me some token of his mercy!

"Those feeble desires, those wishes so weak,

'Tis Jesus inspires, and bids you still seek;

The Lord whom thou seekest, will not tarry long,

And to him the weak is as dear as the strong."

He carried you in his bosom, and the dear Lord whom thou desirest, will in his time shew thee by faith, that thou hast an abode in his love.

"Leaning on Jesus' bosom." It is here that the babes in Christ Jesus are nourished and cherished with the sincere milk of the word. Dear child of God, do you not sometimes look back to the time when first you felt to nestle in the bosom of the Saviour? Before this, on the tempestuous sea of sin and guilt, and wrath you were tossed with sorrows. What grief was yours, because of your sinful sad estate! Yes, from day to day, you were tossed about; all your labors were of no

avail to quiet the uprisings of the "motions of sin which were by the law." Wave upon wave afflicted your soul, you felt you were under the curse of God in the law. But in the midst thereof there was given you a glimpse of "Jesus' bosom," his surpassing eternal love to poor and sinful tempest tossed souls. Oh, How you longed to harbor there! And your longing soul cried out, "Let me to thy bosom fly." And then again immersed in your sin and guilt and shame, your soul was melted because of trouble, and in spirit you exclaimed, Oh, shall I ever enter the fair haven of the love of the crucified Savior? Thou, Jesus art my only hope. In my sins and distress, amid the raging tempest of condemnation I perish. O Savior of sinners, save me! Within the veil, in thy dear bosom O Jesus, thou great High Priest would my hope anchor. Oh, to know that I am set as a seal upon thy heart. Song 8-6; Exodus 28:29. O that in thy sweet love I might find a shelter and hiding place from the wind, a covert from the tempest. Isaiah 32:2. How sweet was that moment when, ere you were aware, his arms of power and loving kindness gathered thee, as a lamb, to his bosom, and thy beloved Emmanuel voice was heard, his voice of pardoning love, and there was a gracious calm. Yes, in the love of our precious Jesus we were glad, and we felt no storm can harm me here. His love was our word. Because of his great love he bore all our sins, he braved the storm of wrath divine on Calvary's rugged tree; and now by faith, "leaning on Jesus' bosom," resting in his love to thee, you can

sing, "I have peace with God through our Lord Jesus Christ." In His bosom, the frightened, fretful, troubled babe poureth out its sorrows, is nourished and cherished with the breasts of the consolations of Christ, of the new covenant, Isaiah 66:11. Phil. 2:1, our troubles are assuaged, and as a babe in Christ we fall asleep, and rest. "So he giveth his beloved sleep." Psalm 127:2. When frail and wearied, in the path of tribulation, daily beset with temptations and various cares our purposes frustrated, our gourds, under which we have sheltered ourselves, withered, perplexing by the warfare within. O why are we thus? Away to our dear Saviour's bosom we are driven, we are allured. Then by the gracious working of the Holy Spirit in our hearts, we are haping, trusting in Emmanuel's love, to him we make known all our anxieties, we pour out all the anguish of our troubled hearts, and with our hard questions 1 King 10:1, we enquire of the Lord. Gen. 25:22. John 8:24-25.

"The place of John I covet more than a seraph's throne,
To lean on my Beloved, and breathe
my final groan."

Ah, says the poor, trembling saint, I fear death. O what bondage I sometimes experience! The terrors of death do set themselves in array, and my heart fails me. But who shall pluck the lamb from the tender shepherd's bosom? Who shall wrest the weak in faith from the embrace of Emmanuel? O ye of feaful heart, ye weak ones in faith, there is no room for doubtful disputations about thee. "Who shall separate us from the love of Christ?

Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay! in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." Rom. 8:35-39. Thou art safe dear child of God, in Jesus bosom. All the blood bought "sleep in Jesus." 1 Thess. 4:14. Death shall not pluck them from Jesus' bosom.

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly
there."

And when in the resurrection the Saviour, the Lord Jesus Christ, shall change our vile bodies, that they may be fashioned like unto his glorious body, and mortality shall be swallowed up of life, shall we ever be with the Lord, enthroned with Christ, the Lord. Rev. 3:21, his bride, all fair and without spot, Solomon's Song 4:7, redeemed and washed in Jesus' blood, a blessed eternity shall spend triumphant in his love, "leaning on Jesus' bosom."

FREDERICK W. KEENE,
Raleigh, N. C.

BEEN READING THE LAND- MARK 50 YEARS.

Mr. J. D. Gold,

Wilson, N. C.

Dear Mr. Gold:

Enclosed find \$1.00 for the Landmark. I have been reading

the Landmark fifty years. I wish it great success and that the dear Lord may bless the editors and contributors with messages of love to feed our poor hungry souls. I took a tour with your dear father and Elder Dameron in 1882 and had such a sweet, pleasant time with them. On that tour we met Elders Minter, McDowell, Walton, Turner, A. N. Hall, Pitts, Oakley, Taylor, Moore and many others who have long since gone to their eternal home. I loved those dear faithful men of God and felt happy that I, a poor little boy, could have a home with and fellowship of such great men. The dear Lord has blessed North Carolina with a great ministry. Elder Hassell was such a great, meek and model man. We praise God for blessing His church with such a great and noble ministry in the past. We are looking to our blessed Saviour for the perpetuity of the church. "He that keepeth Israel shall not slumber nor sleep." We so much need the dear Lord for without Him we can do nothing. We need to go to Him daily for preserving and directing grace. Our desire should ever be, Lord, teach me thy will concerning thee and give us grace that we may serve thee faithfully and ever live lives worthy of emulation. Our desire is, "Oh, for closer walk with God." I have just returned from a tour through the west. I met many precious servants of God who are satisfied with the goodness of the Lord's house. It is so sweet to see the unity of faith among our dear people. God has fashioned our hearts alike. We all can feel and see the nothingness of man

and the almightiness of God. While we are all so poor but we have a blessed heavenly Father who is rich and will supply all of our needs. We are now poor pilgrims and strangers away from our eternal home, but we have a good hope through grace that after a few more bitter tears, sore conflicts and heartaches, our blessed Jesus will call us up higher away from the depressions, bereavements, dark and storms clouds of earth where we shall be vitally changed in our entirety and bear the image of the heavenly. Every redeemed soul will be there. The nearer we get to our eternal home the dearer and sweeter that blessed haven of rest that awaits us.

May the dear Lord bless poor, languishing Zion with hearts full of prayer, love, mercy, and forgiveness that sweet fellowship may abound. We so much need each other. We are brethren. Pray for me.

Yours in gospel bonds,
LEE HANKS.

1800 N. Decatur Road,
Atlanta, Ga.

HELPING THE LANDMARK.

Dear Brother Gold:

It was my desire to renew my subscription to the Landmark when you called for our aid to assist you in continuing to publish the dear old Landmark. However, I have waited to the present, hoping and trusting I might pay up in full. Still the prospect doesn't look any brighter, nevertheless, as I feel I cannot be reconciled to give up this dear paper, which is so full of the blessed truths of our Saviour writ-

ten by the dear servants of God, among whom your dear Father's writings still appear. Though he be dead, yet he still lives, and his works do follow him.

I'm enclosing one dollar, \$1.00, bill, which will extend my subscription six months from the 1st of July 1932, at which time I hope to be able to send you more.

Trusting this will be satisfactory to you, I remain, I trust, your brother in hope of eternal life,

J. E. JONES,

Largo, Fla.

HATES TO BE WITHOUT THE LANDMARK.

P. D. Gold Publishing Company,

Wilson, N. C.

Mr. J. D. Gold,

My Dear Sir:

I am truly sorry to hear of the distressed condition you are having to undergo. If I could I would be glad to help relieve you. I am sorry to inform you that I am in a financial strait myself. I had to borrow twenty dollars (\$20.00) to get my taxes paid, besides I am sorely afflicted. I had a slight stroke about five years ago, and 4 years this coming June I had to have my left kidney removed and my children are all looking out for themselves, and I have no one to help me, but my dear companion and we are both of us growing old. If I live to see the 8th day of April I will be 63 years old. My wife is 10

months younger. My motive for relating to you the above is to let you see how helpless we are on a little farm with no income. I regret very much to have to discontinue my subscription to dear old Landmark, for it is a medium whereby I have received much comfort and joy in reading of the good pieces published therein. May the Lord provide a way whereby you may continue to publish it and carry on your other business as heretofore, and if I ever get to where I can pay for it I will have you to start it to me again.

Yours in hope of eternal life through Jesus Christ.

F. A. PRESLAR,

Polkton, N. C., Route 2.

HELPING BROTHER STEPHENSON.

Dear Mr. Gold:

I will go to Kansas soon to make my home with a widowed daughter and kindly ask you to change my address of the Landmark from 1324 Drumright, Oklahoma, to Mary A. Morgan 422 South 6th St., Arkansas City, Kansas, and will enclose a dollar bill to pay for 1 year subscription to the Landmark for Elder W. J. Stephenson, County Home, Lillington, N. C.

I enjoyed reading Brother Stephenson's experience in a dream and wondered why he has to spend his life in a County Home.

Mary A. Morgan.

Zion's Landmark

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

Editor

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THE LAW.

A reader of Zion's Landmark requests my views on the following verses of scripture Matt. 5:19, 20:16 and 22:14.

Jesus said "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill, for verily I say unto you, Till heaven and earth pass, one jot nor one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. Matt. 5:17 to 19.

Eternal life, nor salvation from sin is not in any part, way or manner the result of keeping the law;

but the law being God given is just, and those who break it, even to the least commandment, are under its curse, and must rely alone, not upon their obedience to the law's demands; but solely upon the grace, mercy, and atonement, for sin, of the Lord Jesus Christ.

One who has been truly convicted for sin in the flesh, and who has realized that the keeping of the law cannot give life or justification before God, does not feel to make a mock of the law, or to use the argument that God is the author of sin; but feels it a duty to avoid every appearance of evil, and, in so far as he can, to live right in the sight of God and man, but at the same time feeling to say of a truth, "Not unto us, not unto us; but unto Thy name be all the glory."

Jesus said. "For I say unto you. That except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

The Scribes and Pharisees trusted in their own righteousness and good works for their salvation; but no flesh can be saved by the law, for if so Christ died in vain. "All flesh is grass and the goodness thereof as the flower of the field, the grass withereth, the flower fadeth, and so is all the goodness of the flesh."

After the child of God has done all to stand, he can but admit that if he is blest in any spiritual service it is of the Lord.

"So the last shall be first and first shall be last; for many be called; but few chosen.—Matt. 20:16; 22:14.

The Israelites were the first or chosen people of God, yet because of unbelief, they are spoken of as the natural branch, broken out of Olive tree and the Gentiles, the last, engrafted into the same Olive tree and thus the first became last and the last became first in the setting up of the Gospel Kingdom, and though all the true Israel of God was called, few have been chosen as the outward or manifest followers of the Lord. There were twelve Lepers cleansed; but only one returned to give him the glory.

In a great army, we have a few chosen leaders whose names go down in history; but the greater portion of the army is practically unknown and their glories unsung, and so it is in the army of the redeemed of the Lord, a few are chosen as followers of Christ, some with one gift, some with another; but all of the same spirit, and it will never be known in time the number of them who have been called out of darkness into the marvelous light of the Kingdom of God; but in the last, and final day, all the redeemed of the Lord, from every nation, kindred, tongue and people, will surround the Throne of God and sing His praise in perfect unison to all eternity.

Some brother who has a better understanding in the scriptures may write more to the comfort and enlightenment of this humble inquirer, or may address Mrs. Bettie Page Bradner No. 45 N. Main St., Reidsville, N. C.

In hope,
O. J. DENNY.

W. T. VICK.

Brother Vick was the son of Josiah and Mary Vick. He was born Oct. 3, 1857, and died March 13, 1932. He was one of Nash County's best farmers and managed his farm in such a way that he lived at home and was blessed with plenty of this world's goods. He was honest, truthful, and highly respected by those that knew him. And when it pleased Almighty God to give him a hope in Jesus Christ as his Saviour and a love for the brethren he then like Moses chose rather to suffer the afflictions with God's people than to live in sin. He went before the church at the Falls Tar River on Saturday before the second Sunday in Oct. 1898 and was received in full fellowship and baptized on Sunday morning. He was a good man, a lovely brother and faithful to his church. We do miss him so much, but desire to be resigned to the will of God. His funeral was conducted by the writer and his body laid in the family grave yard to wait the second coming of our Lord, when the dead in Christ shall rise first and those that are alive and remain and by the word of His power will raise the vile bodies of all his dear people and fashion them like his own glorious body.

Brother Vick had no children but he is survived by Carl Vick, an adopted son and nephew whom he reared, one sister, Mrs. Alex Coggin and one brother, J. B. Vick, all of Nash County.

Written by request of his son,

A. B. DENSON.

J. WINTSON BRYAN.

Whereas, it has been the will of our Heavenly Father, to take from us our beloved brother, J. Wintson Bryan, who departed this life, April 30, 1932, making his stay on earth 58 years, 3 mo., 5 days.

Brother Bryan united with the church at Reedy Prong, the fourth Sunday in October 1931. He was a faithful member until death and a firm believer in salvation by grace.

He leaves to mourn his departure, four daughters, and three sons, his wife having preceded him to the grave some years ago.

Therefore, be it resolved that we, the members at Reedy Prong,

1st, 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 children in the loss of their devoted father, their last parent, and trust they may be enabled to look and depend on their Heavenly Father and put their whole trust in Him who is abundantly able to supply their every need while on this earth, and that sustain in grace which saves eternally when mortals bid this earth farewell.

3rd., Resolved that a copy of these resolutions be entered on our church record,

a copy sent to Zion's Landmark for publication.

Done by order of the church in conference, Saturday before the fourth Sunday in June, 1932.

TO FATHER

Sleep, on dear father, take thy rest

We could not have you always
God blessed you with a long life
Your words were ever to His praise,

Oh, how we loved you, father dear,
But the angels loved you more
They came and took you from us
On that Sabbath morn at four.

How we miss you, father dear,
None but God alone can know
He can heal our broken hearts
Till we meet on a brighter shore.

Your chair is vacant in our home
We miss your words of cheer
We miss your bright and smiling face,
And along the pathway here

None knew you but to love you
None spoke of you but praise,
You always lived a Christian life
In all your walks and ways.

We do not wish you back,
In this world of sin and woe
We hope to meet you again
On a brighter, happier shore.

Our journey here will not be long
We do not care to stay
We hope we'll find a home beyond
As you did, father dear.

I feel that I could go on writing forever
and ever and then not say enough for him;
so may God bless you all and may we all
meet in a better world in my prayer.

Written by his loving daughter,
Beatrice L. Foy, Age 15.

EASON ALEXANDER CLARK

Whereas, God, in His infinite wisdom has seen fit to call from the shores of time a loved member of our Church, Eason Alexander Clark, who was born Feb. 20th, 1869, and died April 16th, 1932, making his stay on earth 63 years, 1 month, 26 days. He united with the Primitive Baptist Church at Bear Grass April 17th, 1903, and was a good faithful member.

He was married to Miss Ida Wynne, December 15th, 1894. To this union ten children were born, four preceding him to the grave. Three sons and three daughters are yet living. He also leaves one brother and one sister, and a host of brethren, and friends to mourn their loss. He was a good man in his family, and a good neighbor. While we mourn the loss of our beloved brother, we bow in humble submission to the will of an All-Wise God, whose ways are above our ways, and

whose wisdom is past finding out. We feel that our church has lost a faithful member, the community a noble man, and the family a kind and loving father. But "We mourn not as those having no hope," for we believe his soul is with Christ in the climes of Glory.

Mr. and Mrs. J. B. Bullock.

BLACK CREEK ASSOCIATION

The Black Creek Association will meet at Scott's church in Wilson County the fourth Sunday in October and the Friday and Saturday preceding, Oct. 21, 22 and 23.

Scott's church is located three miles west of the town of Lucama, and seven miles west of Wilson.

LITTLE RIVER ASSOCIATION

The next session of the Little River Primitive Baptist Association will convene this year with the Church at Old Union Friday, Saturday, and Fourth Sunday in September. This church is located in lower Johnston County about 10 miles east of Smithfield. Those coming from the South or North will come on Route 22 and those from the west on Route 10 to Smithfield, and leave the highway at the White Oak filling station at the city limits on the southern edge of town on the old Neuse River road, East about 10 miles to the church. Those coming from the East will come on No. 10 to Princeton leave the highway to the left by way of Holt Mill, turn to left about half a mile and turn to right about five miles to the church. Anyone coming by train will come to Princeton any time and call for Elder Pearce and conveyance will be arranged. We invite all our brethren, sisters and friends who love the truth to come and meet with us, and especially the ministering brethren.

Elder E. F. Pearce, Moderator,
Elder L. H. Stephenson, Clerk.

MAYO ASSOCIATION

The Fall Session of the Mayo Primitive Baptist Association is to convene with Cascade Church in Pittsylvania County, Va., on Saturday before the 3rd Sunday in Oct., 1932, continue 3 days. The church is near Cascade Station on the D. & W. and not far from the J. E. B. Stuart highway. A cordial invitation is extended to all orderly Baptists.

Respectfully,
S. G. DOBYNS, Association Clerk.

WHITE OAK ASSOCIATION

Please publish the next session of the White Oak Primitive Baptist Association will convene D. V. with the Church at Maple Hill, Ueuder Co., N. C., Friday before the third Sunday in October, and continue three days. Visiting ministers and brethren are invited.

L. E. BRYAN, Clerk.

PLEASE READ CAREFULLY



There comes to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

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VOL. LXV.

SEPTEMBER 15, 1932

NO. 21

DAVID BRINGS BACK THE ARK OF GOD.

And David consulted with the captains of thousands and hundreds, and with every leader.

And David said unto all the congregation of Israel, It seems good unto you and that it be of the Lord our God, let us send our brethren everywhere that are left in all the land of Israel, and let them also to the priests and Levites which are in their cities and s. that they may gather themselves unto us:

And let us bring again the ark of our God to us: for we inquired at it in the days of Saul.

And all the congregation said they would do so: for the thing was right in the eyes of all the people.

So David gathered all Israel together, from Shihor to Egypt even to the entering of Hemath, to bring the ark of God from Kirjath-jearim.

And David went up, and all Israel to Baalah, that is, to Kirjath-jearim, which belonged to Judah, to bring up thence the ark of God the Lord, which dwelleth between the cherubims, whome name is called on it.

And they carried the ark of God in a new cart out of the house of Abinadab: and Uzza and Ahio drove the cart.—I Chronicles, 13:1-8.

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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All brethren and friends are requested to act as agents.

All names of 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

PUBLISHED BY REQUEST

(Zion's Landmark, Aug. 15, 1899.)
Dear Brother Gold:

I notice in your paper of June the 1st, 1899, an article written by Elder L. I. Bodenheimer, and I heartily commend the sentiment expressed therein. I think he hits the nail on the head. I have for some time had impressions to write on the same line. Indeed you remember when the Country Line Association was at Stories Creek, I wrote a circular letter on the subject of ordaining preachers and I have not yet seen any reason to retract anything which was in that letter, although some men who were anxious to be ordained may have kicked at it.

There is such a mania for becoming preachers among the Baptists that we have overlooked the other gifts belonging to the church, forgetting that the scriptures speak of "diversities of gifts." 1st Cor. 12:4.

Just as soon as a member shows any impression to do anything, he is taken right from the floor to the pulpit and thus in some instances the church spoils a good deacon or exhorter to make a poor preacher.

We should "prove all things," and no man should be set forward in the church unless the qualifications spoken of in the scripture are clearly manifest in him.

Some years ago the friends of a candidate for ordination brought up as an argument in favor of or-

daining him, that if he was ordained he could ride on railroads at half rates and he could get a marriage fee occasionally and thereby be assisted in supporting his family. Such arguments seem very absurd to me for I have nowhere seen in the scriptures where railroad deductions and marriage fees are given as evidences of a man's call to the ministry. Such arguments savor more of a spirit of covetousness on the part of the one using them than of scripture testimony. It looks as though such church member wants to shirk his own duty to support the ministry and shuffle the support of the ministry off upon some worldly means of doing what God has made it his duty to do. If the church could be made to see that the scriptures make it their indispensable duty to look after the needs of their preachers and not to muzzle the mouth of the ox that treadeth out the corn, they would be more cautious about whom they ordain and thereby have fewer preachers. Sin lies at the door of some of our deacons who neither do much for the pastor themselves nor try to get others to do. The church is better off with no deacon than an inefficient one. At this time we need more faithful men among us—such as Elders Joshua Lawrence, Wilson Thompson, R. D. Hart, and C. B. Hassell.

"Help Lord, for the Godly man

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ceaseth, for the faithful fail from among the children of men." Psa. 21:1. If we Baptists are not more faithful I fear that God will remove the candlestick. I am satisfied a very big percent of Baptist preachers who are strolling over the country know nothing of a call to the ministry and are doing us more harm than all of our outside enemies combined.

Some years ago I was talking with a faithful old preacher and I told him that I thought at least one-third of the preachers who had belonged to our association had proved to be a curse and had been excluded from our fellowship.

He readily admitted that it had been right bad, but thought it was not as bad as I said. I told him we would count and see, whereupon he made it more than one-third—almost half. I guess our association will compare favorably in this respect with other associations in the south.

I once heard a faithful minister in Georgia repeat what a man who was a friend to the Baptists, but not a member, said on the subject of their reckless manner of ordaining preachers.

He referred to two bad men who were trying to preach among the Baptists and said that if they could both get to be ordained, they could go to work and ordain another bad one to whom he alluded and he said they would then be prepared to ordain the devil himself. That may have been an extreme expression, but there is certainly a good deal of that kind of loose work going on in the church.

—Elder Joshua Lawrence divided

preachers up into several classes. He said we had some "men-made preachers;" "Some self-made preachers;" "some devil-made preachers" and "some God-made preachers." Brother Lawrence had the faithfulness to express what he believed, regardless of the opinions of gainsayers, but in these days of policy, you will find members who will object to plain truth and say that you will hurt the feelings of some brother. Some members set more stress upon the feelings of offending brethren than they do upon God whom they profess to serve. Any member who is not guilty of the sins that I here condemn need not take my remarks to himself, because I do not mean him. If any one is guilty he ought to be told of his faults that he may learn to quit them. God being my helper I expect to be more faithful in the future than in the past. I shall hew to the line and let the chips fall where they will, and if any one does not want to get hurt, let him behave better and thereby keep out of the way of danger. It seems that when a young preacher makes up his mind to be ordained, he is right apt to carry his point, either through his kinsfolks or by moving his membership or by some other cunning craftiness.

As soon as he gets to be a full fledged preacher, he then spends among prosperous and well supplied churches, just as brother Bodenheimer said, instead of remaining in the bounds of the churches where he was ordained or going into destitute sections where preaching is most needed. Some of the most prosperous churches are

burdened with a traveling preacher upon an average almost two days per week and that preacher usually "needs a conveyance."

None of the brethren have set me forward to write this. I am speaking on my own responsibility. Perhaps some one may be ready to say that I myself travel and preach.

That is true, and I expect to continue to travel, but I do not expect to neglect the churches to do so. The preacher who neglects the churches in his own country that need his services and spends his time in traveling where his is not so much needed, reminds me of a farmer that allows the grass to destroy his own crop, while he is spending his time helping his neighbors who already have their crops in good condition.

If all of us preachers quit serving churches and spend our time in traveling, there will soon be no organizations to preach to, nor houses to preach in. Paul speaks of the care of the churches that was upon him. For more than thirty years I have served from four to six churches with a little help from other preachers and when I expect to be absent I usually get some other preacher to fill my place. I have taken the care of some churches that had been neglected till the membership had become almost extinct, and they are now strong in number.

The truth is, that some of those strolling preachers have not enough moral standing at home to get a congregation to hear them or a church that will have their services. Such preachers might more appro-

priately be called gleaners than gospel ministers.

The churches are more or less to blame for some of these irregularities, for they sometimes give a traveling preacher more for one sermon than they give their pastor for a whole year's service.

To illustrate, we will suppose there is a member who is thinking of giving his pastor five dollars this year, but before the time comes to contribute a traveling preacher drops in and he gives him one dollar, thinking his pastor can put up with four dollars. Very soon another preacher comes on and he gives him one dollar, thinking that three dollars will be enough for his pastor, and thus he continues to give to traveling preachers till he reduces the five dollars down to one dollar before the time comes to help his pastor and then he gives him the remaining dollar and eases his conscience by thinking he has given five dollars this year to the support of the ministry, whereas he has given each traveling preacher as much for one sermon as he has given his pastor for a whole year's service. Any one ought to know that such conduct is not right and it is offering a bid to preachers to quit the churches and spend their time in traveling. It is much easier on the preacher to travel than to take the care of churches, because he gets rid of furnishing his own conveyance and dodges the trouble of enforcing discipline against unruly members and some of them preach about the same sermon, it make no difference what text they take, just as though the sermon was stereotyped. The right way for

churches to do is to help their faithful pastors what they can and then if they have any surplus, it will be all right to help the traveling preacher, but they should never diminish from the pastor's dues to help a stranger whose character they know but little about.

Although traveling preachers could avoid discipline of the churches that they visit, yet some of them are so full of egotism that they act as though they thought that what they do not know about discipline is not worth knowing, and consequently they intermeddle with all difficulties in said churches. It would certainly be better for such preachers to be no "busy body in other men's matters." (1st Peter 4:15.)

They more frequently get hold of the wrong side of this question than the right side. My observation in reference to difficulties is, that the party who is most to blame is most ready to acquaint strangers with the trouble and set himself up in a favorable light. Preachers who lend a helping hand to such offenders leave a streak of discord behind them as they go and thus do the church an injury.

I take it for granted that the pastor and the church who have all the facts before them are more competent to attend to their own business than a stranger is, therefore I try to have as little to do with the strife as possible.

Some years ago I preached at a church in the mountains of Virginia and after I got through, a man came to me and asked me to get that church together in conference and "make them take him back into fel-

lowship." I told him I should do no such thing, for I considered that church competent to attend to her own business. I advised him that if he had been guilty of sin to go to the church and make full confession of same. After getting away from the place I was informed that he was a desperate man.

What I have here written I have done in the fear of God, for the good of his cause, without any disposition to offend or to please any man. I love the children of God as I love my own life and I want them to do right that they may be blessed. May the Lord bless us all with a spirit to do right.

Yours in Christian love,
James S. Dameron.

A WONDERFUL DREAM

Elder O. J. Denny and to the readers of Zion's Landmark: While contemplating on sending you a little mite to pay some on my subscription to the Landmark, I feel impressed to write a dream I had while I was sick last spring.

I was taken sick on the third Sunday in February and went away into unconsciousness. If I had any pain I did not know it, and for about three weeks I didn't know anything, not even day from night. I seemed to be dazed.

The attending physician did all he could to save my life and I believe the Lord blessed his efforts and through him the good Lord raised me up.

While so sick and so unconscious, I was carried away into another world that was lighted without a natural sun. It was a large world, and it seemed I could see all over it.

I stood and looked and wondered until my eyes magnified thousands upon thousands and millions of people that filled one half of that world and they were all packed together on the left side of me, and I viewed them as the dirtiest people I ever saw. They were all the same size, the same height and the same complexion. Their clothing was dirty and ragged, their faces were splotted with dirt similar to different colors of paints, and dirt mixed together. They were a very bad looking people. They were so badly disfigured I couldn't tell what nationality they were. They stood as a great army in about 50 yards of where I was standing, and they gazed on me and I stood amazed and looked at them, and it was told by some word of power from above that this was the host of God's people and were not washed nor cleansed. To the right I saw, in my dream, a man about the same distance from me as the host was, and he looked at me and I gazed on him, and I was told that he was Jesus. He seemed to be much larger than they were. He was clothed just like they were, in dirty garments with a dirty face. And I was told in my dream that this man Jesus had to cleanse and wash that people clean and white from their filthiness and change their raiment. I was told in my dream, that this was Jesus, and to preach Jesus the balance of my days.

I awoke in deep thought, wondering what I had been preaching for the space of 51 years, and it was revealed that I had been preaching Moses and the prophets, and the

apostles, but now I must preach Jesus.

I was not instructed to preach another gospel, nor another Jesus, different to the one I had been trying to preach; but more fully preach him from the cradle to the cross, preach the suffering and crucifixion, burial and resurrection and ascension of Jesus, the sinner's only Saviour.

And dear readers I had thought it a good time for me to die just prior to my severe illness. All the churches that I was serving in my weak and imperfect way were in peace, and love. It did seem that they were prospering and I was in peace with everybody in the world except one, that is myself, a worm.

Since I have been restored to some little degree of health and strength I do want to live on to declare that Jesus that I was told to preach. I am nearing my 76th year and have been trying to preach about 52 years and since I saw what I did in my dream it was so wonderful to me I want to finish my course preaching Jesus.

Brother J. D. Gold, your father, P. D. Gold, could say Jesus the sweetest of any man I ever heard take the name of Jesus on their lips.

The sickness I had reduced my physical ability, partly paralyzing my right leg, rendering me unable to work as I used to do. I told the members of the church at New Center that I was not fitted to do anything but to preach, and they told me they did not want me to do anything else but preach.

So I am trying to do that with all the ability that the Lord giveth me.

Zion's Landmark has been coming to me for 52 years, and I want it to keep coming so long as I live.

I am yours, I trust in tribulations,
George Robbins (Colored)
907 Elizabeth Street,
Durham, N. C.

A GOOD LETTER.

Mr. John D. Gold:

I just received a good letter from my sister. It means so much to me I want to see it in the columns of the Landmark. I feel that it will be some comfort to some one. It did mean so much to me. What have we more to rejoice in than this little hope of ours. We often speak of it as being little but it is just big enough some times that the world couldn't buy it. I love to be remembered by the dear brethren and friends. I just want to speak of the good meetings we had last Saturday and Sunday at the Bay Church. The preachers were as follows: Bro. E. F. Pollard, Bro. R. W. Gurganus, Bro. Teasley, F. W. Rhodes, T. H. Edwards, Rudolph Batchelor. Oh if not deceived I was so glad to meet with the dear brethren and sisters. It is the most of my life. I want to speak of sister Elgie Lee Williams' good piece in the Landmark. I enjoyed it very much. I feel as she said, if we could speak anything that would be of any comfort to the dear preachers, it is only our duty, but I am so corrupt and so vile that it seems that anything that I would say would be no good to any one. But God is able to bring strength out of weakness and light out of darkness. We had some of the dear brothers and sisters to spend the

night with us and on the next day they were so blest to talk of God's love to his little ones. Bro. Rhodes spoke about the great cause and seeing light in the northwesterly course, if not deceived it did me so much good because if ever I have seen anything of the light of the glory of God it was in that direction. For some cause it was made known to me the end thereof was eternal life, and happiness where there would be no more sickness, nor sorrows, nor pain, but was for the redeemed of the Lord.

I didn't think that I would write much when I started, only just make a few remarks. Hope you will find space in the good old Landmark for this letter. I hope all the dear readers of the Landmark will bear with the weakest, if one at all.

I haven't mentioned to my dear sister about sending her good letter to the Landmark. Hope it will be all right. I feel that the good Lord will continue to bless the Church.

G. R. Shepard,
Verona, N. C., R. 2,
Care Z. King.

My Dear Brother:

I received your good letter yesterday. I can't tell you how much good it did me, to get it and to know you thought enough of me to write me. Yes George, I believed the Lord directed your pencil and mind, for it did me so much good, but I don't know how you, or any one can think of such a bad thing as I am, but I can look back and know I have got a few things to be thankful for. But as I told Bro. Teasty Saturday morning we are weak but the Lord is strong. He

is strong enough to bless His little children, and to watch over them when they are asleep in the night. Some sweet day He will be strong enough to take every one of them home to that sweet home where there is no pain or sickness there. Oh, if I could be in that number, with the rest of you good people, how glad I would be, but it seems like I will be on the other side. All I can do is to hope day after day that I am one that can be housed in heaven with you all, for there is no doubt that you all are His little ones, whom He saved before the foundations of the world, and then it can be said:

"I can read my title clear,
To mansions in the skies,
I'll bid farewell to every fear,
And wipe my weeping eyes,"

And that will be just enough.

Yes, T. C. told me that you all had a good meeting last Sunday. I would love to have been there but could not go. I could stay home thinking of the past for it meant a lot to me Saturday when Bro. Teasley and Brother Rhodes came to see us a little while. I was looking for them, for Friday night I saw Bro. Teasley standing over Clara's bed and praying for her, and Saturday when I saw them coming, I can't tell you how I did feel, but I had to tell them what I saw that night, and if any one has been blessed to pray, I think they both were and Clara is well now. And all of the rest as far as I know. I was so glad for them to be here with us, but I think he is mistaken about me when he said I was a wonderful little sister. He just don't know me as I know myself. If he

did I think it would be another way with his mind, for I think I am nothing but a deceiver all around. I cannot see myself as I wish to be. If I could be like you all it seems like I would not have to doubt so much, but I can't be. I am so wicked.

I know you had a good time at your home Saturday night. Ruffin told me about it. He said he enjoyed it. I do want to go to see you all very much, but I don't know when it will be. I hope to see you before you get this letter. Will have to stop for this time.

Give my love to Sister King. I hope she is getting along fine.

If you ever have a mind to pray, please remember me, for I need the prayers of all of you good people.

From your little sister,

Caroline Edwards.

Beulaville, N. C.

A GOOD LETTER.

My dear Brother and Sister Denny:

You all have been on my mind for several days. In my mind's eye, I could see you both. And I do wish I could see you naturally and hear you talk some. Those we love best (for the Lord's sake I hope) we seldom ever have the pleasure of their company. Sister Denny, I often wonder if it is right that I love some so much better than others. Then it seems that something says within, "You love them because you see more of the love of God in them," after a thought like that I do feel better. Show or tell me about any one's daily walk, then I can tell you more about their (religion, if I should use such a word) goodness.

Brother Denny, I do not reckon

you ever get to the Cross Roads. You are so wonderfully blessed with an understanding of the scriptures. Sister Denny, I am so cast down, feel I haven't a friend on earth, neither in heaven. Just groping about in darkness. Feel my dry, dark seasons are longer than any one else's. "Ho! every one that thirsteth, come ye and drink." "As the hart panteth after the water brook, so panteth my soul after thee, O God." I am hungry and thirsty. "Blessed are they that hunger and thirst after righteousness, for they shall be filled." There are different ways He comes to our rescue and fills our longing, hungry souls. We may be filled from a good letter from some of the dear members if it is His will. We may be fed from hearing a good preacher. My heart always goes up in praise and thankfulness unto the Giver of every good and perfect gift when Eld. Denny rises to preach. My cup runs over with joy to sit under the sound of his voice and hear him tell the wonderful story of Jesus and His Love. Feel I am a blessed character to be given a hearing ear and an understanding heart at that time. Our hunger and thirst may be quenched by a visit from some of the beloved brethren and we are blessed to talk of His goodness and mercy unto poor sinners. Yes, some visits like our dearly beloved Sister Lucy A. Gooch. Feel if she would only walk in this morning, how glad I would be. Just her presence would cast some of the loneliness and gloom away. She is a dear sister to me. I dearly love her. She is a wonderful sister to this poor cast-

away. There is another way, and I do not know if it is not the "sweetest way" after all. That is for Him to come into our lonely hearts and cast out the gloom. Yes, come into our hearts when we are all alone and make us rejoice. And causes us to lay aside the sin that doth so easily beset us and run the race with "patience" looking unto Jesus, the author and finisher of our "faith." Sister Denny, every way I turn is loneliness and desolation. But for some cause, I know not, I am left here.

When you all have your vacation would dearly love for you to spend it with us.

Will close for fear I have wearied you already.

Remember me in your prayers.

Virgie Newton.

Nelson, Va., R. 1.

MILL BRANCH UNION.

The Mill Branch Union is to convene on Saturday and 5th Sunday in October with the church at Bethel Brunswick county.

M. MEARES

LOWER COUNTRY LINE UNION.

The next session of the Lower Country Line Union will be held the Lord willing, with the church at Camp Creek, Durham County, N. C., Saturday and the fifth Sunday in October, 1932.

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

A. P. CLAYTON, Union Clerk.
Roxboro, N. C.

SALEM ASSOCIATION

The next annual session of the Salem Primitive Baptist Association is appointed to be held with Abbott's Creek Church, beginning on Saturday before the second Sunday in October, 1932, and continuing three days, Saturday, Sunday and Monday. This church is located in Davidson County, N. C., about six miles west from High Point, and about one and one-half miles to the left of Highway No. 77 coming from High Point, to Winston-Salem, N. C. We invite brethren, sisters and friends to meet with us; and a special invitation is extended to ministers.

W. L. TEAGUE, Moderator.

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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MODERATION.

"Let your moderation be known
to all men." Phil. 5th. Ch.

If one is immoderate in his contentions or conduct, the fact will soon be well known, for actions often speak more convincingly than words.

To be moderate, one must be consistent, conservative, must keep within proper bounds, be frugal; calm; mild, reasonable, no striker. These are some of the evidences Paul had in mind when he admonished his brethren, "Let your moderation be known to all men."

It is a natural fleshly failing for men to be immoderate, intemperate, rash, extreme, harsh, inconsiderate of the rights and feelings of those with whom they are not in agreement, strikers, given to hatred, envyings, etc.

In all ages, so far as I have been able to discern, from history, there have been some who have denied the necessity for admonition, and, I will admit, that admonitions frequently fall on deaf ears; however we believe Paul was justified in giving his many exhortations and admonitions, and we read where he exhorted the brethren, the saints, of Jesus Christ—all the saints in Christ Jesus, which were at Phillipi, together with the Bishops, (Elders) and Deacons (Officers of the Church) "Saying, "Grace be unto you, and peace from God our Father and from the Lord Jesus Christ." Not only grace be unto you; but, "Rejoice in the Lord always, and again I say Rejoice." "Let your moderation be known to all men. The Lord is at hand."

We imagine they may have said "We can do nothing." Paul says "I can do all things through Christ which strengtheneth me." He showed the source from whom all the riches of Grace must come, in saying further to this church, "For my God shall supply all your need according to the riches in glory by Christ Jesus," Therefore: "Salute (only those in fellowship or who are in direct correspondence with your church) No. Christ is the head of the true church of God and every true believer in His name is a member in particular and therefore; Paul said, "Salute every saint in Christ Jesus" and "All the saints salute you, chiefly they that are of Caesar's household." "The grace of our Lord Jesus Christ, be with you all. Amen." Excerpts from the 1st. and 5th. chapter of Phillippians.

With this text in mind, we should strive to write in the true spirit of moderation, free from extremes and with only one aim, to wit: that: To God and to Christ be given all the glory and with a humble desire that our people, generally, severally and individually may be blest with a spirit of moderation that we may be one people in Christ Jesus.

If we become strikers and find ourselves engaged in fostering, aiding or encouraging division and strife, without bestowing all the scriptural gospel labour and patience, forbearance, etc., that prudence and fairness demands, we cease to "Let our moderation be known to all men," but instead we establish for ourselves a reputation as being immoderate, extreme.

In times of trouble in the home, church, or other organization, religious, social, State or National, all rules and supposed binding agreements, or covenants, usually become mere scraps of paper, and are infringed upon, broken or ignored, therefore; we, well may say with a famous statesman, "the best governed people in the world are the least governed." Those that want to do right, usually repent of things said and done in passionate moments and try to heal wounds they have made.

David said, "Behold, how good and how pleasant it is for brethren to dwell together in unity." Paul said "Salute all saints in Christ Jesus." We have permitted men made rules and organizations unauthorized by the scriptures to divide and separate brethren, and put limitations and restrictions on the ministry to the point; That no long-

er is it permitted for one to use the credentials given, authorizing a minister to go whenever and wherever he feels that God, in His providence, has called Him. In our moderation, let us not condemn too readily; but reason with our brethren who have become immoderate, or extreme.

One who is immoderate, inconsiderate of the rights and feelings of others, may abuse his privilege as a minister; by becoming a busybody in the affairs of others, and thus, by his own conduct, veto his right, given in his credentials, when it becomes evident that he is not serving the Lord in preaching the gospel; but has become the servant of sin in departing from the sweets of the gospel field. In such a proven case, the churches are within their rights to say, we do not need your visits or council.

We need, more carefully, to consider the Church as a sovereign body, with full authority to discipline its own membership, with little or better no outside council. If a Church is not agreed on any point of doctrine, discipline or order, and should form itself into two or more factions, the popular procedure is for each faction to send up its messengers to the association asking recognition.

All too frequently, much preliminary work has been done, and decisions have been made, even before an association meets and the result, frequently follows that: one faction is received and seated, and the other barred and presto another division is in the making.

Our love, longsuffering, patience, goodness, meekness, faith and for-

bearance, not willing that any should perish—our moderation, should cause us to labor long and faithfully, and usually, if an association would say, in such a case, "Brethren, all of you, we have regarded you as being worthy brethren, a part and parcel of our body, and as such, in love and in faithfulness, we must ask that you do not bring your troubles to us and expect us to pass on fellowships; but go home, and labor, and if you need our council call for it; that in the end peace may be restored, and in the hope that you all, as one people, may be fully and gladly restored to our councils and correspondence. I believe most of the differences would be adjusted locally, if such were the manner of procedure.

I, personally, know of cases, however; where would be leaders have definitely said divisions will come to this, that or the other church or association before its meeting and then worked to that end if they have not been misquoted and misrepresented.

What I have said as to Churches referring estranged brethren back to their own churches, and give time for patience and moderation to do its perfect work, applies equally to associations. If an association is in the process of dividing, there is but one proper thing for corresponding associations to do. Put them on notice, in love, and the spirit of a brother trying to save, and not to slay a brother, that until **such time**, as may be, that lines are completely and justly established, we the outsiders, should decline to recognize either party and thus not become a party to the spread of

a hurtful division. May the Lord give us the spirit of moderation.

O. J. DENNY.

IN RE APPOINTMENTS.

The Landmark publishers and Editors have not the time nor means to determine whether or not churches have asked for, or desired, appointments made for services to be held in their respective churches.

Some complaints are made, from time to time, as to the Landmark carrying appointments for ministers who are not desired, at all the churches visited; therefore the Landmark serves notice on all ministers who may use its columns for the publication of appointments that they make appointments at their own risk. And, to the churches, we will say, we do not regard the publication of appointments as any guarantee from the Landmark staff as to the usefulness of the visits.

We want to be liberal. We reserve the right however, to publish or to refrain from publishing appointments. If it is a matter of general knowledge that a minister is inclined to encourage division, to take part in local church or associational disputes away from home, and the brethren have complained that our troubles could or would have been settled if it had not been for ministers from without, and thus convince us that such men are more properly regarded as busy bodies than as humble ministers of the Word, we deem it as a favor, both to such a minister, and to the churches to refrain from the publication of appointments.

We welcome constructive criticism; but we do not believe it prop-

er or expedient to encourage ministers to go at large who spend most of their time in trying to put down rather than build up the name and character of our ministry.

I hear the criticism, frequently, that some of our people have something unkind to say of practically all but a few of their own followers. Such men should go where they have reason to believe they are wanted, and where they may be of some use to the church. Elder Gold said in the last part of his long and useful life, "I have no quarrel with my brethren." A man of that type is safe anywhere among true, and God loving people. If my associates agree or disagree with me, let them be as frank as I have been. May the Lord lead us forth in the right way.

In hope,
O. J. DENNY.

ELDER GEORGE W. BOSWELL.

Elder George W. Boswell was born in Wilson County, N. C., August 25, 1867, and when quite young he was convicted of sin and lived on for sometime feeling that he had sinned the day of grace away and mercy could not reach his case, and with those thoughts constantly on his mind, one evening as the sun was going down, he turned his back on his father, mother, brothers and sister, feeling down deep in his heart that he would never see them again, he quietly (as he thought for the last time) stole away to ask God for mercy. Falling to the ground he begged God with all his soul, to be merciful on him a poor condemned, lost and ruined sinner, when these words sounded very sweetly in his very heart. The wind bloweth where it listeth. You hear the sound thereof, but can't not tell from whence it cometh or where it goeth. So is every one that is born of the spirit, and when he realized what he was doing he was praising God for having delivered him from so great a death and giving him a sweet hope in his blessed name, and he found a feeling of love in his heart, that he had never felt before. In October, 1890, he went before the church at Contentnea and asked for a home with the people he loved and believed to be the people of God, where he

was gladly received and was baptised into the fellowship of the church next day by Elder William Woodard. Soon after he joined the church he felt to be burdened with the word of the Lord and commenced to speak in public and was gladly received wherever he went. In December, 1896, he was given liberty by his church to preach wherever he was called on. In April, 1898, the church at Scott's voted unanimously to call him to serve them as pastor and sent messengers to Contentnea to ask for his ordination, which request was granted and he was ordained on the third Sunday in April, 1898 by his pastor, Elder William Woodard and Elder P. D. Gold. Soon after this he was called to serve the church at Upper Black Creek, then Healthy Plains. His preaching was so well received that at the expiration of one year, Elder Woodard resigned the care of the church at Contentnea, saying he did not feel that his services were required where they had such an able gift as Bro. Boswell. His resignation was accepted and Elder Boswell was unanimously chosen pastor of his home church, which church he served faithfully until his death, May 6, 1932.

Elder Boswell had his faults as you and I have ours, but when quite young he chose for himself a good name which he maintained through his entire life and while the world did not love the doctrine he preached, yet they loved and respected him as a man of God, and he had more friends both in and out of the church than any man I have ever known. He was gladly received wherever he went, and while he had been in poor health for several years, his death was a shock to his many brethren and friends throughout Eastern N. C.

The texts used by Elder A. B. Denson, of Rocky Mount, N. C., and Elder E. L. Cobb, of Wilson, N. C., were in keeping with the life that he lived.

(I am now ready to be offered and the time of my departure is at hand, I have fought a good fight, I have kept the faith, Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge shall give me at that day, and not for me only but unto all them that love his appearing.)

During the course of the funeral his favorite songs, "Grace 'Tis a Charming Sound," "Children of the Heavenly King" together with several others, were sung by L. A. Lamm, David Thompson, —, S. Rogerson, Eld. Leonard Raper, J. W. Bailey, and Sisters Lottie Lamm, Mary J. Wilkerson, Ida Barnes and Bettie Bailey. After the funeral, he was carried to the cemetery by two each of the deacons of the four churches he served, and was gently laid to rest beside the body of his true friend and Deacon W. C. Boyette (as per his request) beneath a mound of beautiful floral designs donated by his four churches and the

many relatives and friends, which were but silent witnesses of the great love and esteem in which he was held.

Elder Boswell never married, but made his home with his father and mother until their death, after this with his brother, F. W. Boswell, which was a home indeed, where all that loving hands could do was done to allay his sufferings, but the time of his departure had come, and his life was taken from the earth.

Therefore be it resolved by the church,
1st, That we do not mourn as those without hope, for we believe that he is now resting from all his labors, and his soul is now basking in the blessed sunshine of God's eternal love.

2nd, That a copy of this notice be spread on our records, and a copy be sent to Zion's Landmark for publication.

Written at the request of the committee by

L. A. LAMM.

Read and approved by the Church at Contentnea, assembled in Conference Saturday before the third Sunday in July, 1932.

Elder R. H. Boswell, Moderator,
F. W. Boswell, Church Clerk,
Albert Boswell,
T. R. Smth,
I. R. Lucas
Eddie Nichols, Committee.

HENRY R. GOSS.

We will try to write a few lines in memory of our Uncle Henry Goss. We have waited a long time but we felt so unworthy, knowing we could not do him justice.

He was the son of Eliza and Elijah Goss, born May 17, 1875, near Stem, N. C.

At the age of eighteen months he was stricken with infantile paralysis which afflicted him so he could never walk any more. As he grew older his body grew strong, helping him to be more independent, even though he had lost the use of his lower limbs. When he became of school age, his father prepared for him to go to school by getting him two billy goats and a wagon which he drove to school.

Later he attended King's Business College at Raleigh, N. C., thus enabling him to make his own living. He never wanted to be dependent on any one. He was then getting about on a vehicle made expressly for those afflicted in his way. He bore his affliction bravely and always looked on the bright side of life, for which he was greatly admired.

Uncle Henry was not a member of any church, but a strong believer in the Primitive Baptist doctrine, attending meetings regularly. He enjoyed going to the association. He always made special effort to attend the Upper Country Line Association, making himself comfortable in his wheel chair where perhaps many will remember seeing him. He loved to meet

with his friends and hear the word of God preached.

He was in declining health the last two years of his life and he made his home with his brothers and sisters where he was always made welcome and loved. He underwent a major operation at Rex Hospital in Raleigh, N. C., July 16, 1930, from which he regained consciousness for only a few minutes. The operation being more than his feeble body could stand. On the following day his funeral was held at the Memorial Primitive Baptist Church at Stem, N. C., Elder B. F. McKenney officiating. Interment was made in the church cemetery.

Although it has been two long years, Sweet memories still fill our eyes with tears,
Of our dear uncle of whom we were so fond;

We hope he'll rest forever in that great beyond.

Written by his nieces

Eula and Lettie Wheeler.

MRS. W. F. WHEELER AND DAUGHTER MARY GLADYS.

Out of a heart of deep sorrow and sadness, and feeling my unworthiness keenly, comes a desire to write a few lines in memory of our loved ones, sister W. F. Wheeler and little daughter, Mary Gladys, who departed this life on March 2, 1932 in that awful tragic automobile wreck on the Oxford Durham Highway in which Bro. W. F. Wheeler and son Howard were seriously injured. The entire neighborhood and surrounding country were grieved and shocked to learn of their sudden and fatal deaths. Relatives, friends and loved ones from far and near came, expressing their sorrow and sympathy and endearing words of comfort and love, lending their loving services and acts of kindness to the bereaved family. Profound sorrow has hovered about us since their passing, and our torn and bleeding hearts are still sad, but we sorrow not as those without hope, for we feel our great loss has been their gain, for Sister Wheeler was as every one knew, a whole hearted good consecrated Christian woman, and sweet little Mary Gladys nine years old an affectionate obedient child, very bright and studious, greatly beloved by her teachers and little playmates, and carried the highest average in the three little grades that she was spared to make.

Sister Wheeler, the daughter of Bro. and Sister T. C. Powell, of Wake Forest, N. C., came into our family at the age of nineteen (19) beautiful bride of our elder brother W. F. Wheeler. I was very young at that time, but old enough to know that she was always loved as our own sister, and as a real daughter. I remember well of hearing our father, C. C. Wheeler expressing his love for her in

these words, "I love her as my own daughter." Our love for her never waned, but grew stronger, and she loved us too, for she was ever ready to help us in any way that she could. In sickness she was ever near to lessen our pain with her tried and tested remedies. Our family has sustained a great loss. Her brother and sisters, whom she loved so dearly have lost a precious sister.

I don't know when this dear sister received a hope in Christ, but she united with the Primitive Baptist church at Dutchville, in early womanhood, and lived a consecrated consistent member.

She loved her church and always looked forward to her meeting times, always filling her seat, unless providentially hindered, and little Mary Gladys always with her since she was old enough. Sister Wheeler's home was always open to her many friends and found great joy in entertaining them. She loved her pastor and was always concerned about his welfare. She was a spiritual minded woman. Her conversation was on higher things. She loved to talk about the goodness and mercies of her Lord and loved the doctrine of Grace and the old Hymn. She is missed, sadly missed in her church by both members and pastor. Dutchville church has lost one of her strongest and best members, and we feel our loss keenly, but know God is too wise to err, and He giveth and taketh and blessed be His name. We thank Him for her life that was loaned us for such a short time and for sweet little Mary Gladys. We feel sure he has taken them unto Him self, and they are happy in that home where He is the light.

A home where changes never come,
Nor pain, nor sorrow, toil nor care,
Yes! 'tis a bright and blessed Home,
Who would not fain be resting there?

She found more joy in listening to good preaching, giving God all the glory, honor and praise, than any other pleasure. She loved to attend our associations, never complained over the weather being too hot or task too big and wanted to hear all the sermons, and showed an unwillingness to leave. She loved to mingle with the saints and is now at rest where congregations never break up, nor pleasures never end. She was a devoted wife and companion, trusting in the ability of her husband to be the head of her home. As a true mother, she was excelled by none, and we say to her faithful husband and obedient children we feel that you have made her life more blessed, and to our bereaved brother, and her noble young sons and tender daughter, we pray and trust that God will shed His tender love so closely about you that He will heal the broken hearts, and that Heaven will seem dearer and nearer since mother and little sisters

are there and that mother's love will always linger and the great circle be unbroken.

A loved one.
Mrs. C. W. Stallings,
Cresedmoor, N. C.

DEACON HENRY L. TREVATHAN.

This good man was born March 1st., 1857, and died August, 18th., 1931. He was the son of William C. Trevathan and Sarah Jane Price Trevathan. He was married to Miss Claudia N. Billups, Nov. the 24th., 1886. Nine children were born four girls and five boys. Two girls died in infancy.

After God had so worked in him and caused him to feel a conviction of sin with much desire for membership in the church, he united with the Primitive Baptist Church at the Falls of Tar River, the second Sunday in April, 1906, and was baptized the following second Sunday in May by the Pastor, Eld. P. G. Gold.

After he was baptized the brethren soon discovered his gift, and the church being in need of Deacons he was, with two others, chosen and ordained as deacons of the church the second Sunday in June, 1909. He was a faithful member and a very dutiful and lovely deacon, always taking a great interest in the welfare of the church. I never have seen any one that seemed to love and appreciate the church and her fellowship more than he did. He told me so many times if the Church could see him as he saw himself they could not fellowship him. He often spoke of his dependence upon God with much desire that God would lead him in the path of duty that he might do the right thing. I can truthfully say that he was so kind, peaceful, gentle and loving that he did not want to hurt or wound the feelings of the least one of God's little ones. He was very active in visiting the sister churches. His love for the church made him an humble, faithful servant. He has told me many times that he wanted to serve the church in such a way that he would live and die in the sweet Christian fellowship of his brethren. If any man has ever lived and died in the love and fellowship of the church, surely it was Brother Trevathan.

The church looked upon him as a father in Israel. The younger Deacons always looking to him and asking his advice in things pertaining to the church.

We do miss him so much. Surely a good man is gone to his eternal home, where there is no sin, sorrow, toil nor pain.

His funeral was conducted in the Falls Church by the writer, assisted by Elders J. D. Ply and C. L. Robbins in the presence of a large congregation of relatives, brethren, sisters and sorrowing friends. After which his body was laid to rest in Pine View Cemetery to await the second per-

sonal coming of Christ when He will change their vile bodies and fashion them like His own glorious body.

He is survived by his sorrowing wife and the following children, Mrs. Maud E. Ward, Mrs. Arrah T. Knight, and C. H. of Rocky Mount, N. C., J. E., of Walnut Cove, N. C., W. L., of Wilson, N. C., R. R. of Mobile, Ala., and P. E. of Templeton, Pa. He leaves also three brothers, namely, R. D. and W. A. of Rocky Mount, N. C. and G. G., of Pine Tops, N. C.

Written by request of his wife.

A. B. DENSON.

IN MEMORY OF OUR DECEASED SISTER, CHARLIE WARREN

Sister Warren was born Oct. 3, 1858 and died June 13th., 1932, making her stay on earth nearly 74 years. She was married to Richard Warren around 56 years ago, who departed this life several years ago. To this union two children were born, James Edward Warren of Greenville, N. C., daughter Huldah Ward, who departed this life a few years ago. Sister Warren was afflicted with rheumatism something like 4 years ago, and grew worse till the end came. Her funeral was conducted in her home in the midst of a large assemblage of relatives and friends, by her former pastor, Elder B. S. Cowin and her present pastor Elder J. L. Ross. Then the body was taken to the Whitechapel burying ground and was lowered beside her deceased husband. Sister Warren leaves to mourn over her departure one brother, one sister, several grandchildren and a host of relatives and friends.

Sister Warren united with the Church at Briery Swamp Saturday before the second Sunday in November, 1921, and always filled her seat unless providentially hindered. She was a strong believer in salvation by grace and grace alone. Oh how we do miss her, but we hope her absence from us is her eternal gain. May the Lord guide, guard and direct all her loved ones in the way we hope this sister has gone, is our prayer, for Christ's sake.

Done by the order of the conference Saturday before the second Sunday in July 1932.

J. L. ROSS, Moderator,

C. L. James and wife, Committee
Stokes, N. C.

HUEL CHANDLER WALKER

In memory of my brother will write a brief sketch of his death for the Landmark, which he loved to read so well. It was his favorite Baptist paper.

Huel was born and raised in Person County, N. C., son of the late M. D. and Mary Chandler Walker, died March the 9th, 1932. Huel had made Richmond his home since a young man, was married to Mrs. Lelia Linesy in 1904. To this union

were born two daughters and one son, Lois H., Mrs. R. L. Chewning and Fred. Two step children, Earle who now is Mrs. Rudd, and Otis Linesy.

Huel retired from business about a year before his death. Lois wrote me last summer her father was ill, that the doctor said he would never get well, and for me to come to see him. And I did. I spent a week with him. He said he was glad to have some one to talk to on scripture and religion, who understood the truth as he saw it. It was a joy to me to hear him expound the truths of scripture. He was deep. It seemed the Bible truths unfolded its meaning to him. He said several times the Primitive Baptists were right in their doctrine. Huel never joined any church, but I do believe he is at rest now. He left me enough evidence to believe. Huel made many friends. Lois said she knew her father lived a clean and upright life, and had friends in all classes, and was liked by everybody.

On the 9th of March Lelia sent me a telegram saying that if I wanted to see Huel alive to come at once. I arrived there at 7:00 P. M. Lelia embraced me crying, said Huel was in a coma.

I went to his bed and put my hand on his head and called him, but he never knew I was there, and passed away at 11:00 P. M. the same night. His sorrowing family grouped around his bed.

Lelia said he never protested at any thing they gave him or did for him, was reconciled and passive in his last illness. Lois, who is a nurse, left her patient in other hands and came home to nurse her father. The kindness and devotion of his sons-in-law and all the children to their father during his illness was beautiful.

Funeral services were conducted at the home on Fifth Avenue, by Lois's pastor, Rev. S. S. Spathey, pastor of St. Paul's Episcopal church, with a large attendance of friends and relatives. He was laid to rest in the beautiful Oakwood cemetery, at Richmond.

"He that believeth in me, tho he were dead, yet shall he live again."

I believe my dead shall rise again and I shall know them. My belief and hope in the Resurrection is what sustains me. I am the only survivor of our family, also of my own little family, and I long to depart and be with them.

DORA W. GREENWAY,

110 E. Bragg St.,
Greensboro, N. C.

SISLEY WALKER PIERCE

Sisley Walker Pierce, daughter of Emily and Isaac Gobines, was born Dec. 8, 1848, died May 27, 1932, making her stay on earth 84 years, 5 months and 19 days.

She was married to Joseph Pierce, about 1870, and unto this union were born 4 children, 3 boys and one girl, W. H. Pierce, Lizzie Annie Pierce, L. L.

Pierce, the other preceded her in infancy. She leaves one sister, Mrs. Sue Taylor.

She united with the church at Spring Green, Martin County in August 1925. She was received in Tarboro Primitive Baptist Church by letter Aug. 1925. She remained a faithful member until death.

Sister Pierce loved her church and the doctrine of salvation by grace. She had been a close neighbor of mine, and a close friend and sister in the church. I believe her love was true. She manifested it years back even until death.

She was devoted to children. She wasn't satisfied to live with any one only her granddaughter, Mrs. Nathan Foard, of Bethel, Pitt County, so she could be with those great grandchildren. She leaves 5 great grandchildren whom she loved dearly.

She became so feeble and at last got confined to her bed the last of January, making it so inconvenient for her daughter to stay away from her home, she consented, and the doctor too, for her to be taken to her daughter's home, and was taken there about five weeks before her passing on May 27th. The Lord who is too good to be unkind, saw fit to send his angel to take her to himself to dwell with him whom she loved. She was willing and waiting for the summons to come saying, "Child your Father says come home."

She was well cared for by her daughter and granddaughters, friends and church members. We feel to know our loss of a dear mother in Israel is her eternal happy gain.

Her funeral was conducted by her pastor, Elder Joseph D. Fly, of Rocky Mount, N. C., and Elder Joshua Ross of Stokes, N. C., in the Tarboro Church to a body of sorrowing friends. Then her body was lowered in the grave in the church cemetery, to await the resurrection morn, then to rise and be fashioned like Jesus, our redeemer.

Her church and friends and loved ones do miss her but we hope to meet her in heaven where parting is not known, where love will dwell forever and ever.

Written by request of her daughter, Sister Annie Prizzill.

Mrs. Lula Overton Hyman,
Tarboro, N. C.

MRS. ELIZA O'BRIEN

Mrs. O'Brien was the daughter of Bluford Cooper, was married to Elijah O'Brien on Dec. 13th., 1866. Unto this union were born three girls and one boy, all of whom together with seventeen grandchildren survive her, except one daughter. Her husband died several years ago, and since that time she had made her home with her children who were untiring in their efforts to make her

comfortable and happy. I have known Mrs. O'Brien since my earliest recollection and find myself at a loss for words to express the high esteem in which she was held by all who knew her. She united with the church at Wheeler's more than fifty years ago where she remained a faithful member while she lived, always attending services when her health and circumstances permitted. Truly, she was a mother in Israel, firm and unshaken in her belief in salvation by grace alone and the sovereignty of an all-wise God. She suffered for many years with a weak heart, but bore her afflictions with much patience. She was called home on the 9th day of May at the home of her daughter, Mrs. Wm. Motley, passing quietly and peacefully as a child falling asleep.

Funeral services were conducted by Elder W. C. King and her body carried to the old homestead and tenderly laid to rest in undisturbed repose beneath a mound of beautiful flowers, there to await the resurrection morn to awake in the likeness of Jesus and be satisfied.

One who loved her,

MRS. C. B. HALL.

WE PRINT MINUTES

We shall be pleased to print minutes of associations or anything in the printing line that you may desire. We guarantee work and prices.

J. D. GOLD.

KEHUKEE ASSOCIATION

Mr. John D. Gold:

Please publish the following in next issue of Landmark:

The 167th annual session of the Kehukee Primitive Baptist Association will convene with the church at Flat Swamp, Martin County, North Carolina, October the first, second and third, 1932. The church is situated two miles from highway No. 90, two miles from Robersonville and about the same distance from Parmele, N. C.

All lovers of truth invited.

B. S. COWIN, Clerk.

Williamston, N. C.

SEVEN MILE ASSOCIATION

Please publish that the next session of the Seven Mile Primitive Baptist Association is appointed to meet with the church at Harnett, M. H. in Sampson County, N. C., on 16th, 17th, and 18th being Friday, Saturday and third Sunday in Sept.

Church is located about half way between Dunn and Clinton near 60 highway. You will look for pointers leading south from highway.

If correspondence is desired, write Avery Baggett, Salemburg, R. F. D., N. C.

W. V. BLACKMAN,
Clerk, Association.

PLEASE READ CAREFULLY



There comes to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark and if you are not given credit in at least one month notify us, stating if you paid by check or money order and when you paid and we will investigate.

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WILSON, N. C.

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WILSON, NORTH CAROLINA

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AT

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PRIMITIVE OR OLDSCHOOL BAPTIST

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NO. 22

THE STRENGTH OF GOD NEVER FAILS.

"And David and all Israel played before God with all their might and with singing and with harps, and with psalteries and with timbrels, and with cymbals and trumpets.

And when they came unto the threshing floor of Chidon, Uzza put forth his hand to hold the ark; for the oxen stumbled.

And the anger of the Lord was kindled against Uzza, and he smote him, because he put his hand to the ark; and there he died before God.

And David was displeased, because the Lord had made a breach upon Uzza: wherefore that place is called Perez-uzza to this day.

And David was afraid of God that day, saying, How shall I bring the ark of God home to me?

So David brought not the ark home to himself, to the city of David, but carried it aside into the house of Obed-edom the Gittite.

And the ark of God remained with the family of Obed-edom in his house three months. And the Lord blessed Obed-edom, and all that he had."—1 Chronicles, 13:8-14.

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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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 of 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 HARD DOCTRINE"

(The following was written by the late Mr. C. W. Gold two years ago and is published with the permission of the family.)

The salvation of his people was in the mind and purpose of God before the foundation of the world, that is, "before the beginning." In other words, he conceived and saw the redemption of man. This conception contemplated the Garden of Eden and the sinning of Adam and the expulsion of Adam and Eve from the Garden. This salvation contemplated the building of the Tower of Babel and the lesson therein. This salvation contemplated the lives and actions of Abraham, Isaac and Jacob and the other patriarchs;—the lives of Isaiah and the other prophets.

God's foreknowledge comprehended all the acts recorded both good and bad. This foreknowledge was not causative in that God was the author of Evil, but he made the wrath of man to praise him. David in the 76th Psalm says "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." His salvation comprehended the establishment of the law by which Adam sinned and through Adam all of his descendants inherited the taint of that sin, and his salvation comprehended the sending of his only son, Jesus Christ, into the world to keep his holy law which Adam (and through Adam

all his posterity) transgressed; so that his people would be saved. The blood of Christ was shed so that "All that the Father giveth me shall come to me." (John 6:37). He kept the law, and by keeping it, righteousness was imputed to those he loved, "Jacob have I loved and Esau have I hated." (Romans 9:13.)

His work of salvation was perfect and his soul was satisfied by that perfect work. "Of them which thou gavest me I have lost none." (John 18:9) Not one of these shall be lost. This includes Adam (the first sinner) and Adam (the last sinner.) The thief on the Cross, the thief of today, the Mary Magdalenes, the babies in arms, the young men, the old men, the rich men, the poor man;—all that the Lord gave him.

Why was the world created? What was the purpose in the mind of the world's creation? Our finite minds cannot comprehend the mind and purpose of God. "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isaiah 55:9). We know that Adam sinned and that God was not disappointed in the sinning and in the condemnation brought upon the world by that sinning. We know that the blood of Christ was shed to save and that God was not and is not disappointed in that expiation and its result. We know

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that his people are a willing people in the day of his power, and that he is omnipotent, omnipresent, and omniscient. We know that there is no such thing as universal salvation.

"For whom he did foreknow he also did predestinate to be conformed to the image of his son," (Romans 8:29.) and when he selects a man, reveals to him the sacredness of the law and the necessity of its being kept and puts it into his heart to try to keep that law,—that man soon realizes his inability to keep that law, and cries out with the poor Publican "God be merciful to me, a sinner." Then in God's own good time Christ is revealed to that man as his hope of glory and he realizes that it is a revelation. He is a changed man. He sees that Christ kept the law and it is revealed to him that Christ is his surety and that the righteousness of Christ—the keeping of the holy law—is imputed unto him, and the praise of that redeemed sinner is a sweet savor in the nostrils of the Lord. If that poor sinner could say "I helped in any one little way" salvation by Grace would be a misnomer.

And what about those to whom the Lord does not reveal himself? Have they a fair chance? Is he a just God to reveal himself to some and not to reveal himself to others? Paul in discussing this question says in Romans 9:18, "Therefore hath he mercy on whom he will have mercy and whom he will he hardeneth." And again in the same chapter in the 21st verse he says "Hath not the potter power over the clay of the same lump, to make one vessel unto honor and another unto dishonor."

He loved Jacob and hated Esau,

but from our ordinary human standards we would judge from the records that Esau was a better man of the two.

Jesus said "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent and hast revealed them unto babes: even so, Father: for it seemed good in thy sight." (Luke 10:21.) We must conclude therefore, that there were some to whom the Lord did not bring the revelation.

And this revelation of the Lord of this salvation is not restricted except by himself. It extends to every nation, kindred, tongue, color and creed,—all that he foreknew.

Let no church organization think that its membership includes all the chosen. The finite mind has its limitations. It cannot always grasp true meanings. A creed means one thing to one mind, another thing to another mind.

To know Christ and him crucified, to feel that the blood of the Son of God is a surety for sin, that there is a law which must be kept and that man within himself cannot keep it, and that Christ kept it for him and that "Without him we can do nothing,"—when these things are realized, the Son of Righteousness has arisen with "Healing in his wings."

Is this a "hard doctrine?" Yes, from a human doctrine the religion of the Lord Jesus Christ is an impossible doctrine. The creation of Adam and Eve, the immaculate conception of the Son of God, the many miracles,—all are impossible from a human standpoint. But these seem no more impossible to the

poor child of God than that he can be saved with an eternal salvation, and that Christ has been revealed—yes, revealed by the Lord,—to him as the hope of Glory.

That revelation is to that poor redeemed sinner the most glorious miracle of all, but this "hard doctrine" should make those blessed with this revelation very patient and very tolerant with those who cannot see "eye to eye" with them. To blame a person for being unable to appreciate this glorious miracle and mystery of salvation is equal to blaming God for withholding his revelation from that person. This revelation makes for love, peace, long suffering, and meekness,—against these there is no law.

This revelation will not make a man do right,—but it makes him want to do right. It makes him desire to walk worthy of the vocation wherewith he is called. In his failure to thus walk, he sometimes feels constrained to cry out with Paul "O wretched man that I am, who will deliver me from the body of this death." (Romans 7:24.) Let it not be thought that this revelation of his incapacity and the capacity of his God, converts a man into a fatalist. Rather this revelation causes him to understand and to appreciate the scripture "Work out your own salvation with fear and trembling. For it is God which worketh in you to will and to do of his own good pleasure." (Phil. 2:12-13.) This revelation makes him in this great day of the world's civilization as he marvels at the world's progress and notes the proudness of man in man's achievements, appreciate the saying of the Psalmist, "The heavens declare the

glory of God and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." This revelation makes a man appreciate worth and merit and honest effort wherever it exists and makes him hope that these are evidences of this same revelation for he knows that "Without controversy, great is the mystery of Godliness." (1 Timothy 3:16.)

IMPRESSED TO WRITE TO CHILDREN OF GOD.

Elder O. J. Denny,

Dear Brother in the Lord, and all who love the Lord Jesus Christ:

Will you bear with me a little in my folly? It seems impressed upon my mind so much to write the dear children of the Lord, but O what shall I write? Seeing that in me, that is in my flesh, dwells no good thing. I hesitate to write. I with Paul can say, "Sin is mixed with all I do." To will is present, but how to perform that which is good I find not. So it seems that I ought to keep silent unless there were more good in me. I so often cast my mind's eye over the face of the earth and view the once beautiful city, the church of God, as she stood, all striving to keep the unity of the spirit in the bonds of peace, manifesting that great love that is in the heart of every one born of God, and flows from breast to breast. As a river that waters Paradise, the true church of God! Yes, love then abounded, and drew, or led, each member on to duty, and caused them to forget not the assembling of themselves together. Yes, with my mind's eye, I view

Zion in the days of old, when our forefathers gained our liberty to worship God under our own vine and fig tree. And O how they did love to meet at the house of God, and feast on the good things of the kingdom and revel in that fountain of love. But as we come on down the line, we must view trials and troubles, and behold some hard fought battles, where the Lord blessed the dear church and enabled her to rid herself of the money changers and the money God religion. Oh, may it please Him to show each and every one of us the way where we may walk that peace may abound. I am so poor and unworthy, so weak, so prone to sin, it does not seem to me the dear Lord would require such at my hand, and have fought the impression day by day but when I hear the appeal of the dear old fathers and mothers in Israel, pleading I feel the same desire deep down in my own poor heart. And it appears that I cannot resist any longer. Yet, I cannot write just as I see and feel these things. I love His dear children, and sincerely hope it is the true spirit of love that is in the hearts of those born of God. And I would not hurt the feelings, or offend, even one of the least of His little ones anywhere or anytime. As unworthy as we often feel to be, our God is a powerful God. He is good, merciful, kind and long forbearing towards his little ones. His power was sufficient for Daniel in the Lion's den, for the Hebrew children in the fiery furnace and for Jonah in the belly of hell, and is for all of his children as long as he has any use for them

here in this world. When he gets done with them here in this unfriendly world he will take them home to himself there to remain and bask in the sunshine of Jesus forever more.

For some purpose I know not, these words have been presented and impressed on my mind. Proverbs 26:18. "Pride goeth before destruction, and a haughty spirit before a fall." As it appears now that the people of the world have been living so fast that the commandment of the good Lord has halted us, and we are commanded to stand still and see our nothingness; but the children of Israel were commanded to stand still and see the salvation of the Lord. It brings to my mind now that the world is now almost like Nebuchadnezzar was when he had such a wonderful dream that he could not in any way interpret his dream. This we all can see for ourselves by reading first chapter of the book of Daniel and 4th verse. And by reading we will see who was the faithful, and God fearing man, and who would not fall down and worship the golden image set up by the King, and the three that suffered to be bound and cast into the fiery furnace before they would fall down and worship idols. We have been warned from times of old, from generation to generation as we can see by reading the scriptures, that it is dangerous to worship things of this world. And when we sit and wonder over the cause of the great panic, we will a good many times get a newspaper to learn the cause by reading it, instead of getting our Bible and read-

ing that, for a newspaper is of the world and always tries to hide self to find some one else, and by it the secret is with that God of heaven who knows all things and saw the end from the beginning and he will condemn all things that are not a safe guide, but his word is sanctified and God is love; and never tells us wrong but tells us what pride and haughty spirits bring about, pride brings destruction, and a haughty spirit a fall. Better it is to be of a humble spirit with the lowly than to divide the spoil with the proud. And oh, dear brethren and sisters, may it be our lot to mingle with such is my prayer for Christ's sake. We should remember that he says, For I will be unto you a God, and ye shall be unto me a people. I feel that he has now shown and will show us that he is God, and I feel that poverty will be the introduction to the interpreter of this great panic. And God has prepared Daniel to interpret the king's dream, and I feel that God is able to interpret the great wonder of the world, by a Daniel in poverty and splendor, if it takes it to make us remember his word and power. Do we remember from a high mountain the devil showed Jesus all the kingdoms of the world, and the glory of them, and saith, "All these will I give thee if thou wilt fall down and worship me." All the kingdoms of the world that had been, were then, and ever should be, with all worldly glory during all time. None of his children will ever see and covet any worldly possessions, power or glory that was not then shown to Jesus by the devil. We of our own selves could

never resist the temptation. But Jesus met the temptation in our own nature and overcame the tempter for us. "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Then the devil got behind him: and now whenever we are enabled to look unto Jesus the enemy is out of sight. One great trouble is we follow man's spirit instead of the Lord's spirit and the laws as laid down in the Bible for God's children to abide by. What is the result: "Woe unto the one by whom the offence cometh." But now we will say we have erred and have forsaken the Lord our God and followed man's spirit, what shall we now do that we may have peace and comfort. The Bible is plain on this. Ezekiel 14:6. "Repent, and turn yourselves from your idols; and turn away your faces from all your abominations." God knows my heart, and I believe I can truthfully say if I am a disturber in Zion, and to get rid of me would bring peace, let me go. I feel I would be willing to live in exile the remainder of my days, than to disturb the peace of Zion, for we feel that the sufferings of this present time are not worthy to be compared to the glory which shall be revealed in us, but if it be God's will that I suffer on, as one who bears the name of Christ, a soldier of the cross, then by His grave I shall endure the cross, despising the shame, ever looking to Jesus, the author and finisher of my faith. "Salvation through our dying God is finished and complete." He paid what e'er His people owed and cancelled all their debts." May God,

through His love and tender mercy,
 pity His poor wayward children,
 and by the gentleness of His grace
 lead us on to a quiet habitation, that
 sweet resting place for the weary.

Submitted in love,
 Elgie Williams,

Garner, N. C., Route 1.

FOXES.

(Written by the late Elder P. D.

Gold for the December first, 1903
 issue of Zion's Landmark.)

"Take us the foxes, the little
 foxes that spoil the vines; for our
 vines have tender grapes."—Songs
 2:15.

Friend W. H. Badgett requests
 my view of the above scripture.
 There are wonderful expressions in
 the context of the flourishing con-
 dition of the spouse of Christ. The
 times are most propitious. It is
 springtime; for lo, the winter is
 past, and the rain is over and gone.
 The flowers appear on the earth.
 The power of the sun is causing the
 earth to put forth her increase. The
 time of the singing of the birds is
 come. Joyfulness now fills the
 land. The voice of the turtle is
 now heard in our land. These melo-
 dies of nature are singing praise to
 the Lord. The fig tree puts forth
 her green figs. Surely summer is
 nigh, and the joy of the harvest is
 hastening on. The vines with their
 tender grapes give a goodly smell.
 What a time of prosperity and joy-
 ful fruitfulness. The love of the
 bridegroom is calling for a glad
 response from the bride, and charm-
 ing her from the clefts of the rock,
 the secret place of the stairs, that
 her countenance may be seen, and
 her voice heard.

Such a wonderful state as this
 has its anxiety lest an enemy might
 intrude. For there are dangers.
 Fine fruits may be spoiled. Foxes
 are sly and cunning animals and
 they will spoil such vines, and fruits
 —even little foxes are destructive.
 Our vines have tender grapes and
 they are very precious. The church
 is jealous of the fruits of the spirit
 when in her right mind. When the
 love of God abounds it begets in his
 people a holy desire that the Lord's
 work may flourish. The people of
 the Lord know that foxes are ene-
 mies of the Lord even if they are
 young foxes, for all that is in a
 young fox is artful in its nature, and
 destructive of the pleasant fruits of
 the garden of the Lord. Therefore
 the desire of the spouse is that these
 foxes even while young be taken.
 Take us, the foxes. Take them for
 us. Deliver us from them. Even
 the beginnings of sins—the appear-
 ance of evil should be shunned. The
 smallest beginning of sin is an evil
 —a fox, an enemy.

Suppose the loving mother be-
 holds her helpless babe exposed to
 a deadly foe; how anxious she
 would be to see it rescued. There
 should be no compromise with sin
 —no toleration of it.

Our vines are precious. They have
 tender grapes. These little foxes
 will spoil them. One is a church
 member, but a spirit whispers to
 him, there is no harm in doing this
 or that. I can invest in cotton fu-
 tures and make some money. I am
 very busy now and have not time to
 attend my regular preaching today,
 though it is our regular church
 meeting day. There is a frolic, a
 party, a dance or some worldly

amusement that it is no harm for me to visit and so I will go. You see that one doing these things and failing to do what is required of a church member, and you feel that already that one is fallen from the humble, obedient state of the true follower of Jesus. That one has not been eating of the pleasant fruits of the garden. It is not springtime with him. It is not the time of the singing of the birds. There are no young figs on the fig tree. There are no grapes on the vine. There are no pleasant fruits, no love, no zeal, no carefulness, no anxiety, no deep spiritual desire for holy communion with God, no fear of doing wrong. There is no hungering and thirsting after righteousness. There is no deep and true heart searching after God.

The grapes, the tender grapes are symbolical of the fruit of the spirit of God, love, joy, peace, etc. Christ is the vine. His people are the branches. To abide in him is to bear much fruit.

The vine clings to a substance, a tree, or some other substance that can support it. The Father is the husbandman. Christ is the vine. His people are the branches. The fruit is found on the branches. We are to abide in Christ, or we cannot bear fruit. Without Jesus we can do nothing. To cleave unto Jesus is to be safe from all enemies.

PUBLISHED BY REQUEST.

(From Landmark, Nov. 1, 1899)

Brother Gold:

In justice to myself and other ministers of the gospel, please tell your "little sister" that attacked me in the Landmark of Sept. 1st, that I

have no allusion in my article on forty years ago, to such men as Elders Joseph Adams, W. P. Williard, Burch, Dameron, Jones, Stephenson, A. N. Hall, D. R. Moore, P. D. Gold, P. G. Lester, William Woodard and a host of other worthy men as well as able and useful ministers. I wish all "little sisters," and "little brothers" to see and remember this for all time to come, and when I Elder Dameron or any other true minister tries to warn the church against corrupt men who creep into the ministry for selfish motives, and whose lives are a reproach to decency—as I could name five or six Baptist preachers (so called) who have disgraced themselves, and brought reproach upon the church—by acts of adultery, and many others by drunkenness etc., within the past few years. Such conduct reflects on the ministry at large, and if I or any other faithful man, and specially a preacher dare raise his protest against such preachers, he is persecuted by those who should defend him. But I rejoice to know that my Master counts me worthy to bear reproaches for his sake. I here say we have had, and I fear yet have men in our pulpits, that if money and women were out of the consideration, such preachers would not be in it. I say this to stay said, because it is true, and there are about as many "silly women, laden with divers lusts" as there are preachers, and I think an article on that line from some other able brother would be in order. Such preachers "creep in" and are hard to handle, for if their guilt is discovered and proven, and they see they are likely to be excluded, they are

the readiest men to puppy down and cry, of any other class, and if one chance to be excluded—he is soon restored, and out on the merry-go-round again. When preachers are guilty of such conduct they should not be restored to their "Bishopric" any more. You may call this jealousy if you choose, or prejudice, or anything that suits you best.

I shoot on the wing, and if snipes do not like my shot they had better not fly before my gun.

L. I. Bodenheimer.

PEACE-LOVING PRIMITIVE BAPTISTS.

We are distinguished by the above in periodicals; and perhaps in other ways, but I have never known this distinction made by real Primitive Baptists.

'Tis those who object to bars of any kind; and contend for "peace" at the sacrifice of principle. I was baptized twice, once by the Missionaries, and once by the Primitive Baptists, and I was much dissatisfied with the first, but I have been perfectly satisfied with my second baptism, because I have seen that it was legal. A certain Editor writes me—"Now they want peace, but without confession, and ask that all work of all factions be recognized as being officially done, and want all to come together as our people."

The Saviour said, "Think not that I am come to send peace on earth, I have not come to send peace but a sword"—so, let's use it.

Notice the character of those who are so desirous to save you, and say, "Do not make a brother an offender for a word," but it is all de-

pending on what that word is for. After the separation in the Baptist ranks for a time; they, in 1844, sent delegates to an association with whom they had formerly met, asking peace, etc., and were not heard in the meeting, and see where they have drifted; and they asked only what they thought would be heard. When the progressive Baptists wanted instrumental music in their churches they were, and are the ones who plead with regular Baptists, and when you see any who are dissatisfied and love the Baptists so well that they will put up with anything and anybody for "sweet peace" you may mark them, for they are drifting, and will soon be gone the way of Balaam and perished in the gainsaying of Koran.

I don't know any dissatisfied with separation; and are pleading for "peace meetings." If there are any of this class I want to know them, "but I only know what I read in the papers" says a certain character. As I see it, it is those who are bound to go astray, who are the anxious ones.

J. T. SATTERWHITE.

FINDS IT PLEASANT WRITING TO LANDMARK READERS

To the Landmark Readers:

I am trying to write to you again. It is so pleasant to me to do this as I get so hungry to talk and sing with you. This is the Sabbath day and a rainy one at the quarterly meeting at North East. I feel that brother and sister Pollard are there. I have thought of them so much today and longed to be with them. I was blessed to be at

White Oak, my old home church both days in July. The weather was very warm, but I felt the presence of God with me that day. Our pastor, Elder Gurganus, preached very ably. They all looked so good to me. One was baptized. Next was quarterly meeting at South West. I was present Saturday and was so warm and feeble that I decided I had better not go Sunday, so I stayed at sister Scott's with her grandchildren and daughter-in-law where I spent the night before. You, who were present at South West that day will excuse me for God knows my heart. He knows it is my greatest pleasure to mingle with my Primitive Baptist people. I seldom feel real well, but I am so glad that I keep up mostly and creep around.

I am so glad when the Landmark comes. I take care of them and read them over and over and shed many tears over them. Elder Keene's writings I love so well. Of course I like to read it all. Sister Thelma Hardee has just written a piece. I was pleased to see it. It makes me more ready to write. It is like I have told you before, my writing is just to tell you I love you more. I so often think of you and want to sing the dear old song hymns with you. One of my parents' favorite hymns was "My Soul Doth Magnify The Lord." That song thrills my heart. All my singing should be singing of the heart. Sisters Exum and Fleming, when you read or hear this read, think of me. Brother and sister Bedard, my love to you all. I may never see you again. There are so many of you that I want to write to per-

sonally but it bothers me to hold my head down long at a time. I have about quit work. I have seven children and 24 grandchildren and many relatives and friends who with God's help will care for me. I am with my daughter, Sidney Humphrey, at this writing. If I live and am able to hope to go to Maple Hill Association. It is not so far from here. I know I can't get around and shake hands with all as I used to do but that doesn't keep me from wanting to go. God has blessed me to attend many associations. I hope to praise him the remainder of my days. I hope Mr. Gold will not get tired of my writing for it is my enjoyment. I don't want it to crowd out valuable matters. There is so much I would like to say but I had better stop for this time.

Manly Prescott's obituary, written by Jesse Rhue, was so touching. I know Manly's parents and I hope God reconciles them to their loss. I hope you all will remember me in your prayers. I am one that is just strolling about and must come to my journey's end.

I have a sweet hope that I am,
Sister Susan Higgins,
Verona, N. C.

APPOINTMENTS FOR ELDER J. T. COLLIER.

P. D. Gold Publishing Co.

Please publish in Zion's Landmark the following appointments for Elder J. T. Collier:

Wilmington, Monday Night—October

10.

Stump Sound Tuesday, October 11.

Yopp's, Wednesday, Oct. 12.

Bay, Thursday, Oct. 13.

Southwest, Friday, Oct. 14.

Then to the Write Oak Association at Maple Hill.

R. W. GURGANUS,
Jacksonville, 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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TO BE, TO EXIST.

For one to be or exist in time is a blessing from God, for it is in Him that we live, move and have our being; but for one to be one with Christ, in God, is an assurance of an inheritance, incorruptible, and undefiled that fadeth not away, eternal in the heavens.

David said, "I will sing to the Lord, I will sing praise to my God while I have being." Psalms 104:33. His being one of the redeemed of the Lord, his being or existence, was not for time, only, but to all eternity. In 1st. Cor. 12:12 we are shown the eternity of the existence, and the relationship existing between Christ, the head of all things to the body, the church of God. We read, "For as the body is one, and hath many members, and all the

members of that one body, being many are one body; so also in Christ. Now ye are the body of Christ, and members in particular." 1st Cor. 12:12-27.

In this world, the children of God have a two-fold existence, a natural and a spiritual being. In nature they are married and given in marriage, and think and do in many respects as others of the world; but in Christ they are one, or a body, ruled and led in paths they had not formerly known, by Christ; the head of the body, all being one in Christ.

Paul said, "The children of this world marry and are given in marriage; but they which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage, neither can they die any more, for they are equal unto the Angels; and are the children of God, being the children of the resurrection."

What a blessed assurance of immortality. Jesus said of such characters, "And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends, and some of you shall be put to death, and ye shall be hated of all men for my name's sake." "But not a hair of your head shall perish." Luke 21:16-18.

Not hated by all men; but of all men who are hated, the hatred is supreme, in the hearts of those who do not believe in God, and who are at heart enemies of God and his people.

Jesus said, "I leave in the midst of thee a poor and an afflicted people that shall trust in the Lord."

For in Him is everlasting strength, and though many are the afflictions of the righteous, the Lord delivereth them out of them all.

Paul said to the brethren at Philippi, "Unto you it is given in the behalf of Christ, not only to believe on him; but also to suffer for his sake." Some of us murmur at suffering, and persecutions; but Jesus said of his sufferings, "Ought not Christ to have suffered these things, and to enter into His Glory." The body, like the head, will enter into the glories of the world to come when the sufferings of time are at an end. "As they have suffered with him they shall also be glorified with him.

Prior to his crucifixion, he was a man of sorrows and acquainted with grief and his people of like experience have had the fellowship of his sufferings, and when they were sad and perplexed at His having been crucified and buried, He appeared in their midst and said "Peace be unto you," but they were terrified and affrighted, and supposed they had seen a Spirit.

Then he opened 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, and that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem."

To his suffering saints he said, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened unto you? But

rejoice in as much as ye are partakers of Christ's sufferings, that; when his glory shall be revealed, ye may be glad also with exceeding joy. But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busy body in other men's matters, yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on his behalf."—1st Peter 4th Chap.

To this afflicted and poor people, the Prophet said, "No weapon that is formed against thee shall prosper, and every tongue, this is the heritage of the saints and their righteousness is of me, saith the Lord."

As God and Christ are eternal, so shall their children of God dwell with them to all eternity.

O. J. DENNY.

MRS. FLORENCE ALLEN

When the bird's songs were hushed and all nature was under the canopy of night, the angel of death wended his flight to the home of Mr. A. S. Allen and claimed for his victim his beloved companion. She had suffered for some years, but patiently, fully agreeing in her patient endurance with the declarations of Paul, that, the few light afflictions that assail us here are not worthy to be compared with the glory that shall be.

Her life was beautified in her every walk by the Giver of life, truth and virtue which characterizes the noble Christian womanhood. The love and esteem in which she was held, was beautifully attested by her loved ones and many friends by true and untiring devotion during the illness and beautiful floral tributes at her burial.

She was born in Beaufort County, November 20, 1859; died July 12, 1932, making her stay on earth seventy-two years, 7 months and eighteen days. She was married to Mr. Albert Sydney Allen on February 11, 1890. To this union three children were born, who together with her husband survive her. They are, Mesdames Estelle Bowen, Maude Bowen, and Beulah Respass all of Long Acre, near Pinetown in Beaufort County.

Sister Allen united with the Primitive Baptist Church at Moratoc the third Sun-

day in August, 1925, and was baptized at the water the same day by Elder N. H. Harrison. Her devotion to her church was truly remarkable. Ever staunch and true, she manifested by her walk and talk that she had been with Jesus and the fruits of the Gospel of her salvation were sweet to her, and to speak of His tender mercy and great depth of love was the theme most precious to her. Truly a mother in Israel has fallen, and we are the losers, but for her everlasting gain. She has gone to be with the Jesus she loved and Holy Angels and that numberless host redeemed by blood, saved by grace, and is now enjoying the good things God has for them who love Him. May God in His tender mercy heal the torn and bleeding heart of husband, children and friends, and by His Holy Spirit point them to Jesus who is able to comfort in every trial and give them a home in glory with wife and mother where all but love is done away.

Written by her pastor who loved her for Christ's sake and who hopes to meet her in the Great Beyond, when we reach the end of the way.

ELD. W. B. CLIFTON.

RESOLUTIONS OF RESPECT FOR DEACON J. A. WILLIAMS

It is in much sadness and a feeling of much weakness that the writer tries to draw these lines of respect for Bro. J. A. Williams, who was born in Davidson County, February 11, 1863, died June 24, 1931, age 68 years, 4 months and 13 days. He was a precious brother, one whom to truly know was to love. It seems hard to see such a faithful soldier fall, yet we feel that the same Power that kept watch over Brother Williams while he was yet living and with us is still keeping watch over his sleeping dust and at his own time, will call him from his sleeping tomb. David said, "I will behold thy face in righteousness, I shall be satisfied when I awake in thy likeness." While his body sleepeth his sweet memory liveth on in the memories of the members of the church at Pine. Bro. Williams joined the church at Pine, Davidson County, N. C., the second Sunday in Nov. 1890, and was baptized the same day with his father, by Eld. James A. Burch who was then pastor. He was ordained to the office of deacon on the second Sunday in Nov. 1920, by the following Elders, S. J. Reich, M. L. Williard, and J. W. Gilliam, and Deacons A. G. Yarborough, J. B. Hulin, D. P. Broadway, and W. L. Teague. Bro. Williams is survived by his wife, (Mrs. Sallie E. Williams) two sons and four daughters, his wife and all four daughters belonging to the church at Pine. Bro. Williams was sound in the faith and doctrine believed and preached by the Primitive Baptists, attended the church regularly as long as his health would permit. He had a bright experience,

yet from his bumble walk we are sure he felt himself as a little child. While it is sad to lose such a brother we are sure our loss is his gain, for he is now resting where there are no more sad disappointments, aches, or pains, no more sad farewells, but is now basking in the everlasting and peaceful presence of his Redeemer.

The Church at Pine feels that in the passing of Bro. Williams we have lost one of our most beloved Christian characters and one who loved his church, and one of his greatest delights was in attending his meetings. We feel that Bro. Williams has heard and obeyed the summons, "Child your father calls, come home." Therefore, he it resolved, 1st that the church desire to bow in humble submission to Him, who doeth all things well. 2nd, That we extend to his bereaved wife and children our deepest sympathy, and would commend them to the great "I Am" the only one who has the power to cause them to say, "Thy will be done." 3rd, A copy of these resolutions be spread on our church book, a copy given the family, and a copy sent to Zion's Landmark for publication.

Done by the order of the Church at Pine, being in conference on Saturday before the second Sunday in June, 1932.

Elder O. J. Denny, Mod.
P. H. Young, Asst. Clerk.

MRS. MARY A. RYCROFT

It is with a sad heart I attempt to write a few lines in remembrance of my dear mother who died June 18, 1932. She was about 80 years old though I don't know the exact date of her birth. Mama was a Primitive Baptist believer though she never united with the church, but seemed to have a bright hope in the Lord Jesus. I felt that our loss is her eternal gain. Mother was a good, kind woman, good kind mother and neighbor, always met her friends and neighbors with a smile to welcome them in her home when she was able to get to the door.

Mama's health has been bad every since before my father died forty years ago last May. She would be able to sit up sometimes for several months and when she was able to be up she devoted the most of her time waiting on her youngest daughter, Ellie, who died June, 1931, she being an invalid from her birth. Mama was confined to her bed every since last November, but was taken worse the 5th Sunday in May and she never got any better until the end came, but we weep not as those without hope. Her faith in God was strong. She bore her afflictions with patience. She was always bright and had a comforting word for every one when in trouble. She seemed to be loved by all who knew her, but it is a sad and lonely home without her, leaving no one there but Sister Emma.

But since it has been God's will to take her we must be submissive, ever looking unto him for all things and if it be his will, meet her in the great beyond.

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

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

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

She leaves to mourn her departure four daughters, as follows: Mrs. E. D. Rycroft, Roxboro, N. C., Miss Emma Rycroft, Mrs. H. W. Wilson and Mrs. S. R. Young, all of Timberlake N. C.

The funeral services were at her home and the body was laid to rest beneath a beautiful mound of flowers.

Pall Bearers were Messrs. Dolphan Clayton, J. M. Rogers, G. W. Ashley, C. S. and D. T. Day and E. W. Garrett, Floral bearers, Mrs Robert McBride, Miss Bertha Naulue and Mrs. Nathan Wilson, Misses Sarah and Maggie Rycroft, Miss Beatrice and Lucy Young, granddaughters of the deceased, Mrs. Lida Horton, Mrs. Charlie Young, Mrs. J. S. Hobgood, Mrs. J. B. Young, nieces of the Deceased.

Another loved one's passed away,
Has crossed the vale of woe.
Why should we wish her here to stay,
And weep that she must go.

Written by her youngest daughter,
Mrs. S. R. Young,
Timberlake, N. C., R. 1.

MRS. ALICE MORTON

It is with a sad heart that I attempt to write the death of my beloved mother, who departed this life February 24, 1923. She was born December 15, 1873, making her stay on earth 50 years, one month and a day. She was married to M. E. Morton, I do not know the date. They seemed very happy together for 36 years. There were eight children born to this union; three preceded their dear mother to the grave a few years before. She leaves a husband and five children to mourn the loss of a good, kind and loving mother. She was raised from an infant by B. Scott and Susan Scott, his wife, whom she loved as a father and mother. She was not very strong and did a lot of suffering on this earth. She was confined to her bed for six long years, could not walk a step. But she bore it all with patience. All was done for her that a loving husband and children and good doctors could do but

nothing seemed to do much good. She seemed to bear it all and she put her trust in the Lord. I have heard her say many times that she would be better off when the Lord called her and I believe she is resting in the arms of Jesus. I have heard her call on the Lord at all hours of the night, as I was the only girl at home and I was her nurse. I did all in my power I could for her. I stood by her both day and night and I believe the good Lord will bless me and I am so thankful I would have been so glad to have done more. It was so hard to see her suffer so and to think I could not ease her pains. She had a lot of trouble while on this earth. She lost one of her children when it was a child and she had a son over in France. I have seen her pillow wet with tears many times but she would say that the Lord never put more on people than they could bear. He made her willing to bear it all. I never have heard her complain. She joined the Primitive Baptist church at North East and she and father were baptized together. I do not know the date for I was a small child at the time. She liked to go to the meetings when she was able. I have seen father carry her to the buggy so she could go. She always looked like she did enjoy it so much. When she was not able to go they would come and have meetings for her at the house. She was loved by everybody. She had lot of friends far and near.

Her death seems as new to me now as it did when she died. It is so sad to think I have no mother to go to for advice. It seems like I ought to go to her and ask her about some things, for she was a fond loving wife and a kind and understanding mother, always giving her children good advice and telling them how to live and that God loved good children. She was a peace-maker. She did not want to break peace with anyone and I do believe she has gone to heaven and I hope I will meet her in the Sweet-Bye-and-Bye where there is no sorrow nor trouble; where all is peace and love and where we will be like Jesus. She died with a smile on her face. She looked so happy to me. Elder E. F. Pollard was in charge of her funeral. It was so hard to leave mother there where I would never see her happy face again on this earth.

Written by her youngest daughter,
Mrs. Ella Lovitt.

MRS. PATSY BEASLEY

On the 28th day of June 1922, the death angel visited the home of H. M. and Thenia Allen near Bentonville, and took the darling mother of Thenia Allen.

Mother came to our home three weeks before her death.

The skillful work of Dr. Stanley, daughter, husband, grandchildren and kind friends did all they could to prolong the

precious life of our dear old mother. The Lord knew best, that no one could fill her vacancy in heaven and He took her. The angels beckoned for mother to come home and she is now sweetly resting in the arms of Jesus.

Mother was born October 1, 1853, making her stay on earth, 75 years, 8 months and 28 days. She was the daughter of Haywood and Thenia Baker. She was twice married. Her first husband was H. B. Adams, and unto them one child was born, Thenia Allen. Her second husband J. G. Beasley, is now living. She was a strict member of Corinth Primitive Baptist church, always being faithful to attend her church as long as her health would permit. She was kind and a loving and faithful mother as long as she lived. She always wanted to do her duty.

We never realized what it would be to lose our mother until her voice was stilled, never to speak to us on earth, but she is now waiting for us on the other shore, where there will be no sorrow, sickness or death.

In the grave yard softly sleeping,
Where the flowers gently wave,
Lies a precious mother,
In her silent grave.
She is gone but not forgotten,
Never will the memory fade,
Sweetest thoughts will ever linger,
Around the grave where she was laid.

Written by a lonely daughter,
THENIA ALLEN.

SISTER MARTHA BLALOCK

Sister Martha Blalock, daughter of Thomas Moore, was married to F. P. Blalock November 27th, 1906, and died July the 9th, 1932. She was nearly 70 and joined the Primitive Baptist Church at Prospect Hill at the June meeting, 1888. She was baptized by Elder A. N. Hall, of Person County, and was a member at Lynch's Creek at the time of her death.

She was a faithful and devoted member of the church and a kind and loving step-mother. Her kindness in her home and faithfulness in her church caused her to be greatly missed.

Sister Neelie Fuller also died July the 16th, 1932, age 72. She was never married. She joined the Prospect Hill church Sept. 1889, and there remained a humble and orderly member until death. She was noted for her quietness and meekness.

These two sisters were loved for that humble Christian spirit they manifested in the church and are greatly missed.

We can truly say: We trust to them a place is given, to dwell among the saints with Christ in heaven.

W. D. BLALOCK,

Prospect Hill, N. C.

RESOLUTIONS OF RESPECT

A tribute of respect in writing in memory of Sister Patsy Beasley, who departed this life June 28th, 1932, making her stay on earth seventy eight years, eight months and twenty eight days. Sister Beasley was a faithful member of the Primitive Baptist church at Corinth, always filling her seat if not providentially hindered.

We desire to bow in humble submission to our Heavenly Father, feeling that she is too wise to err. In the death of Sister Beasley we feel that the church has lost a faithful member, the community a true and faithful neighbor, the daughter a loving mother, and the husband a true companion.

May the God of all peace comfort the bereaved family.

We desire a copy of these resolutions be sent to Zion's Landmark and a copy be spread on the church record.

Done by order of the church in conference at September meeting.

Elder P. E. Johnson, Moderator
C. C., Pro Tem.

CONTENTNEA UNION NOTICE

The 238 session of the Contentnea Union is appointed to be held with the church at Autrey's Creek, Edgecombe County, N. C.

The church is situated on Highway No. 12, about half way between Fountain and Pinetops.

Elder J. C. Smith is appointed to preach the introductory sermon.

J. E. MEWBORN,
Union Clerk.

CONTENTNEA ASSOCIATION

The Contentnea Association will be held with the church at Upper Town Creek, Wilson County, N. C.

The church is situated about 5 miles east of Elm City and 12 miles North east of Wilson, N. C.

RESOLUTIONS OF RESPECT

DEACON J. J. PLEASANT

Whereas, on November, 12, 1932, God in His providence, saw fit to remove from our midst our dearly beloved brother and deacon J. J. Pleasant, the church at Bethel, Johnson County, N. C., feels that it behoves her in remembrance of her faithful servant to draw up these resolutions. Therefore be it resolved:

First, That, We the Primitive Baptist Church at Bethel M. B., Johnson County, N. C., bow in submission to the dispensation of God's providence, feeling that what He does is right, for His works are perfect, His wisdom unsearchable, and His decrees sure.

Second: That we extend to the family

our heart felt sympathy. Weep not but rather rejoice, feeling that his dying eyes read a mystic meaning which only the rapt and parting soul may know. Let us believe that in the silence of the receding world he heard the great waves breaking on the farther shore, and felt already on his wasted brow the breath of eternal morning.

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

DALLAS E. YOUNG,
J. R. JOHNSON,
B. F. YOUNG,

Committee.

RESOLUTIONS OF RESPECT

Resolutions of respect of Ebenezer Church, Lower Country Line Association, Person County, North Carolina for John D. Harris.

Since it has pleased God in his wisdom to take from us our beloved Brother John D. Harris:

Resolved 1st. That we bow in humble submission to him who never makes any mistakes but works all things together for good to them who love God to them who are the called according to his purpose.

2nd. That we, the Church at Ebenezer, keenly feel the loss of our Dear Brother, who had been a faithful member about five years being baptized at the age of 83 by his Pastor Eld. E. C. Oakes.

3rd. That in his passing not only the church has lost a lovely member, but the community an esteemed and faithful friend.

4th. That we extend to the bereaved ones our sincere sympathy, pointing them to the one in whom he trusted who alone can give them comfort.

5th. That these resolutions be recorded in our Church Book, a copy sent to the family, a copy sent to the Roxboro Courier, a copy sent to Caswell Messenger and a copy sent to Zion's Landmark for publication.

Done by order of the Church Saturday before the first Sunday in September, 1932.

E. C. Oakes, Moderator and Clerk.

CHARLES W. GOLD

Charles W. Gold, President of the Pilot Life Insurance Company of Greensboro, was accidentally killed early Wednesday morning, September the 21st while hunting squirrels in Randolph County with his friend, Mr. H. C. Beeson, Assistant Secretary of the Pilot. Mr. Gold was endeavoring to go through a barbed wire fence, and in some way the trigger of the gun became entangled in the wire, and dis-

charged, and the lead entered his head causing instant death.

Mr. Gold was an outstanding man in the business world, a devoted husband and father, kindly, generous, and helpful in all the relations of life. From early manhood he was a member of the Primitive Baptist Church, retaining his membership at the church in Wilson, where his father, the late Elder P. D. Gold was pastor for more than fifty years. Mr. Gold was always interested in the home church, as well as all the churches and Primitive Baptists in the country. He prayed for the peace of Zion and did all he could to conserve the church and assist it in all of its undertakings.

Mr. Gold's career and success as a business man, was probably unequalled in the history of the state. Death called him to his eternal home in the very zenith of an active and useful life. However he had the good fortune to see his children grown, and following the same occupation that he had devoted the greater part of his business life.

Surviving are his widow, Mrs. Ella Howard Gold, of Coneto, and four children, Mr. Charles W. Gold, Jr., Mrs. Norman Harding, and Mr. Howard Gold, all of Greensboro, and Mrs. Albert Lee Smith, of Birmingham, Ala.

Three brothers and three sisters also survive him, Mr. John D. Gold, newspaper publisher at Wilson, Mr. P. D. Gold, of Daytona Beach, Fla., Mr. J. M. Gold, of Wilson; Mrs. Richard Winstead, of Mullins, S. C., Mrs. William Spicer, of Goldsboro, and Mrs. Gilbert Clark of High Point.

Mr. Gold's election to the presidency of the Pilot Life Insurance Company at the age of 58 came as a climax to an interesting insurance career.

After receiving a Bachelor of Science degree at North Carolina State College at Raleigh he managed his father's farm near Wilson and afterwards engaged in the newspaper business at Wilson with his brother Mr. J. D. Gold, until he and his brother, Mr. P. D. Gold, Jr., bought out the agency of the Provident Savings Life Insurance Company from Dr. Dred Peacock, formerly of Wilson, but now of High Point.

Five years later he went to Raleigh where he and his brother Mr. P. D. Gold organized the Jefferson Standard Life Insurance Company which began business there August 7, 1907. Later it moved to Greensboro. During the period the Jefferson Standard was in Raleigh Mr. Gold was secretary and superintendent of agencies and when it moved he became treasurer and later vice president. He became president of the Pilot when its stock was taken over by the Jefferson Standard Company.

Since the beginning of his insurance career Mr. Gold was active in National

insurance problems. He served four years as a member of the executive committee of the American Life Insurance Convention; in 1930 he served as president of this national organization of America's insurance companies; in the same year he was elected a director of the Chamber of Commerce of the United States and the next year he became chairman of the insurance committee of the national chamber.

Mr. Gold at one time was a director of the Raleigh Chamber of Commerce, served as president of the Greensboro Chamber of Commerce and as a director.

He organized the Greensboro Loyalty Fund, a charity organization and became its president. He also was vice president and acting president of the Greensboro Joint Land Bank and a director of the North Carolina Bank and Trust Company and the North Carolina Industrial Bank. He was a trustee of North Carolina State College. And was a member of the executive committee of the Board of Trustees of the Greater University of North Carolina.

During the World War he was one of the "four minute" speakers organized by the Guilford Farm Bureau and helped in bond and war savings drives.

As chairman of the campaign to build the Greensboro Y. M. C. A. he brought that drive to a successful conclusion. He also served as a director of the Greensboro Y. M. C. A.

Popular and well known over the entire state, the funeral was probably one of the largest attended of any ever held in North Carolina. Friends came from all parts of the state, and the funeral designs were many and overflowed the home and on the porch, while a constant stream of people called to pay their respects and express their sympathy.

The funeral was conducted from the home on North Elm Street in Greensboro, Thursday afternoon at three o'clock and was conducted by Elder O. J. Denny, pastor of the Primitive Baptist church of Winston-Salem and Senior Editor of Zion's Landmark, and Rev. Charles F. Myers, pastor of the First Presbyterian church of Greensboro.

The services were very impressive, and the remarks of the ministers covered a life of useful christianity and friendly service to mankind, with this thought as consolation to his bereaved family and friends.

The quartet of the Presbyterian church, composed of Mrs. E. C. Caldwell, Mrs. Dewey Farrell, Fred Phipps and Karl Fisher sang a number of his favorite hymns. Mrs. Charles Banks played the accompaniments.

Dr. Myers opened the service with reading the 23rd psalm. The quartet sang "Rock of Ages," and Dr. Myers continued by reading from the 21st chapter of Revelations a description of heaven. "Abide With Me," was sung before Elder Denny

made a short talk touching upon the life of Mr. Gold.

It was useless, said Elder Denny, to attempt to say anything about the life, the worth, the merit, the character of Charlie Gold, so well was the man known and admired. "We can truly say of him that he was a friend to man," the elder went on. "I never knew a man more apt at making friendships. In the language of Christ he has 'fallen asleep' to awake in God's own time to spend eternity in the peaceful presence of Jesus." He also used the illustration the raising of Lazarus to prove in the Saviour's words, "Lazarus is not dead but sleepeth and in the resurrection morn will awake in a new day to be ever with the Lord."

"Peace, Perfect Peace" was sung by the quartet as a conclusion to the service.

Members of the Kiwanis club, organization in which Mr. Gold had been a powerful factor for the success of civic undertakings, attended the rites in a body, as did the employes of the Pilot Life Insurance company. Many came to the service from other parts of the state in which the man had made his friendly influence felt, especially from the eastern section from which he came. He was a native of Wilson.

Officials of the Pilot Life Insurance company served as honorary pallbearers. Active pallbearers were Dr. J. P. Turner, A. L. Brooks, Julius C. Smith, Dr. H. F. Starr, A. W. McAllister, Julian Price, W. B. Merrimon and Lynn Williamson.

A COPY OF ASSOCIATION MINUTES DESIRED.

I will appreciate a copy of every Primitive Baptist Association minute in the country, so that we may have them for reference.

JOHN D. GOLD.

WHITE OAK ASSOCIATION

The next session of the White Oak Association is appointed to be held with the church at Maple Hill in Pender county on Highway No. 201 about midway between Jacksonville and Burgaw.

The association will convene on Saturday before third Sunday in October and continue three days.

R. W. GURGANUS.

MILL BRANCH ASSOCIATION

The Mill Branch Association is to convene with the church at Black Creek, Horry County, S. C., Friday Saturday and first Sunday in November. Those coming by Lumberton can come by way of Fairmont, Lakeview and Nichols, then on highway towards Green Sea till you see sign on southwest side of road "To Association." Or you can come from Lumberton by Chadbourn, or Whiteville, Tabor and Green Sea.

M. MEARES.

PLEASE READ CAREFULLY



There comes to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us; it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

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Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

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WILSON, NORTH CAROLINA

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXV.

OCTOBER 15, 1932

NO. 23

DAVID TRIUMPHS OVER HIS ENEMIES

"Now Hiram, King of Tyre sent messengers unto David, and timber of cedars, with masons and carpenters, to build him a house. And David perceived that the Lord had confirmed him king over Israel, for his kingdom was lifted up on high, because of his people Israel.

And when the Phillistines heard that David was anointed king over all Israel, all the Phillistines went up to seek David. And David heard of it, and went out against them.

And the Phillistines came and spread themselves in the valley of Rephaim.

And David enquired of God, saying, Shall I go up against the Phillistines? And wilt thou deliver them into mine hand? And the Lord said unto him, Go up; for I will deliver them into thine hand.

So they came up to Baal-perazim; and David smote them there. Then David said, God hath broken in upon mine enemies by mine hand like the breaking forth of waters; therefore they called the name of that place Baal-perazim."—1 Chronicles 14:1-11.

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

ASSOCIATE EDITORS

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

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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.

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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 of 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

SPEAK KINDLY.

Elder J. E. Marshall was quite ill during February of this year and while sick composed the attached poem.

Kindly publish in Landmark, by request.

Yours in hope,
O. J. DENNY.

I want to speak kindly to all that I meet,

From the King on his throne to the tramp in the street,

Remembering my Master who would not complain,

Though often reviled yet reviled not again.

I want to speak kindly to rich and to poor

For the love of my Master who loves evermore.

I want to speak kindly to enemy and friends,

For the sake of my Master who loves to the end.

I want to speak kindly of way-ward and free

Who carelessly speak of a sinner like me,

Since Jesus has loved me and borne on the tree

The sins and the guilt committed by me.

Kind words fitly spoken like apples of gold

In pictures of silver in Truth we are told.

Then why should we murmur at what me may find

Though Christ was afflicted was never unkind.

The love of my Master constrains me to write

Of the things I desire while my visions are bright.

His Glory surrounds me to brighten this day,

This gives me assurance he hears while we pray.

I soon shall behold Him in raptures of joy

Where sin, death, nor sickness will never annoy;

He having abolished all sorrow for me

With the anguishing sigh that he gave on the tree.

When he said it is finished, complete was the theme

Of salvation of those whom he died to redeem;

His loved ones who suffer and bear the cross here

Shall sing of His mercy forever up there.

FOOD TO HUNGRY SOULS.

Mr. John D. Gold,

My dear Sir and Brother:

I am enclosing herewith the experience of dear brother R. B. Denson, the son of our much beloved pastor, Elder A. B. Denson, of the Falls of Tar River, which I hope to see in our dear old paper, "the Zion's Landmark."

For surely it is the work of God that we believe on him, whom He hath sent.

I would be glad to see more of the experiences of God's children in the Landmark, for it is food to our hungry souls. May the dear Lord bless His dear people everywhere, is my prayer for Christ's sake.

Yours in hope,

Joseph D. Fly,

Rocky Mount, N. C.

Dear Bro. Fly:

I am sending you a copy of what I hope is a little of my experience. I thought I would mail it to the Landmark. But I have been thinking a great deal of you of late so I decided to send it to you to see if you thought it worthy of a space in the Landmark. If you see fit to send it, why all right, and if not, I hope there is no harm done. I feel I have only sketched at the subject. I realize it is better felt than told. May the Lord bless you in the ministry as I feel that he has, been merciful to all of us.

Your brother in hope,

R. B. Denson.

Rocky Mount, N. C.

Experience.

For quite a while I have had a desire to write my experience, if in-

deed I have one. Not knowing how to start I have neglected it for quite a while, since I have been so low down in my feelings all this week. I have attempted it hoping maybe I will get some relief. I fear sometimes I surely must be mistaken and the Lord has never dealt with me, then I am carried back to the day I offered to the church. What a great deliverance I felt. Surely the Lord must be in the matter. I felt like if I ever joined the church, I ought to have an experience of grace like I have heard my father tell about, how he came along and how he was delivered of his sins in the middle of the road. I had a desire to join the church about two years before I did. I was taught to attend church (I mean the old Baptist church) from my youth up and continued to go after I was grown up. It seemed to me they were the loveliest set of people I ever saw, and when I hope it pleased the Lord to make me love the doctrine, I just felt like I wanted to be one among them; it appeared to me there was a little something they were feasting on that I couldn't get on the outside. I didn't know what it was but since, I am made to realize it is the sweet fellowship they have for each other. I seldom ever attended meetings on Saturday but decided I would on Saturday in September, 1930, but didn't have any intention of offering myself to the church. I thought I loved them good enough, but I wasn't satisfied with my experience. I began to dress that morning and while shaving it came to me very forcibly, "Offer yourself to the church and let them be the judge." I went to

church in a miserable condition thinking maybe I would talk with my father some before services. I stayed in the yard and watched for him to come. Preaching time came and I never saw him. I thought maybe he was sick and couldn't come. I went in and he was just beginning to open the services. My burdens grew heavier. I felt like if the way was open for me to have gone before service started I could go, but I waited until preaching was over and conference was opened, the invitation given and I couldn't go. I would look around and see others that I knew were more fit to go than I was, and they didn't go and that made me feel still worse, so at the close of Conference I was enabled to leave my seat and go. I was so burdened down I couldn't express my feelings, so there I sat, just knowing that they wouldn't receive me because I hadn't satisfied them. I didn't know what to do. Finally one of the brethren made a move I be received. That relieved me considerably, and about that time Sister Eula Johnson came forward and took her seat. That made me feel better still. And the next morning we met for baptism. I got to feeling very low down again. It felt like every bit of the strength I had was taken from me. The young sister was rejoicing and I couldn't. I felt like I had deceived the brethren, and they knew it, but after being baptized by my father I felt much better and all the next week I was in a state of rejoicing. I had no burden at all. My work was easy and I thought my troubles were all gone and I would be satis-

fied if they would just keep me in the fellowship of the church.

One year passed and one of the deacons passed away. The church saw fit to choose me to that office. That burdened me again. I just felt like I couldn't serve and thought if the church knew me as I knew myself they would not have called me.

I find the warfare that Paul speaks of keeps me from doing the things that I would and the things I would not do that I do. My whole desire is to follow after the spirit and walk in love, but feeling my unfitness and imperfections am unable to do this without his spirit guideth me. It seems like some of the brethren are blessed to tell their experience without any difficulty. I was not but I do feel in my heart I have had an experience of grace if I am not blessed to tell it. I pray that I may be enabled to walk it out before my brethren that they may have confidence in me and continue to let me live in the sweet fellowship of the church, for I feel that the church is a sweet resting place for the children of God and every one that feels their convictions and does their duty will find a rest.

Submitted in love,

R. B. DENSON,

Rocky Mount, N. C.

A GOOD LETTER.

Mr. John D. Gold,

Wilson, N. C.

Dear Mr. Gold:

The letter below which I received some few years ago, was of so much importance, so rich in truth, I have kept it as a treasure and have concluded I would send it to you to

ask you to please give it to others who might find consolation in reading it as I do. The letter I am copying for publication as it was written on both sides of the paper.

Thanking you for same,

Mrs. Azulah Matthews.

The Letter.

Dear Sister Matthews:

After so long a time, I will try to answer your welcome letter. Your troubles and afflictions have been great. I am sure, your letter took me back over many years of my own experience, of trials, and afflictions, where it seemed that nobody on earth could be so sorely tried in trials and temptations, and "afflictions, physically," as I was and I could not talk, or write to any one without telling of my trials and troubles. But one time, some years afterwards, I had been sick for a long time, and everybody that knew how sick I was thought I would die. The first time I was able to go to church one of the brothers said to me, Sister J. I had been wondering while you were so sick what would become of your husband, and those two little children, for I did not think you would ever get well. So that started me to telling what a time I had been having, so after I had talked some time, the dear aged brother replied, Yes, Sister J., I know you have had a hard trial, but if you will look around you will find some one in a worse condition, so he pointed out a poor widow woman with one son, and her son had killed her father and nearly killed her mother and was in jail. I forgot my own trouble as mine was so little compared with hers. So oft

times, from that day to this when in deep trouble, that old brother's words came to me as I would begin to look around in mind and soon forget my own feeling, to know there was some one somewhere in greater trouble and afflictions than mine are, so I hope that old brother's words helped me to deny self by forgetting my own, and reaching out to see and sympathize with others. Your see, the Saviour of poor sinners said, deny yourself and follow me, and there are many ways and things we must learn to deny self and follow him if we keep straight, following and learning of Jesus to be meek, lowly, humble and obedient. To do not our will but the will of our heavenly Father that has called us from nature's darkness and washed our sins away by the washing of regeneration and renewing of the Holy Ghost.

Dear sister, according to the teachings of the Bible, the Lord's people are tried, yes their works are tried by fire. So Paul, the great apostle said, and if a man has built people are tried, yes their works are burnt up, he suffers loss, but the man shall be saved as by fire. So all these trials and afflictions are needful for us. You know the good old hymn, "How Firm A Foundation, Ye Saints Of The Lord," after pointing out so many things it says, it only designs, thy dross to consume, and thy gold which means this spirit to refine. Job was a righteous man, so God said, yet for a purpose unknown to us, he was sorely tried. So, I hope I have learned a little by experience of how needful these trials and afflictions are for us that we may learn

from whence all our help must come and learn to cast all our cares on Jesus, feeling assured he cares for us, and will not leave or forsake those who have learned to trust in and lean upon him, reconciled to His holy will. You know that all things that the Lord allows, or permits to fall to the lot of those that trust and seek to know and obey the Lord will work together for their good, and God's glory, honor and praise of his holy name in his own good time. So then, let us forget self, and the past, and press on to the mark of the prize of the high calling in Christ Jesus, if you have tasted the good word of God, in the pardon of your sins, yes if you have been born of that spirit that makes us new creatures in Christ, heirs, and joint heirs with our Lord and Saviour, Jesus Christ. We hope and believe we have all that has fallen to our lot was meant for our benefit. We know Satan can only go so far.

Well, you wished to know about the Soldier's Home. Here I will say that it is not what some think it is and not just what the money that is invested in it could make it if it was used as it was intended for the use of. Yet it is a God send and blessing to many poor old mortals, if they could only see it that way. Some are so dissatisfied here, they fret and worry, just don't see any pleasure at all and that worries others. While I feel like the Lord has so wonderfully blessed us that we ought to thank and praise Him all the days of our life, for his goodness and mercy to us poor unworthy mortals.

Now I will say, yes the world is drunk on education, and fashions

and follies of every kind and many of the Lord's people have joined fences and houses with them otherwise. Many of the Lord's people are drinking deep of the wine of the fornication of that woman we read of in Revelations, who sits upon a scarlet colored beast. 17th chapter Rev. Yes, many of the Lord's dear children, that have been born of the spirit, are drinking of the wine of her fornication, by following the abominable fashion of bobbed hair, and knee dresses, no underwear, and joy riding, and too much worldly school education for their children and these abominable movie shows, and ball, and card playing, and oh, so many other things, parents have already left off even trying to bring up their children in the nurture and admonition of the Lord. Just turned them over to the fashions and follies of high school and college gods. of the earth to practice every conceivable abomination that can be thought of and if we old people speak to them about these things they don't mind letting us know they think we have no sense, just old ignorant things that don't know anything but glory, honor, praises to God's holy name. We know that in olden times after the King of Egypt had tried all the highly educated to get his dream interpreted, he had to send to prison and get poor, ignorant Joseph, and so it was with the Kings of Babylon with dreams, and the handwriting on the wall, after all these high educated people had been tried and failed, they called on poor, ignorant, captive Daniel. So far as worldly wisdom, they were ignorant, but God revealed to them what books cannot

teach, and so it will be in days to come. But I must close, hoping to hear from you again soon.

Your least little sister in hope,

L. E. L.

GOD'S LOVING KINDNESS.

"I have loved thee with an everlasting love; therefore with loving kindness I have drawn thee."

God's love and His loving kindness has been dwelling within my mind for several days, altho' I feel unworthy of God's love, I am so vile and sinful. I feel as if I am so blessed to be one of His redeemed little ones; to be the very humblest one. But surely He is worthy to be loved by me and all mankind, for God is love. He is that golden chain that binds His poor and afflicted children in one bundle of His eternal love. There is something within me that is love and desire to follow after those who love and cherish the word of God. Salvation is of the Lord. His mercy endureth forever. He sent his darling Son to save sinners of whom I am chief.

I feel that it is a great blessing to know and realize in deed and in truth that we are sinners; yet from sin I desire to be free. Oh what a wonderful deliverance it will be to be with Christ and, like Him, to dwell where love never grows old and is as perfect as He is perfect.

Oh, how sad it must have made dear Jesus feel when he was in the low ground of sorrow; when He came to His own and His own received Him not and yet with that love that is everlasting; that was given him by His Father, he must suffer those things and be crucified

upon the rugged cross to redeem His bride, the church. Oh what wondrous love if we are blessed with a spiritual eye. He manifests His most precious love upon us every day and hour we live. He has been so merciful to give me food and raiment, lo these sixty years and a sweet hope in Jesus that troubles, trials and disappointments can not take away. He gently leads and binds up the broken heart and with a sweet, still voice says "be not afraid, it is I."

So wonderfully He can speak and none can hinder. His love is ever abounding and it is from God, the Great Storehouse, the fountain of love that never runs dry.

I take courage that a sparrow falleth not to the ground without His knowledge; hoping He will take knowledge of me and gently lead me to the end and receive my never dying soul unto Himself in glory.

We rejoice to realize that the gold of Ophir is His; the cattle of a thousand hills are His and all power on earth and in heaven is His. He is King of Kings and His people will be a willing people in the day of His power, His love endureth forever.

Lula Overton Hyman
Tarboro, N. C.

ENJOYED HEARING ELDERS COBB AND WEAVER.

Elder O. J. Denny,
Winston-Salem, N. C.
Dear Brother Denny:

I am very weak and stupid both naturally and spiritually and very poorly fitted to write to a person like yourself who is gifted in spiritual things, but I want you to know

how much I enjoyed hearing Elder Cobb and Elder Weaver preach at the yearly meeting at White Oak church 1st Sunday in August, also Z. R. and I were again blessed to hear them preach at the yearly meeting at Old Town Creek 2nd Sunday. We also heard your brother, Elder S. B. Denny, preach a very comforting sermon the fourth Sunday morning at Great Swamp church in Greenville. How thankful we are that these precious church privileges enabled us to meet around the Lord's table, to enjoy the fervent hand-clasp of our spiritual kindred, hear their familiar voices and sit with them in "heavenly places in Christ Jesus," whilst the under shepherds tell the glad tidings of salvation to the poor." The apostle John says, "We know that we have passed from death unto life because we love the brethren," and when we meet those who at once give an evidence that they "have been with Jesus and have learned of Him," though they be strangers in the flesh, yet do we feel a love and heavenly drawing toward them. Should not this strengthen our feeble hope and sweetly assure us that we are the characters to whom the gospel is addressed?

Brother Denny, I began writing to you yesterday, but was so weak I could not finish, I was taken suddenly sick Monday morning, had a chill and violent headache, have been in bed the past few days. I hope I will soon feel stronger. I have been in delicate health for the past four years. I have waded "through deep waters" and have felt the waves of human suffering

and woe pass over me at times, but blessed be the name of God, He has kept me by His almighty power. He has "made me to lie down in green pastures," He has "led me beside the still waters" and in all my bitter sorrow, and woe, "His rod and His staff have comforted me." Let us rejoice that unto us a blessed Saviour is born "which is Christ the Lord." One that remembereth we are dust, and "Like as a father pitieth his children, so the Lord pitieth all them that fear him." Psalm 3:13. So our Lord pitieth us in our weakness, temptations, short comings and fears and enables us to lift up the hands that hang down and causes us to "mount up with wings as eagles, to run and not be weary, to walk and not faint."

I am your unworthy sister in hope of a blessed immortality beyond the grave.

Mrs. Bessie Brooks Gay,
Farmville, N. C.

LOVES THE OLD BAPTISTS.

Mr. John D. Gold,
Dear Sir:

I will, with the help of my dear Savior, try to write a little of my experience. I have wanted to write to the dear old Landmark ever since I joined the church some thirty years ago at Old Mingo Church. There are only a few of us but we do love good meetings. Brother Xure Lee is our pastor and I do believe he is a God sent minister. I joined the Missionary Baptist church because I was raised to believe that way and I wanted to do right and when the Holiness Church started I joined them but I never could get like them. I felt that it

made no difference what church you belonged to just so it wasn't the Primitive Baptists.

I could see that there was a difference. All the rest seemed alike to me and I do believe they are all alike, but the Primitive Baptists, and I do believe that they are the only church of God on this earth. Why do I believe it? Because the Lord made me believe it. I do love them now and they all look so good to me and I feel so little. I was going out to do great works but thank God I thought I was lost. God showed me the right way. I thought I was lost and everybody was good to me. Oh I never can tell the horror I went through but it burned out all the old dross. I am a Primitive Baptist and I want to be one while I live and I want to die one. Tho I feel to be the least one I want to live low down at my Saviour's feet so that I can look up to Jesus for help in this old troublesome world for I feel like there is where all my help comes from. I don't get to hear preaching often as my husband is very feeble and all my children have gone to homes of their own.

I get to read the Landmark only when Brother Lee gives it to me. I do love to read the dear old paper and all other Baptist papers. There is not but one old Baptist near me and that is sister Godwin. While I was in so much trouble I saw in a dream my name written in a large book up in the middle of the sky. That gave me much comfort. So if I never hear another sermon preached I shall always be an old Baptist because I know the Lord

made me one because I did hate them and now I love them all.

So pray for me and my husband in our lonely hours.

Your little unworthy sister,

DELLA STONE,

Dunn, N. C.

MEN SHALL NOT LIVE BY BREAD ALONE.

(Published by Request)

(Written for the December 1, 1903 issue of Zion's Landmark by the late Elder P. D. Gold).

"Men shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Bread includes food of all sorts, good to support life. Natural bread or food feeds natural life; spiritual bread ministers to spiritual life.

Jesus uses the above words in answer to any temptation of the devil who said to Christ, when He was thirsty and hungered, "If thou be the Son of God command these stones to be made bread."

The devil would choke and kill a child of God if he could with stones or poisonous reptiles. There is no true food in anything he offers or utters. Every suggestion with every temptation is deathly. All his flatteries are lies. All the things pleasing to the natural man are delusive and vain. How he beguiled Eve; and Adam loved the creature more than he did the Creator—not with heavenly love. The love that a man has for a woman because she is a woman is not the love of God. The lusts of the flesh are not of God. His love is holy. But the love that Adam had for Eve is not that holy love, for if it had been he would not

have hearkened to the creature, but would have obeyed his Creator. But a finite creature as Adam cannot love God, for God is holy and infinite.

In the weakness of the flesh, in the hunger of its infirmity, in the desolation of the desert, with no companions but wild beasts, with nothing that cheers the eye of mortal, Satan covertly assails Jesus with all the flattering suggestions of his coming, apparently to help Him prove his sonship to be of God, and gather the fruits of such a relationship. His first temptation is to the sense of hunger telling Him how He may prove His sonship by converting stones into bread. How vast and wide is the range of temptation. The labor of man is for bread. By far the greater part of the toil, labor, anxiety and effort of man is for the bread that perisheth.

What scheming and defranchising are the part of the avaricious for earthly wealth to minister to the natural and often abused appetites and tastes of man. What toil and sorrow the poor endure as they strive for bread to appease the hunger and drive famine from the door.

Satan appeals to these desires so manifest in man when he attempts to decoy the son of man. But Satan finds nothing in Jesus that suits him, or that he can reach. His answer contains the fulness that no man's words ever uttered, and sets forth the glorious doctrine that every word of God is good—is the truth and indispensable. What command has God ever uttered that is not wise and good? There is not an unimportant word that God has ever uttered. Every word of God

is good. His word is sweeter than honey and the honeycomb.

To keep the word of God which is a lamp to the feet is the only sure road to happiness. We are darkness and in darkness. How shall we walk in the dark without stumbling and falling? If the word of God dwells in us richly—if our desire is to give good heed to that word—it is a lamp to our feet. The eyes are in the word of God that guide us in the pathway of wisdom. If our purpose of heart is to give good heed to God's word then do we with safety walk in that blessed and tried way.

Truth is of God. The Bible is the true expression of what is always right. If the word of God is the man of our counsel, and we obey that word, then we do well.

What is our rule as to marriage for instance? It is: husbands love your wives as Christ also loved the church. The man should have one wife only, and what God has joined together man shall not separate. Nothing but death or God's act can sever that bond. The husband is the head of the wife and she is to reverence him. He is to love her as he loves himself.

What is the law or word of God in the relation of parents and children. The fathers are not to provoke their children to wrath, but to bring them up in the nurture and admonition of the Lord; and the children are to obey their parents in all things.

In the matters of business between man and man we should defraud no man, wrong no man, utter the truth to our neighbor, deal right between man and man. As ye

would that men should do unto you, do ye even so unto them. We should obey the laws of the land. Obey the powers that be, render tribute to whom tribute is due, honor to whom honor is due.

We should have good will to men, minister to the needy, labor—working with our own hands to have to give to him that is in need.

We should love our enemies, pray for them that despitefully use us, love the brotherhood, forgive those that wrong us. We should shun the appearance of evil.

The embodiment of the word—the full expression and revelation of that word is Christ made flesh, and obedient unto His Father in all things unto death, and quickened by the Spirit, or with His garments dipped in blood, raised from the dead, glorified, the living word, our life and righteousness. He is the true bread that cometh down from heaven, of which if a man eat he shall never hunger. He gave Himself for the life of the world.

The scripture bear witness to Jesus, or testify of Him that He is the Son of God. Therefore we search the scriptures to know the truth. In the matter of salvation, the scriptures decide and end all strife and all controversy.

How sweet is the word of the Lord when instruction is sealed in us. Let Him kiss me with the kisses of His mouth, for His mouth utters precious truth. In His tongue is no guile, but the law of kindness. His lips speak the truth. Therefore all our hope is in Jesus. His word is precious and endures forever.

A FAMILY PAPER.

My father died in 1901. He read the old Landmark until his death. My mother read it until her death in 1914. I have read it since her death. The old Landmark has been in our home more than forty years. Also your father has been in our home here in Plant City, Fla. My father knew your father well. I love the old "Hardshells" as they are sometimes called.

Kie Robinson,
Plant City, Fla.

WILL CONTINUE TO THE END.

I am enclosing check for \$1.00 to make you extend my subscription to Zion's Landmark for six months longer. You may think it strange that I only subscribe for six months. But my reason for doing so is I am old and don't expect to be here much longer.

I have no one to leave the paper to after I am gone. My wife is now 7 months older than I and we can't expect to be here very long.

I was glad to read Elder J. S. Dameron's letter. He was here in Virginia about 40 years ago and we all liked him very much. I am like him, good deacons don't always make good pastors. I have been a deacon for some time and I don't see that I have the gift of a deacon much less a pastor of any church.

One of old said, And I was with you in weakness and in fear, and in much trembling and my speech and my preaching was not with words of man's wisdom, but in demonstration of the spirit and of power.

John F. Oliver,
Herndon, Va.

Zion's Landmark

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

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TAKE HEED TO THYSELF ETC.

Jesus was the greatest teacher of all time, and his words are as much a living force today as when he was here in person. His disciples were moved to speak living truths.

"Take heed to thyself and unto the doctrine; and continue in them; for in so doing, thou shalt save both thyself and them that hear thee." 1st. Tim. 4:16. In this Paul admonished his son Timothy in the ministry as he would doubtless admonish our ministry to day if he was in our midst.

Timothy was not to take heed to observe and teach just any doctrine, or opinion of men or devils; but after first taking heed unto himself, then unto the doctrine, have due care, and regard for the teachings of Christ and of the word.

Christ frequently used the words, "take heed," and they had reference to things they should not do as well as to things they were commanded to do and observe. His followers were told to do not as the hypocrites do, and to take heed to (the doctrines) the leaven of the Pharisees, and to avoid the teachings of the doctrines and commandments of men.

One of the things Jesus taught his disciples to do and observe was the forgiveness of those who trespasseth against us. In Luke 17:3-5 we read, "Take heed unto yourselves; if thy brother trespass against thee, rebuke him and forgive him." And said Jesus, "If he trespass against thee seven times a day and seven times in a day turn again to thee, saying: I repent; thou shalt forgive him."

This pointed declaration, "THOU SHALT FORGIVE HIM, tried their faith and they said LORD INCREASE OUR FAITH."

We quite often see or hear of brethren prying around trying to find something by which they can condemn or set at naught some brother. What would Jesus say to such? Perhaps, he would say Judge not lest ye be judged, or remove the beam from thine own eye, and cease your concern about the mote in the brother's eye or "Let him that is without sin cast the first stone."

Peter felt there was to be a limit on his forgiving his offending brethren; but to be on the safe side he went to Jesus and said "Lord how oft shall my brother sin against me, and I forgive him? 'Til seven

times?" Notice the brother sinned against Peter, it was a personal grievance, and he thought seven times was enough. Jesus said unto him, "I say not unto thee seven times; but seventy times seven." (four hundred and ninety times).

What would Jesus do if he were in some of our Union Meetings, churches or associations where they, without notice, in their absence, and without any shadow of gospel labor make declarations against churches and even whole associations, and publish to the world, by inference, that churches and our associations sometimes numbering hundreds are in disorder, and unworthy of their correspondence or fellowship? We asked what would Jesus do? When he was reviled he reviled not again. "Father forgive them, they know not what they do." "Better that a millstone were hanged about your neck and ye cast into the sea than that ye offend one of these my little ones." No wonder He said, "Let him that standeth take heed lest he fall."

In taking heed to ourselves, we may well ask, Who am I? What am I? Why am I spared? What is my true mission in life? Am I his or am I not? What will my eternal destiny be? When we have pondered these searching questions, we may well say, "All we are or hope to be we owe to Him whom to know is life eternal."

Having taken heed unto ourselves, we are next admonished, "Take heed unto the doctrine."

Jesus said. Take heed, beware of the leaven of the Pharisees, the doctrines and commandments of men. The doctrines of men exalts

man and makes God appear as one who would; but cannot save.

The doctrine of God and of Christ, exalts God above all, Christ as the mediator between a just God, and offending man, the trinity, God the Father, The Son, and the Holy Ghost, as the one eternal oneness in the salvation, preservation, resurrection, and eternal glorification of the redeemed of the Lord of every nation, kindred, tongue and people that have washed robes; made white, in the blood of the Lamb.

Let us all remember the rock from whence we were hewn and the pit from which we were digged, and try in meekness and humility to esteem each other as the children of God.

The grace and mercy of God is not shut up in a corner; but the knowledge of His greatness and of His glory shall cover the earth as the waters cover the sea.

Paul to Titus said, "For the grace of God that bringeth salvation hath appeared unto all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, looking for that blessed hope, and the glorious appearing of our great God and our Saviour Jesus Christ." As to what we should teach and not teach, read the 3rd chapter of Titus.

"Looking, by faith, for the appearing of Him who gave himself for us, that He might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works."

We sometimes hear men stress their beliefs as cardinal doctrines. We find the Bible speaks of plural-

ity of doctrines as the doctrines of men and devils; but of the DOCTRINE of God, embracing all the truths of the gospel, it is spoken of in the singular as doctrine, good doctrine, sound doctrine, My doctrine. his doctrine shall be preached to all the world for a witness, said the apostle.

There is, therefore; One Lord, One faith, One Baptism, One God who is over all and in you all and through all, to whom be glory forever.

O. J. DENNY.

PRAYER.

"He shall call upon me, and I will answer him."—Psalm 91:15.

No prayer of faith is conditional. It is not based on human will or creature merit, but it rests entirely upon the Lord's persuasion, promise or appointment. In the above quotation the Lord has made a positive declaration: "He shall call upon me, and I will answer him." The first clause is as certain as the second clause. What therefore God hath joined together, let no man put asunder.. Matt. 19:6. While this cannot be done, and only Arminians think it can. If prayer is an appointment of the Lord, who is there that will say it rests with the creature whether he prays or not? Is it with the creature when he shall pray, or when he shall cease to pray? Men at stated times do praise and thank God for His continued mercies and blessings. But there are times with the soul when prayer is no part of duty to be followed as a duty—it becomes an inward work in the heart; conviction is wrought in the conscience, then

there is nothing better that the soul can do when the Lord draws forth, that "spirit of grace and supplication," than to cry unto the Lord for mercy and help.

I heard the late Elder Samuel McMillan of North Carolina, once say, as he often wanted to have some secluded place to pray where none could see him but God, he decided to make a booth on his plantation. There being quite a cluster of bushes not so far from his house, he cut enough down to make a good hiding place. Not many days after as he felt he wanted a secret communion with his God, and going to his booth he knelt with closed eyes in the attitude of prayer. "As I began to supplicate," he said, "I heard the leaves rustle and I opened my eyes, there sat before me a rabbit looking at me. I closed my eyes to pray, and I could see that rabbit as plainly with my eyes closed as open, and I could think of nothing else but that rabbit. I soon went out of my fixed spot for prayer and never went back for that purpose again."

Now, a servant of the Lord may prate or say prayers at a certain fixed time and place without faith or soul trouble.

Pardon me for referring to a sacred experience in my own life. Some fifteen years ago at my charge in Jacksonville, Fla., just as a visiting preacher began I was informed that some one at the door wanted to speak to me. A dear old sister was there. She said, "Brother Gilbert, two doctors have just left my son's home (some three or four blocks away) and have said my little granddaughter is dying, with dou-

ble pneumonia, and they could do nothing more, and I was impressed to ask you to go there and pray, and if you will I believe she will get well." I said, "Sister, I have no faith in my prayers, but I will go on your faith." As we went I plead with the Lord to give me some evidence of the child's state, and it came to my mind with strong assurance that the child will live. When we had gone into the house, we found several people around the bedside, the father was walking the floor wringing his hands with deep groans, and the mother crying as if her heart was broken. The child lay with its mouth open, its eyes rolled back into its sockets; and there appeared to be no sign of life in its little frame. The dear Lord had given me faith, and I said, "Rest assured the child will live and not die, let us pray." When I arose from my knees and looked at the child, its eyes were turned toward me, then it looked all around. The fever seemed to have disappeared. I heard they let it get out of bed and play with the other children next day. Be assured my prayer did not keep the child alive, for the Lord had given me to believe it would live before I saw the child.

We recall that our Lord said to a father whose child was possessed of a devil: "If thou canst believe, all things are possible to him that believeth."—Matt. 9:23. Let us not conclude from this, to believe He has the power to do all things, and so will do everything we may ask. We know that Jesus had power over all flesh, but it was His will to only give eternal life to as many as the Father had given Him. "Who is

he that saith, and it cometh to pass, when the Lord commandeth it not?" Lam. 3:37. That which the Lord did not mean to give His people, the Holy Spirit will not work faith in them to believe, and though they should pray for them most fervently the Father will never grant the petitions. Who of us have not asked for things we earnestly wanted, and afterwards saw that they would not have been good to have received; and even some, if they had been given, would have been a curse. As we had to refuse to give some things wanted by our children, seeing they would be injured; so does the Lord, with His children. David desired to build the temple or house for the Lord; and when he had gone to Nathan the prophet about it, he said to David, "Do all that is in thine heart; for God is with thee." Then God came to Nathan saying, "Go and tell David my servant, thus sayeth the Lord, Thou shalt not build me an house to dwell in."—1 Chron. 17:1-4. The things that seem most possible and probable and very desirable may never come to pass; and the improbable and impossible from our viewpoint are the things that God often causes to be done. See! "For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken"—all of which was contrary to nature. Nature is ever ready to pray for that we desire, and that seems both possible and reasonable, such belief may be based on natural faith, common to men; but to pray for that which is contrary to reason and nature requires that faith which operated by the Spirit of the Lord. Such

must be in accord with God's will and word. Note the Lord's reply to Moses' plea to visit the promised land: "Let it suffice thee; speak no more unto me of this matter." Deut. 3:26. This was not God's will and purpose. Again our requests are not granted for the reason: "Ye ask and receive not, because ye ask amiss that ye may consume it upon your lusts." James 4:3.

The Lord's will and power are commensurate, and to expect our prayers to be answered they must rest alike on both; for if our faith looks to one or the other, it is not entirely of the spirit. The Holy Spirit leads and guides in all truth, not just in half of it.

Blessed assurance! "He shall call upon me, and I will answer." The conjunction "and" connects these appointments. Thus linked together His will and power are manifest in the subjects of His love and grace.

M. L. GILBERT.

A TRIBUTE OF LOVE.

On February 2nd, 1932, at five p. m. surrounded by loved ones, in the midst of a community of solicitous friends, and in the quiet of her sunny home, came this call from heaven. God wants you, heaven waits for you. Then as a tired child, quietly and calmly the spirit of Mrs. McMullen, wife of the late Elder J. D. McMullen, passed on. Her head pillowed on faith and hope, her soul anchored in a Savior's love. Fearlessly she crossed the bar and joyfully she saw her pilot face to face.

To pay a deserved and truthful tribute to the subject of this sketch, to define a smile, to describe a luminous character, to set in array her qualities of mind and heart, how elusive the task, how melting the effort; stirring depths of feeling, fringing wistful thoughts of long gone years. In the imagination must be linked together tender consideration and brisk decision, firmness of purpose, kindness and forbearance. We must see cheerfulness, even jollity, glide swiftly into sympathy, with ready and helpful suggestions.

Our loved one was given faith in Christ

and joined the church when young, and to the end of her earthly pilgrimage she was a faithful soldier of the Cross. She served not as one who strived for a reward but as one who loved her task, because she loved the Master who assigned it.

She had been in ill health for many years, never spent a day free from pain, and at the last after several days of battling with death, when all that loving hearts and skillful hands could do was done to prolong the life so precious to us, the silver cord was severed, the golden bowl was broken and she fell asleep in Christ with that faith and hope that she would be raised in the image of her Saviour at His second coming with a glorified body to the great harvest of grace and eternal glory with all the redeemed. The flower has not been crushed, only transplanted into the celestial garden, where it will bloom in all its fragrance and beauty. The life has not been ended, only begun. The beautiful traits of character that made the life so beautiful here, purified and expanded there, will enable her to give even a greater, richer and nobler service in the heavenly home.

It was in the home life, more than elsewhere, was seen the tenderness and nobility of her Christian character. She made home a place of peace and joy to her family. Always a true and loving wife and mother she set an example of Christian humility which cannot fail to bear fruit in the lives of those who hope to meet her in the great beyond. To those who loved her best bow hard it is to live without her; to be reconciled to the vacant chair. How often do we recall her pleasing smile, kind words, wise advice and her noble example of patience. Blessed thought, Jesus had called her home to be with him, free from the storms and strife and sorrows that so fill the world today. So is safe with Him forevermore.

We rejoice when we think how happy she is in that radiant glorious home where there are no sunsets and where the inhabitants are never sick. Her body is out of sight but the beautiful self-sacrificing, devoted christian character adorns the walls of memory and brings inspiration to hundreds who knew her.

When we contemplate such a death, when we stand beside such a grave, with what triumphant joy we can exclaim! "O death, where is thy sting? O grave, where is thy victory?" We said Good-bye, but her cherished memory floats to us now like the perfume of some woodland blossom. The music of other voices may be lost but hers will echo in our hearts forever. Other faces will fade away and be forgotten but hers will shine on until the lights from heaven's portals will glorify our own.

She leaves to mourn her loss a devoted family. Our heart strings are broken to give up our loved one, but if the curtain

were rolled away and we could see her happy in the presence of her Lord we would not wish her back, for there is a crown of righteousness laid up for her which God gives her at that day; and all her loved ones that love His appearing when they shall have answered the call.

Hattie Lovell
(Mrs. J. M. Lovell)
Largo, Fla.

IN MEMORIAM

From the Church at Sandy Grove, Nash County:

Whereas, it has pleased our Heavenly Father to remove from us by the hand of death our highly esteemed and worthy Pastor, George W. Boswell, who served us for twenty (20) years.

Therefore, be it resolved. 1st. That we desire to bow in humble submission to the stroke that removed from us our dearly beloved Pastor. One who stood firm, and failed not to "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine," who was blessed with a meek and quiet spirit, and spoke the truth in love. A man favored of God and worthy of double honor, in that he followed peace with all men, especially unto them who "are of the household of faith."

2nd. As he was enabled through grace to spend the greater part of his life in such patient, faithful, acceptable and loving service to the brethren and churches which he served, contending for the simplicity of the gospel, unmingled with man's efforts and considering him endowed above ordinary measure, with the grace of the spirit.

3rd. That we desire to render thanks to God for the gracious manifestation of his spirit expressed in the life of our dear pastor, "a sinner saved by grace" which caused him to live to the praise and honor of Jesus' name, and that we endeavor to emulate his Godly walk, and conversation, striving first of all, for the things of the Kingdom.

4th. We sorrow because we shall see his dear face no more, yet we rejoice that he fought a good fight, kept the faith, and is entered into his rest, which the Lord, the righteous Judge shall give, not only to him, but to all them that love his appearing.

Therefore be it further resolved,

That we, the members of Sandy Grove Church, in Nash County, North Carolina, now in Conference, adopt these resolutions and a copy of this notice be spread on our church records, and a copy to Zion's Landmark for publication.

T. H. B. Pridgen, Moderator,
J. B. Murray, Church Clerk.
Written by J. B. Murray.

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 Oct. 1932. Eld. T. F. Adams appointed to preach the introductory sermon. Elder E. F. Pearce appointed his alternate. Brethren, sisters, friends and ministers especially are cordially invited to attend.

Yours in hope,
JOS. A. BATTEN,
Union Clerk.

Clayton, 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 Dan River, on the 5th Sunday and Saturday before in October, 1932.

The public is cordially invited to attend.
W. C. KING, Union Clerk.

THE SKEWARKEY UNION

The next session of the Skewarkey Union will be held, the Lord willing, with the Tarboro Primitive Baptist Church, Tarboro, N. C., Edgecombe Co., on the fifth Sunday, Friday and Saturday before, in Oct. 1932. We make a welcome invitation to all lovers of the truth.

G. W. BARNES, Clerk.

BLACK RIVER UNION

Editors Zion's Landmark:

Please publish in The Landmark that the next session of the Union is appointed to be held with the church at Reedy Prong M. H., in Johnston County, N. C., on the 5th Sunday in October, 1932, and Saturday before. Church situated 10 miles east from Benson, N. C. A general invitation extended to all Baptists.

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

UNION MEETING AT GIFT

The next session of the Angier Union is appointed to be held with the Church at Gift, Hartnett County Saturday and fifth Sunday in October, 1932. Elder E. C. Jones is chosen to preach the introductory sermon, and Elder L. H. Stephenson is alternate.

Gift Church is located in the Town of Coats, a station on highway No. 55. Anyone desiring further information may communicate with Bro. G. C. Langdon, Church clerk, Coats, N. C., Route 3.

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

W. F. YOUNG, Union Clerk.
Angier, N. C.

PLEASE READ CAREFULLY

There comes to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark and if you are not given credit in at least one month notify us, stating if you paid by check or money order and when you paid and we will investigate.

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NO. 2

THEY LIFTED UP THEIR VOICES IN PRAISE.

And the children of the Levites bare the ark upon their shoulders with the staves thereon, as Moses commanded according to the word of the Lord.

And David spake to the chief of the Levites to appoint their brethren to be the singers with instruments of music, psalteries and harps and cymbals, sounding by lifting up the voices of joy.

So David, and the others of Israel, and the captains over thousands, went to bring up the ark of the covenant of the Lord out of the house of Obed-edom with joy.

And it came to pass, when God helped the Levites that bare the ark of the covenant to the Lord, that they offered seven bullocks and seven rams.

And David was clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of song with the singers: David also had upon him an ephod of linen.

Thus all Israel brought up the ark of the covenant of the Lord with shouting, and with the sound of the cornet, and with trumpets and cymbals, making a noise with psalteries and harps. And it came to pass as the ark of the covenant of the Lord came to the city of David, that Michal, the daughter of Saul looking out of a window, saw king David dancing and playing: and she despised him in her heart.—1 Chron. 15:15-29.

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 of 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

"SHOW ME A TOKEN FOR GOOD"—Psalm 86:17.

"He restoreth my soul."—Psalm 23-3.

How unknown to those who know not God are those moments given to the called of God, of nearness of access unto the Lord.

Here the soul pours forth its moans and longings, and adoration, and we are bowed in sacred worship at the throne of his grace.

A few hours ago I sat reading the Scriptures, and found the word sweet, and my heart was stirred. Then certain persons came into my mind, my reading was suspended, and my heart went out in prayer to God for them. I mentally viewed their circumstances, burdens, temptations, and trials they were then enduring, and this was the burden of my prayer: Be merciful and gracious unto them, and let all these things work together for their good.

And as I sat in prayer to God my thoughts were turned to myself, and I felt in my heart, Oh, that all things might work together for my good, and in an instant I felt, How can the great and holy God be good to me? How can he who worketh all things after the counsel of his own will ordain that all things shall work together for my good? How can he have a thought toward me? How can he delight in me?

In the twinkling of an eye I looked over my whole life, what have I

been? All unrighteousness. What am I even now in my Adamic nature? I saw myself utterly unworthy. I saw myself as a very abject, unholy, unclean, a vile transgressor, ungodly. O the immeasurable gulf I saw between the Holy One of Israel and me, a sinner! I saw myself base, to be despised, a fit object for the just displeasure of the Lord, meet to be under the curse of the law. I found my heart much moved, so humbled under the sight, the tears came into my eyes, and under the dreadful consciousness of what I am in my vile nature I moaned and cried unto God, Do not abhor me, cast me not away. Then came with all graciousness the words to my heart, "To them that love God, to them who are the called according to his purpose." Rom. 8:28. What! Can a vile, sinful being love the just and holy God? O, I felt, yes, I love God, I love him, and I love him even now as he is revealed, to my distressed soul, in the face of Jesus Christ.

"Love I much? I've much forgiven, I'm a miracle of grace."

Once I was altogether enmity against God, alienated from the life of God through the ignorance that is in me, because of the blindness of my heart, but the Lord has, I hope, called me by his grace; he drew me, a wretched, guilty sinner, unto him-

self, brought me with a broken, contrite heart at his feet, crying for mercy, yearning for reconciliation and salvation. Surely he gave me a heart to know him. Jer. 24:7. As it is written, "They shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." Jer. 31:34. Unto me Jesus became precious, and to this day he is most precious to my soul, and I, a poor sinner, love him, yes, I love the dear Incarnate Son of God; the Lamb of God, our Savior. "To them who are the called of God, according to his purpose."

Called by God's grace, called unto the fellowship of the Beloved Son of God, called to the inheritance of all spiritual blessings in heavenly places in Christ, called unto his eternal glory by Christ Jesus. I was comforted as the blessedness of the gospel of God's grace was unfolded to my tried soul, and I saw in those moments my acceptance in the Beloved, the Head of the church, all according to the eternal purpose, everlasting love, and mercy, and grace in Christ Jesus.

"O! wondrous grace, and mystery profound;
In God's eternal purpose I was found;
His sovereign love, His grace, His deep decree,
In some mysterious way included me."

O these precious, sacred verities came to my heart with comforting power, and I was nourished by the consolations of our Beloved; and

was filled with joy and peace in believing.

"Whate'er thou deniest, Oh give me thy grace;
The Spirit's sure witness and smiles of thy face;
Indulge me with patience to wait at thy throne,
And find even now some sweet foretastes of home."

Thus once more I feel I can say, I have known in my soul the gospel of Christ in power, and in the Holy Ghost, and in much assurance.

And as the tribes of Israel of old worshipped God by the shedding of blood of the lamb in the morning and evening sacrifice, so the spiritual Israel, the true worshippers of God, unto this day, draw nigh unto God continually by the one offering of Christ, the Lamb of God. The Lamb in the midst of the throne. Rev. 5:6-14; 22-3. He once was slain, he gave himself an offering and a sacrifice unto God for a sweet smelling savour, to wash away our sins in his precious blood; to obtain eternal redemption for us. But Christ Jesus, the Lamb liveth again, he arose from the tomb, and ascended to heaven, and was received up unto glory, and he is set down on the right hand of the Majesty of the heavens. He is enthroned, he reigns. "The Lamb in the midst of the throne," loved, believed in and worshipped by all the blood washed church of God, the redeemed of the Lord, saying with a loud voice, "Worthy is the Lamb that was slain to receive power' and riches, and wisdom, and strength, and honor, and glory, and blessings, and every

creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor, and glory and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth forever and ever. Rev. 6:12-14. And my heart is saying, "Amen," too. O, the contrast between this scene and that portrayed in the next chapter, "And the heavens departed as a scroll when it is rolled together, and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains, and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?" Rev. 6:14-17.

O the comfort and delight of my yearning heart is to behold the Lamb in the midst of the throne, by faith to see the Lamb that was slain, and who liveth again, even Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honor. For all my expectations of forgiveness, justification, salvation of being brought unto glory, is by him.

From the throne of God even now, by faith, I blessedly realize

there flows unto me "the pure river of the water of life, clear as crystal." Rev. 22:1. Here I drink the river of his pleasures. Psalm 36:8. "I taste, delight succeeds to woe; I bathe, no waters cleanse me so; Such joy and purity to share, I could remain enraptured there."

Frederick W. Keene,
Raleigh, N. C.

THE STING OF THE SERPENT.

In the beginning, according to the account in Holy Writ, or the conditions that first existed, according to Moses, the so-called founder of the Hebrew or Judaic religion and Law, the seeds or germs of Death did not exist in or with the fore-runners of the human race as we understand it—but a great change took place. Something fearful took place—something fearful and terrible was introduced or brought to this stage of affairs as it were, in the very morning of time. Some great power went to work, and has continued throughout the ages, to play havoc with mankind, to pull down, to destroy, to be ever and always antagonistic to all that is good and pure in life.

The Apostle says, "when I would do good evil is ever present with me." You know it is true—why this evil one, the author and forerunner of Death was allowed to enter into the great scheme of things back there in that far off day no one knows. There have been many guesses in the centuries that have passed; many so-called wise men, philosophers, men of science, people of great learning and of note have wrangled with the subject,

have written great manuscripts setting forth the facts as they see it, but in the end, it all becomes a guess.

Some one has suggested or advanced the idea that the powers of evil were separate, independent powers, the beginning of which goes back to the very beginning of the power of good itself, and when it was said that "all things were made by Him," could not this be construed to embrace the power of evil in the matter of creation, and that a warfare resulted or was instituted which God himself cannot hasten or bring to an end the present condition of things until certain results have been attained by certain conditions now in force and operation, but that it is certain that the power of good will eventually prevail over evil, and every enemy will be put down, even that great enemy Death. But the hard plain indisputable fact remains that we see the whole world groaning in the grip and struggle of Death. For physical life as we see it here is very transient, nothing more uncertain, nothing more certain than the workings of the power of Death in this life. We see the little child with no thought of evil or death in its innocence and its smile radiates into our hearts, but we know the seeds of Death are at work in its body. The old and wrinkled, with sunken eyes, hobble along, and we also plainly see them fast approaching the results of the work of the Evil One.

Human beings on this earth are likened unto ants that come forth from the ground, crawl a little ways and go in another hole and are

never seen any more in this life. Some claim there never have been any miracles to occur in this time since the beginning (wherever that was), that all things work by a natural self-existent force, law, blind chance, so to speak; but it is encouraging that there are a great number of people that see things with the eye of Faith; people that do not believe that the stone of the sepulchre of Jesus was removed and his body removed and buried in another place by human hands, but they fully believe and their hopes of eternity are based on this belief and faith that a miracle did occur, that a power ten thousand times greater than any physical power that we have any conception of "removed the stone."

Controversy and difference of opinion will ever exist, but we are glad to say that the great "I am" said he would never leave himself without a witness and though the torch of truth may at times seem dim, it will suddenly blaze forth unexpectedly and where least expected.

One writes a book denying the virgin birth of Christ as well as his resurrection; another writes one and takes all the evidence as he sees it from his standpoint, as he would take evidence from a court of law and in the end concludes that Jesus died, was buried and rose the third day as he said he would. One of Old, looking into the future, as it were, with the eye of Faith, in regard to the immortality of the soul said, "if a man die, shall he live again?" And again, all the days of my appointed time I will

wait till my change come. He will call and I will answer. It seems that almost all of the great philosophers and poets of the past centuries believed in a future existence. One remarks that all are dead, even for the present life, who do not believe in another. Having a firm conviction that our soul is an existence of an indestructible nature whose working is from eternity to eternity, there seem many evidences from an unbiased standpoint of another life in the great beyond. Take most all primitive savage races of mankind, nearly or all, seem to have an inborn conviction, instinctive consciousness that existence does not end in this world, and all have some idea of a Supreme Ruler of all things.

In truth, it seems to be a case in which instinct is higher and surer than reasoning. Our conviction of a future life comes from two sources, a consciousness of the personality and activity of the soul, which is the instinct of immortality; and the Faith in God as a wise and loving Father. If there be a God, all wise and all good, then he cannot have created mind, the highest thing we have in the universe, and educated it by all the experiences of life, all the long development of humanity, to let it come suddenly to an end at the very moment when it is in its fullest activity.

And if there be a God, would he have put into the soul this longing for continued existence, and this faith in a hereafter, merely to deceive and delude us? What a tragedy to create man to live a few brief years and then perish forever, and to put into their minds the uni-

versal conviction that they are to live hereafter. Will God create souls with these noble powers, with minds capable of reading the laws of the universe, consciences able to cleave to the right in temptation, hearts made to love him, and then throw them away carelessly, as of no value in his eyes? I would sooner believe that every animal down to the smallest insect has an immortal soul, fitted to ascend higher and higher, through innumerable bodies, than that God will destroy the human mind and the human heart.

We can admire and reverence great souls. We learn to know and love the pure, the generous, the self-denying, the good. In the midst of their noblest work they are taken away. We say, "Why is this?" and the answer is, because there is another and higher world to which they have gone, other and higher duties, other and sweeter joys. This satisfies both our mind and heart, but if Death ends all, then life becomes not merely an inexplicable mystery, but meaningless contradictions.

Finally we are made to love with undying and indestructible affections; our loved ones go, and as the years pass, we love them not less but more. They live in our hearts forever—why did God make us thus, if we are never to see them again?

All then finally resolves itself into this: Faith in God, and the higher we go up, the nobler our faith becomes, the more sure we are of immortal life.

The highest being that ever lived on earth was the surest of all. To Him death was nothing, for did not

he say of his friend, "He sleepeth, I go to awaken him." So we should pray for strength and convictions to continue to look forward with the eye of faith and to believe as we go down in this so-called death that when he calls we will hear. When coldness wraps this suffering clay, Ah! whither strays the immortal mind! It cannot die—it must not stay—but leaves its darkened dust behind.

Submitted in love,
W. F. DODSON,
Lynchburg, Virginia.

"YE MUST BE BORN AGAIN."

John 3:7.

Unless we ignore the Bible this is a most important subject.

"Ye must be born again," is the language of the Saviour. He did not say to this ruler of the Jews: Some one must be born again, but all must be. Many deaths occur every day, and it is a day of funerals. And he who conducts it usually has some way of pronouncing the dead one saved, but it can't matter how wise and prudent he or she is, they may lack this being born "only after the flesh," and not after the spirit. For it is written for our learning that that which is born of the flesh is flesh. John 3:6.

"The children of the flesh are not the children of God." You may be a son of Abraham, but if we are not born of the spirit we are lost the same as if we were the child of a heathen. To show what the Saviour meant when he talked with Nicodemus he (the Saviour) is very plain and held him to the subject.

"Flesh and blood cannot inherit the kingdom of God." If we are

passive in one birth; we are passive in the second birth. And we must be born the second time of that "incorruptible word of God which lives and abides forever." Verily, verily I say unto thee, except a man be born again he can not see the Kingdom of God." John 3:3. It doesn't matter how mysterious it may appear to even this ruler of the Jews, who knew how the first, or common birth was, the Savior leaves this lesson, which is, and has always been true, for our consideration: "Ye must be born again." It is not by the will of man, and no flesh shall glory in His presence. So many scriptures prove this to be true, we need not pursue the subject any further.

Your true friend,
J. T. Satterwhite.

NOT TO BE COMPARED TO HIS REVEALED GLORY.

"For I reckon that the suffering of this present time is not worthy to be compared with the glory which shall afterwards be revealed." These words are very comforting to those who have passed through weary days of suffering and hardships. I desire this morning to steal away awhile from every cumbering care and spend a while telling of the glorious promises that are to the child of God. If so be that I am blessed with the spirit to write anything. Although I don't feel worthy to even call upon the name of the Lord, I am made to feel that surely the Lord is no respecter of persons and let me add age also. For if He sees fit to call the young to declare these blessed truths he is just as able to prepare them as he is

the aged. Jesus died on the cross to save sinners, and I am often made to feel as Paul did when he said, "To me who am less than the least of all saints is the grace given." But there comes the blessed promise, "O Israel thou shalt not be forgotten of me." If the Lord begins a good work in one he will be with him to the end. No matter how dark the way may seem, dear child, His strong arm is ever underneath. And you will be brought out more than conquerors through the Lord. Some are called to endure hard things, which causes them to almost faint, while some more smoothly go. But let me say that those who are called to go in deep waters shall come out conquerors through him that loved you and gave himself for you. We are made to feel as did the poet, "The rivers of woe shall not thee overflow." The Lord has promised to be a wall of fire round about Zion and the glory in the midst. Many have been the times with me when I feel that the Lord has been as a rock in a weary land and shelter in time of storm. Paul tells us to be reconciled to the bitter trials that we are called to pass through. He was not talking to the blind, but to those to whom the Lord had imputed righteousness, knowing that God works all things after the council of his own will in the army of heaven and among the inhabitants of earth, and none can thwart one purpose of the Almighty God. What God has purposed shall come to pass.

When I joined the church there were two things that I felt that I surely knew and that was that I was a sinner and that I loved the

old Baptists more than anything, and I desired a home with them, but feel unworthy to be in the church, was afraid that I was deceived in the matter. The tempter came and told me that I was too young and that only old people joined the Baptist church. And really at that time I didn't know of any young person in the church. He tempted me to think that I would rather enjoy young company and wouldn't want to be with old fashioned people as some call them. But I tried in my weak way to beg the Lord to make me perfectly willing to go if it were my duty and to remove the cloud. So, when I arose from my bed the next morning the greatest desire of my life was to be baptized. My thoughts were if I could just live long enough to get to the water and discharge what I hope the Lord had commanded me. And after I joined my desire was and has been ever since to go every chance I could, sick or well, if able to sit up. When I joined I didn't have a big experience to tell as some, but had to go with what I trust the Lord had blessed me with and that was love. I was very much troubled because I could not read the scripture and understand them as some did, but I was made to feel that the Lord would reveal them to me just as I needed them. And I felt to say that we don't get these deep revelations as long as we are sailing along on flowery beds of ease, but rather in the furnace of afflictions. No one has ever been able to call upon the Lord in sincerity and truth until all earthly comforts fail them. When it is they are made to realize

that there is nowhere else to go. No wonder the poet could say, "God moves in a mysterious way, His wonders to perform. There is no truer line in the song book and not one that I feel any deeper. This is a hard saying and who can hear it, none but those to whom the arm of the Lord is revealed. With all these blessings bestowed upon us, I am made to exclaim as one of old what manner of persons ought we to be? For some reason I have of late been distressed as to the way the church of God conduct themselves, not because I am worthy to admonish, but we are admonished many many times in the scriptures how to walk. "If ye possess light walk yet in it." These admonitions are only to those that have passed from darkness into light. "Knowing the terror of the Lord we persuade men." Also, "If ye know my will and do it not, ye shall be beaten with many stripes. We have a fearful looking forward to of fiery indignations to devour the adversary." "Resist the devil and he will flee from you." It surely does look bad to me to go to church and hear the roll called when only a few are present. It looks like that they are surely not faithful. Elder Cobb spoke of some being faithful even if it hailed, rained or snowed, and some just seemed to want an excuse, some will let just any mere trifle hinder them from going. And we are commanded to not forsake ourselves from assembling together. I was much comforted with the words of Bro. Hardy when he was writing about obedience. He said the fact that one was obedient was a blessing in itself, because the power and

strength came from the Lord. But I will say that the Lord impresses us to go to church, and if we don't get up, dress and make an effort to get there we will surely miss the sermon. And I can say that when we go and hear a good sermon, meet with the brethren that this is surely a wonderful blessing and we always get cash pay, for we usually leave feeling much better than before we went. There is a great rest found in duty and if we are blessed to go trusting in the Lord to be fed from the Master's table, we will not be empty sent away.

Elder Hardy spoke of Jesus and how he suffered as he did, all for the sins of His people. He said the most obedient life is the most trying one. "Every branch in me that beareth fruit, he purgeth it that it may bring forth more fruit." So dear child of God despise not the chastening of the Lord, whom the Lord loves he chastens, and scourgeth every one that he receives. "For surely we need the chastening in order that the dross might be consumed, and the gold refined." "We are plainly taught that if ye are without chastisement ye are bastards and not sons." No chastening for the present seems joyous but grievous, but it yields the peaceful fruits of righteousness to those that are exercised thereby. He also spoke of some that believe in predestination and salvation by grace and that was as far as it went. For they did not live it out. He spoke the truth, and said that was what was meant by receiving the grace of God in vain. The child of God is commanded to live soberly and righteously and godly in this present

world, and work out what the Lord has worked in them. Paul said, "Shew me thy faith without thy works, and I will shew you mine by my works. Great is the mystery of godliness, no man by searching can find out God."

"Blessed are they that know the joyful sound, for they shall walk Oh! Lord in the light of thy countenance." The richest people on earth are those that have heard the joyful sound. They are the richest and yet the poorest, poor in spirit, rich in faith and heirs of the kingdom. Just now I am thinking of the two sounds, the certain and the uncertain. And O what a contrast. The uncertain sound is self-righteous religion, one that can be taken up and laid down at any time a person decides they want to accept God, be a Christian, and at last reach eternal bliss, some would tell you that all you had to do was just accept Jesus tonight, be good and when you die, heaven will be your home. For you to take the first step toward God and he would take two toward you, and God can't save you if you won't let him. A person in this plight is surely on sinking sand. Such doctrine won't stand. But those that know the certain sound are on a solid foundation, one that cannot fail, one that needs not the help of man to do anything. When the Lord made the world and the fullness thereof he didn't have the help of man. All natural wisdom, natural eyesight comes down from the father of mercies, and surely all spiritual things are of the Lord. The Lord first shows them they are a vile sinner in his sight, and they soon learn

that natural physicians are of no value. They begin to beg for mercy. They don't have any righteousness to plead, for they have been stripped of all that, all their strength is gone. Such a one don't want justice, but mercy. I must stop now. Don't want to tire anyone, but sometimes it seems that I can express with David when he said "My cup runneth over." And I hardly know how and when to stop. "Salvation what a glorious sound, how harmonious to the ear." While at others I am crushed beneath sore trials and temptations, doubts and fears.

I desire the prayers of all God's little ones.

Bro. Denny, please correct all mistakes if you see fit to publish this. Hoping all said is in accord with the truth.

With love,

Annie Hooks,

Fremont, N. C.

GOD'S FOREKNOWLEDGE.

Editor of the Landmark:

As there is confusion in the knowledge of man as to what God foreknew before or from the creation of the world, so we read in Isaiah 46:9-10: "I am God and there is none like me." Declaring the end from the beginning and saying my counsel shall stand and I will do all my pleasure. I have purposed it and I will also do it." We know that counsel in human affairs means that a person, family or a legislative body purposed to and passed laws or decrees as to what they, being imperfect thought, for the good of the people. First they would have to have a knowledge and with this knowledge a purpose.

Man cannot tell the future but God can and this is called foreknowledge. We can look at it as we choose, but God hath said through His prophet, "I have purposed the end of the world from the beginning of creation and of course that included all created beings upon the earth. Of course this includes many laws that God decreed in the council held in eternity before creation. As He stated by the prophet I will also do it. This includes a foreknowledge, a purpose and execution of all laws and decrees included in the immutable, eternal, sovereign and infallible counsel of God. Now as God declared the end from the beginning, it will be foolish to say God did not have a perfect foreknowledge of all things He was about to create and that He has created. As the word declares God is an all-wise God and there is nothing hid from His knowledge and He had a perfect foreknowledge of all things before they come to pass. Therefore he foreknew how to work all things after the counsel of His own will. Ephes. 1:11. In whom we have obtained an inheritance, being predestinated (or decreed) according to the purpose of him who worketh all things after the counsel of His own will and said, my counsel shall stand and I will do all my pleasure.

He purposes the end of the world and all things therein from the beginning and works independently and in and through His created beings to bring it to pass in the end for the betterment of those who love Him and to cut off all sons of perdition at the end who are enemies of God. It will come to pass all

who call upon the name of the Lord shall be saved. Why? Because if they truly believe in God they call on Him as a friend to help in time of need and they are called friends of God. God has decreed in His will and counsel to eternally save them from the foundation of the world not according to their works, but according to His own purpose which He purposed in Christ Jesus before the world began. (In the will and counsel of God.) God, who hath saved us and called us with a 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. 2 Timothy 18:9.

Seeing God has declared and purposed the end from the beginning and not according to our works, but according to the works of God through His son Jesus Christ, are we justified in the sight of God.

We are justified in the sight of men by our works, but not in the sight of God.

Good works of mankind are profitable and we should be careful to maintain good works and we will be rewarded in time for all good deeds, but in the end of the world we will be eternally saved by God through the works or obedience of the Son of God.

We know that God did not purpose anything without having a perfect foreknowledge just how it would work out at the end of the world. I do not say, neither do I believe God purposed or decreed evil to come to pass, but will say and I believe God had a perfect foreknowledge of all evil and good

that comes to pass in all nations of the created world and He knew it would come to pass before creation.

God permits all evil and overrules all things to our good in the end. I believe we are all rewarded in time good or bad according to our works, but in the end we are eternally saved by the works of God as He worked in Christ Jesus when He raised Him from the dead. By the life and obedience of Jesus imputed unto us are we saved. By the works of God which He has purposed to do and has said I also will do it. Who believes God will not do what He has said in His word? It shall be done according to His promises, purpose and unchangeable counsel which was all purposed in Christ Jesus in eternity according to God's foreknowledge of all things and this is called, "The Covenant of Grace which is in the son of God."

He purposed in His Son in a Covenant of Grace before creation. 2 Samuel 23:5. Yet He made with me an everlasting covenant, ordered in all things and sure; for this is all my salvation, and all my desire, although He made it not to grow. This is enough to show that God has a covenant which includes all the elect of God and there was just the same number embraced in this covenant as there will be at the end of the world. Therefore He made it not to grow and why He purposed to do what He will do He has not informed man the reason, but said "not according to their works." I believe He will do no more than is written. His name shall be called Jesus and He shall save his people from their sins. I believe

God had a perfect foreknowledge of all His people and called them by name and their names were written in the book of life before creation. Rev. 17:8. Therefore the word said by the mouth of an angel, His name shall be called Jesus and He shall save His people from their sins. They were His covenant people before the creation of the world and He shall save them in the end according to God's foreknowledge of them.

Them he foreknew, He did predestinate to be conformed to the image of His Son. Romans 8:29. Jesus Christ was no more decreed to be the great Head Elect than His bride is decreed to be the body elect.

Every one who truly believes in Christ Jesus are and have been the elect or people of God from creation and are members of the body of the Son of God.

God is a sovereign and what reason and whatsoever judgment He has at the last day He had the same judgment in eternity before creation and there is no injustice with God. Who shall lay anything to the charge of God's elect. Are our eyes evil because He is good? God does not depend on the acts of man to determine how and what He will do for He has declared the end from the beginning and commands us to do justice and we are held accountable unto God for every word or act and are by words and acts condemned or justified but that does not change God's will, purpose, Covenant of Grace and counsel for that is a fixed principle with God.

Thomas W. Kinsey,
High Point, N. C.

Zion's Landmark

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

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JUDGMENT TO COME.

For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body according to that he hath done, whether it be good or bad.—2 Cor. 5:10. "And as it is appointed unto men once to die, but after this the judgment.—Heb. 9:27.

Final judgment at the end of time of all the race of mankind is unquestionably assured by inspiration. Paul declares that God "hath appointed a day in which He will judge the world in righteousness by that man whom he hath ordained." Acts. 11:31.

No one knows the length of that day—it may be less or more than twenty-four hours—for "one day is

with the Lord as a thousand years, and a thousand years as one day."

—2 Peter 3:8. But the things done in that period are clearly stated. Christ once spoke to Lazarus, who had been dead four days, and buried, "Come forth," and Lazarus was given life, and by the word of God was raised from the grave, though bound hand and foot. At the resurrection day Christ's life giving power shall resound throughout the world, and those who are buried in the earth and in the sea shall live, hear and come forth. "Marvel not at this: for the hour is coming, in the 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." John 5:28, 29. "Then shall the Lord Himself descend from heaven with a shout, with the voice of an archangel, and with the trump of God; and the dead in Christ (mark you, its the dead in Christ, who are in the graves, not spirits) shall rise first."—1 Thess. 4:16. As elsewhere declared, the dead knew nothing, hence as to length of time the first saints that fell asleep in Christ will know no more about it than the last ones who died.

At the same period that the dead in Christ are raised, the saints that live and remain on the earth, shall be caught up together with the resurrected ones in the clouds to meet the Lord in the air; and so will ever be with the Lord.

Then the saints' vile bodies, both quick and dead, will have been changed, not exchanged, from nat-

ural to spiritual and from mortal to immortal, and glorified like the body of the Son of God, satisfied; yea, having all been redeemed, cleansed, given eternal life and salvation, adopted, all being done in time by Jesus Christ, according to the eternal purpose and grace of God, then raised them to eternal glory, not having spot, or wrinkle, or any such thing, holy and without blemish. Thus redeemed to God by his blood out of every nation, kindred, tongue and people, they sing "Unto Him that loved us and washed us from our sins in His own blood, and made us kings and priests unto God and His Father: to Him be glory and dominion forever and ever, Amen."—Rev. 1:5, 6. Therein is manifest the final judgment of God's people. Possibly some God fearing people may think they will never have to appear again before God in a final judgment, because their consciences were once purged from all dead works, when they had troubles like unto Jacob's sorrow. It is true the saints in the final judgment day will not experience the curse of condemnation, but experience the harvest of grace—the joys of glory, of commendation. Note what Jesus said respecting this matter: "When the Son of man shall come in His glory and all the holy angels with Him, then He shall sit upon the throne of His glory; and before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand but the goats on the left. Then shall the king say to them on the

right hand, come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. . . . Then shall He say also unto them on his left hand, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."—Matt.25: 31-41.

John on the Isle of Patmos was given to see and testify: "I saw the small and great stand before God; and the books were opened, and another book was opened, which is the Book of Life: and the dead (the dead in trespasses and sins) were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."—Rev. 20:12-15. Hence, there can be no uncertainty as to the final state of the judgment of those who are resurrected to damnation, for it is according to their works as written in the books. Full assurance is given also, of those written in the book of life, that they will be raised to eternal glory in the image of their blessed Redeemer.

Again, a few people believe that the judgment will take place when people die, for such is not in the Bible, such an idea would be exploded, if they even believed what Paul said to Felix, when he "reasoned of righteousness, temperance and judgment to come."—Acts

24:25. Paul knew people had died in every period of time since the fall of man, and if judgment had been over with them, he would not have said "judgment to come." In fact about all religious orders except the church of God hold that human beings are probationers, left up to themselves to form characters for the "Judgment Day."

It is clearly stated that after the resurrection of the saints to eternal glory shall be the resurrection of the ungodly in confusion unto everlasting damnation. These had no spiritual works to their credit that pertained to life and godliness; for no act of living faith will ever be found to the account of any one not in union with Christ Jesus. Our Lord while on earth said, "Ye believe not because ye are not of my sheep."—John 10:26. All such will be judged according to that they have done, and the rule of judgment will be according to the law of God as written in the books; for so many as have sinned without the law; and so many as have sinned in the law shall be judged by the law, whether they disbelieved the truth or followed the evil of their carnal conscience. Unquestionably, the judgment will be rendered according to or as his works shall be: to him in patient continuance in well doing, seek for glory and honor, immortality and eternal life; but to him that is evil and did not obey the truth, but lived in unrighteousness, wrath and indignation.

Lest we make this article too long we will conclude by saying, we fully believe that the reward of the saints in glory are the reward of

grace as wrought in them. Our Lord said, "For without me ye could do nothing."—John 15:5.

M. L. GILBERT.

THOMAS PHILIP SMITH

I will try to write a little in memory of my baby, Thomas Philip Smith. He was born December 3rd, 1929, and died Aug. 16th, 1932. He was a sweet and affectionate baby. He never walked any by himself, neither did he talk but very little. I dreamed of seeing him go in a swift current of water, and I never saw him any more. I told my folks he was going to die. I would carry him around in my arms, with these thoughts, he will soon be lying in the grave. I tried to ask the Lord that he might pass out easy, if it could be His will. I felt like if I could I would suffer and die for him, but we have to die for ourselves and not for others. I saw a difference in his expression a short while before he died. I believe he is at rest. We all miss him very much, but the Lord knows best. Just and true are Thy ways, Lord God Almighty.

The funeral services were conducted by Elders W. R. Stadler and T. A. Stanfield, at Wolfland church. His body was laid to rest in the cemetery to await the resurrection morn, when the dead in Christ will arise first, and then they shall see Him as He is and be satisfied.

O Lord, thy ways are just and true,
Whatever thou put thy hand to do,
When thou call me I'll have to obey,
And leave this body lying in the clay.

And I hope if thou hath me given,
I may meet my baby up in heaven,
That I may praise thy holy name,
And there through all eternity remain.

So fades the lovely blooming flower,
The longest day may seem but an hour,
To see his lifeless body lie
So flowers only bloom to die.

But all his sorrows now are over,
And we shall see his face no more,
His body lies silent in the tomb,
He's gone to that celestial home.

We miss our baby too much to say,
We miss him both night and day,
If I could only tell my sorrow and grief,
And yet I am glad for his relief.

There is not a doubt in my mind,
That he went to heaven, on wings sublime,
I am sure the Lord my baby did claim,
And yet from grief I can't refrain.

No more sickness, sorrow nor pain,
For in his death all that was slain,
Now tides of pleasure over him roll,
That tongues in virtue has never yet told.

So fare you well, my baby dear,
I'll never see you any more here,
I hope in heaven your face to see,
And that will be enough for me.

And all of us by natural birth,
Have got to return to the mother earth,
And there be silent in the ground,
Till the last trumpet shall sound.

If I could know it's God's decree,
That I'm what I profess to be,
I'd have less doubts, sorrows and pain,
While on earth I here remain.

And if I am a child of God,
My path, my way is rough to trod,
And all you Christians know its so,
There is no other road to go.

So praise the Lord while on your way,
Praise him while on earth you stay,
Praise him both on land and sea,
Praise him wherever you may be.

Praise the Lord in the highest strain
Praise him for the sunshine and the rain
Praise him all you people, great and
small,

Praise him for he is Lord of all.

Praise him for his words untold,
Praise him both ye young and old,
Praise him for his grace to save,
I hope to praise him beyond the grave.

W. S. Smith,

Reidsville, N. C., Route 6.

MRS. CASSIE HANCOCK.

It is with a sad heart I will try to write a few words in memory of my dear Sister, Mrs. Cassie Hancock who passed away from this life on Saturday night June 25th, 1932 to her eternal home. Sister was born November 26, 1900. She was thirty one years of age at her death.

She is survived by her husband, Mr. Roy Hancock and four children, Cecil, Lera, Russell and Ethel Mae, two sisters, Mrs. V. F. Robbins, Juanita Tedder and her step-mother, Mrs. Sallie Tedder, and a host of relatives and friends.

Funeral services were held at her home by her pastor, Elder S. B. Denny. Interment was made in Scott's cemetery beneath a beautiful mound of flowers. Sister had been in failing health for several months, but she bore all her sufferings with great patience, always meeting every one with a sweet smile, and all who knew her loved her. She was so kind to everybody. She is gone but we feel that she is at rest, and that all our loss is her eter-

nal gain, though it is so sad to part from one who was so dear and may God comfort us in those sad hours and prepare us to meet her when our life on earth is over.

May God bless her little children so when their life on earth is over they will be prepared to meet their dear mother in heaven.

Dearest Sister thou hast left us,
And thy loss we deeply feel,
But 'tis God who hath bereft us,
He can all our sorrows heal.

Yet again we hope to meet thee,
When the day of life is fled,
When in heaven we hope to greet thee,
Where no farewell tear is shed.

The days seem long, the nights are drear,
And time rolls slowly on;
And, oh! how dark is life to us,
Dear Sister, since you've gone.

My heart is sad and lonely,
My burdens are hard to bear,
But I live with this hope,
That I'll meet you in heaven.

Written by her loving sister,
MRS. V. F. ROBBINS,
Wilson, N. C.

RESOLUTIONS OF RESPECT

Whereas it has pleased God to remove from family, friends and the church, by death, our beloved sister, Alice Wadsworth, Sister Wadsworth was born April 26, 1883 and died Aug. 16, 1932.

The funeral was conducted by Elder J. C. Moore, her pastor, and the remains were laid to rest in Williams cemetery, there to rest until the resurrection morn.

She was married to J. R. Wadsworth, January 19, 1901. Her husband and six children, one brother, three sisters and six grandchildren, are left to mourn their loss. One daughter preceded her to the grave. Sister Wadsworth went before the church at Williams the 3rd Saturday in August, 1922, gave her experience and was received in the church. She was baptised the next day by Elder J. C. Moore.

Sister Wadsworth was a great sufferer for the last ten years of her life with heart trouble, but always filled her place at the church when it was possible. For the last several months of her life she was confined to her bed most of the time, but enjoyed having the members of her church visit her and tell of the Saviour's love. We are trusting that in our Saviour's own time He will bring her loved ones into His fold, there to again be reunited in the land that knows no sorrow.

Therefore be it resolved: 1st, That in the passing of this dear sister, we desire

to bow in humble submission to the will of an all-wise God; 2nd, That we extend our sympathy to her bereaved ones, May God's rich grace comfort them.

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

Done by Williams Church in Conference, Saturday before the 3rd Sunday in August, 1932.

Elder J. C. Moore, Moderator,
C. H. Spiver, Clerk.
Annie E. Combs, Committee.

BEN STOCKS

On March 19, 1932 the death angel came in our midst and took away our beloved brother, Ben Stocks. He was born April 3, 1852, making his earthly life 79 years, 11 months, and 16 days.

The funeral services were conducted on Sunday afternoon, at his home near Ayden by Brother J. B. Roberts. He was laid to rest in the family cemetery.

Brother Stocks is survived by four daughters, one son, one brother, and a host of relatives and friends.

Our Brother was a Primitive Baptist, in belief, all his life, but did not become a member with us, until late in life. He was baptized by Brother Monseez September 18, 1927, at the age of 75, and became a member of Hancock's Church. Of him it can be said, "He died as he lived—a Christian."

His Christianity began at home and in his associations with his fellowman. He was always a kind husband and father. His quiet, gentle, and patient life will ever be a shining light to those whom he left behind.

"To him, we trust a place is given,
Among the saints, with Christ in Heaven.
Death is but a path that must be trod,
If man would ever pass to God."

W. D. WILLIAMS,

Written by order of Conference at Hancock's.

Eld. J. B. Roberts, Moderator,
B. A. Highsmith, Clerk.

RESOLUTIONS.

We are made to realize more and more every day of our lives that in the midst of life we are in death. This being the inevitable, We, The Primitive Baptist Church of Wilson, wish to bow in humble submission to Him who doeth all things well in the loss of our Dear Brother C. W. Gold.

In the passing of Brother Gold, the wife has lost a devoted husband, the children

a kind father, the church a loyal member, the state one of its leading citizens.

While we mourn his passing, we mourn not as those without hope, for we have every assurance he is now resting from all his labors.

Resolved: That we record the above on our church book, and send a copy to his family and send one to Zion's Landmark for publication.

Done by order of conference Saturday before the second Sunday in November, 1932.

Wilson Primitive Baptist Church
S. B. DENNY, Moderator,
J. B. BARRON, Church Clerk.

MRS. BETTIE Z. WHITLEY.

Mrs. Bettie Z. Whitley, the daughter of Kenneth and Annie Lane Thigpen, was born Aug. 30th, 1857. She was married to W. B. Whitley, October 20th, 1876 to which union eleven children were born, five of whom survive, Frances B. Whitley, W. B. Whitley, Kenneth T. Whitley, Mrs. L. D. Lang and Mrs. Arthur Smith.

Sister Whitley united with the Primitive Baptist Church in the year 1885 and lived an active, zealous, warm hearted member until her death which occurred Dec. 14, 1931.

Truly a mother in Israel has fallen, as Sister Whitley was always faithful to her church, showing her faith by her works, and manifesting that love for the cause of truth which she so much loved. Her writings were greatly enjoyed by the readers of Zion's Landmark and were noted for experimental tracing of the Lord's dealings with His people and many were the pilgrims who were, by them, comforted and encouraged on their journey.

Sister Whitley was greatly gifted in prayer and was often called upon by members and friends to offer prayer in their homes.

While she was greatly afflicted during the last years of her life, she bore her afflictions with great Christian fortitude and patience.

During her last illness she lost her beautiful and accomplished daughter, Mrs. Nellie Faucette, who preceded her mother to the grave just eleven months.

"Many are the afflictions of the righteous, but the Lord delivereth him out of them all."

The writer spoke to a large concourse of sorrowing relatives and friends and her remains were laid to rest beside her husband, beneath a beautiful mound of flowers in Washington cemetery to await the second coming of our Lord.

Written by request,

S. B. DENNY.

PLEASE READ CAREFULLY



There comes to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark and if you are not given credit in at least one month notify us, stating if you paid by check or money order and when you paid and we will investigate.

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JUNE 15TH, 1933

NO. 15

DAVID ROUTS THE ENEMY.

"And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother and entered into the city. Then Joab came to Jerusalem.

And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians beyond the river: and Shophach the captain of the host went before them.

And it was told David, and he gathered all Israel, and passed over Jordan, and came upon them, and set the battle in array against them. So when David had put the battle in array against the Syrians they fought with him.

But the Syrians fled before Israel; and David slew of the Syrians seven thousand men which fought in chariots, and forty thousand footmen, and killed Shophach the captain of the host.

And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon any more."
—1 Chron. 19:15-19.

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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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GLAD TIDINGS OF GREAT JOY.

Dear Brother Denny:

If I so unworthy may be permitted to call you Brother.

I realize I have been negligent in renewing my subscription for the dear old Landmark, which we so much love, and which in my opinion carries glad tidings of great joy to many of God's humble poor, some of which are deprived of hearing the true gospel of Christ preached as I believe it.

I could render many excuses regarding this neglect, however that would not help the cause, therefore will say I'm sorry and will try to do better in the future.

Dear Brothers I see in the last Landmark, where Brother Denny has been criticized, also some dear brothers encouraging to press onward, regardless of those criticisms. I wish to say Bro. Denny let God be your guide, for He will lead us in the right way if we will only trust Him.

And those who are so ready to criticize others, especially our dear Brothers and Elders, surely are not at the time being guided by that Great power of the alwise Creator, or they would be enabled by His divine grace to see their own faults so plain it would hide that of others.

I have never yet been able to get the beam out of my eye sufficiently to see clear enough to pull the mote

out of my Brother's eye. Therefore, let me keep quiet, lest I criticize my dear brother wrongfully. I'm sure that I could not do as well as my brothers do, were I placed in their position, and I fear that if I criticize him I could not do as well as he does, for if the eye be single the whole body is light, but if thine eye be evil the whole body is darkness. Instead of criticising one we should try in our weak way to pray for them, for we are commanded by Jesus to pray for our enemies and those who despitefully use us, then how much more we should try in our weak and imperfect way to pray for our dear brethren who are trying to do God's bidding, especially His humble servants, be they Editors Pastors, Teachers, or what ever calling they may have, let us hold up their hands and encourage them, however, unworthy we may feel. Let not the opportunity pass to encourage any one in discharging the duty placed upon them, especially those of the house hold of faith.

Bear ye one another's burdens and thus fulfill the law of Christ.

Dear brethren please forgive me for consuming so much of your valuable time with my poor weak thoughts.

Just a few more words and I will close.

I pray God will spare Brother Denny many years yet to declare God's truths in the dear old Land-

mark, to the comfort of God's humble poor.

My family and I, with many others I know, enjoy reading Bro. Denny's deep writings, and to you Bro. Gold I would say, surely a more consecrated christian could not be found to publish and help in God's work than you since the death of your dear father, whose writings we still love to read, though written long ago, they are still new.

I pray God's richest blessings on you and yours, and that He may spare you many years to carry on the work of your dear sainted father, in publishing the wonderful writings of him and others of God's humble and gifted servants.

We too wish to extend to you our sympathy in the loss of your dear brother. But God knows best and doeth all things well. May His rich grace ever be with you to comfort and reconcile you to His will is my prayer, I hope for Jesus sake.

You will find enclosed \$2.00 for which extend my subscription to Jan. 1934.

One who feels to be the least among God's children if one at all.

J. E. JONES

ASSOCIATIONS SHOULD NOT LORD IT OVER THE CHURCHES

Mr. John D. Gold:
Dear Sir;

I would like for you to please republish an article from your father's pen dated April 1st., 1926, on associational authority over churches. It has long been my mind that associations have no jurisdiction whatever over the churches that compose them. Although we can note queries

through the church histories that would come up from time to time even back in the early eighties from some church asking the association of which it would belong to render some decision on whatever matter it might be. And this impression has grown with some of our people until of late years it would seem by the actual observer that some associations have become almost if not quite an ecclesiastical body, being able in both knowledge and power to dictate to churches, we would do well to remember that in ancient days when the children of Israel departed from the law delivered from God by the hand of Moses either in commission or omission the consequence that would follow, and while the church is not under that law any more, yet she is under law alright, both the inward and the outward. The New Testament scriptures correspond to that law written in our hearts and printed in our minds and is also the law by which the church should be governed at all times and under all conditions and circumstances in an outward way. Therefore when we attempt to set up any rule or standard that goes beyond that we like just that much of being orthodox; and this thought will apply to any trouble that the church has to deal with wherein she fails to settle her matters whether it be a point of doctrine or rule of order.

There is authority given in the New Testament scriptures to cover every phase of trouble that the church has to deal with, and when we speak of how this authority is executed we mean by what is done in a legally constituted church conference, from which there is no re-

peal or higher order, therefore an association is only organized by the mutual consent of churches for the sole purpose of preaching and correspondence. And this is all an association has right to engage in for trouble of any kind should never be mentioned at an association. All trouble of every kind should be dealt with and disposed of through a church conference, and when a church fails to handle her matters she is at liberty and should call in assistance from sister churches and not from associations. So I feel that the article from Eld. Gold would not be out of order just now.

Please accept my thanks for carrying me so kindly on your delinquent list. I hope to be able to help a little soon.

As ever,

JOHN R. SMITH.

Reidsville, N. C., R. No. 5

LOST SHEEP

We find in the fifth chapter of St. Luke and fourth verse this language, "What man of you having an hundred sheep if he lose one of them, doth not leave the ninety and nine in the wilderness and go after that which is lost until he find it? 5th verse, and when he hath found it, he layeth it on his shoulder rejoicing. 8th verse. Either what woman having ten pieces of silver, if she lose one piece doth not light a candle and sweep the house and seek dilligently till she find it."

Then in both cases they call in their friends and neighbors to rejoice with them.

Now I want to ask this question, does a lost sheep know the way home? We are compelled to say no;

but did not Jesus come to seek and to save that which was lost. Then how absurd it sounds to me to say that Jesus will save you if you will let him. We often hear such remarks by the religious world. They say the plan of redemption is so that all that will accept Christ will be saved. That Jesus with his co-workers are trying to save the world; now, I want to ask, does the scriptures teach that doctrine? does it teach that Jesus tried to do any thing? We read he speaks and it is done, commands and it stands fast, etc. Then, will not the lost ones be found and brought home? If not, why not? Jesus said all power was given to him in both heaven and earth. Then who, or what power can stay his hand or say what doest thou? These are comforting thoughts to the children of God; but the world wants a chance system and they are welcome to it. We also read that it is by grace ye are saved, not of works, lest any man should boast. We also find, in many places, in our Bible where Jesus said, let him that hath ears to hear, hear, denoting, I think, that many do not have the hearing ear and understanding heart. My dear readers are we not dependent upon God to quicken us and to make us alive to spiritual things, or does it come by chance, or can we by searching find out God. I ask for your experience in the matter; but let us search the scriptures for Jesus said to certain ones, Ye err not, knowing the scriptures. Now, my readers, do we believe the written word of God? Do we study it prayerfully and carefully or are we going on caring for none of these

things? If we feel to lack wisdom are we not commanded to ask of God that giveth to all men liberally and upbraideth not?

Allow me now to digress a little as I wish to write something of the Tower of Babel of which I am reminded as I walk the streets of the city of Danville, when I pass the new post office building that is now being built. They have erected a tall structure of timber that I suppose will be used to elevate material to its place in the building, and its great height made me think of the Tower of Babel spoken of in 11th chapter of Genesis, commencing at 1st verse and continues to the 9th, which tells of the whole earth being of one language and one speech and when they had learn to make brick, which was a grand art. Now they say, we will build us a city and a tower that will reach to heaven, but did they do it? No. All people now would say it was impossible, a foolish undertaking, but what stopped them? The Lord came down and confounded their language, so they could not understand one another's speech, which caused them to cease building, and were scattered from thence by the Lord upon the face of the earth. Was it not good for them rather than to ignorantly continue at an impossibility, but how nice and what a grand work they thought it would be to build a way to heaven so they could enter at will and pleasure to be sure they could not do that, but are they not still working on a plan, just as impossible when they preach to the people that God is willing to save you and will if you will let him, and

that human efforts and with means and money we can save the world or cause multitudes to be saved that will otherwise be lost, that it still depends on creature efforts to enable men to be saved eternally. Did not our Apostle Paul say, Jesus Christ came into the world to save sinners, of whom I am chief, and does not the Bible say also, Jesus came to seek and to save that which was lost. He came not to call the righteous, but sinners to repentance, and now my brethren we are taught by the scriptures that God has his way of doing things and changes not. Therefore, ye sons of Jacob are not consumed. So let us believe and hope that God's will will be done and that his portion is his people, and that his loved ones will be saved world without end, Amen.

R. L. DODSON,

147 Broad Street,
Danville, Va.

IMPRESSED TO WRITE

Elder Lee Hanks,
Atlanta, Ga.

My dear Brother Hanks:

I trust that the same spirit and power that directed the wise men to the star that led to the New Born King is directing me in my feeble attempt to communicate with you by the stroke of the pen. Though I have never met you in the flesh, I feel to hope that we both have enjoyed a happy affinity with the Lord Jesus which is a vital union of all upon whom His name has been called.

I have been impressed for the past few months to write you but feeling my unworthiness I have refrained

from doing so. But since the impression continues to return with a deepened desire, I have at last surrendered to my feelings with a hope that it may be of some comfort and encouragement to you.

I had the same impression to write Eld. M. L. Gilbert a letter of appreciation for the comforting letters he had contributed to Zion's Landmark and an impressive sermon which I heard him preach. After several years I ventured to write him. I received such a grateful response from him that I rejoiced greatly that I had written.

My father, the late Eld. Wm. G. Turner often spoke of your remarkable gift as a minister which made a lasting impression upon me. I have read with interest many of your articles and have always found them to be comforting. Especially have I found your church history to be informative and replete with instruction which every member of the Old Baptist Church should appreciate.

I hope that you will be blessed with many more years to comfort Israel's weary Pilgrims as they journey on time's side of eternity.

It was with great sorrow that I learned of the accidents which happened to you and your wife. In my feeble and imperfect way I have tried to remember you in my prayers.

May God graciously bless you and your wife with the riches of His spiritual treasures and continue to supply your every needed earthly blessing. I am, I hope,

Your brother in Christ,

W. E. TURNER

Fayetteville, N. C.

Dear Brother Turner:

I so much appreciated your good letter. In the same mail I received a sweet spiritual letter from Fla., and one from New Mexico all expressing love, fellowship and endorsement. Such sweet messages of love are as apples of gold in pictures of silver. I am always glad to have the love and fellowship of the precious saints.

If we have kind words for a poor little child of God, we should speak them to him while he is living. Flowers will do him no good after we are dead. I dearly loved your precious father. We had sweet spiritual seasons together in the worship of God. How sad to give him up, but he is better off than we. He is at rest.

I want to thank you for your good letter. Please continue to pray for us.

Love,
LEE HANKS.

PURPOSES OF GOD MADE MANIFEST.

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

Dear Brethren:

The purposes of God are made manifest to his people in many ways. We are often cast down, our hope seems almost lost in despair, the glorious and sweet seasons of rejoicings have faded until they are only a memory that has no place in our present feelings. Loathing our walk and our inability to extricate ourselves and bring us into favor with God, we can witness with David when he said, "Is the Lord gone forever and will he cease to be merciful unto us?"

"Who shall deliver us from this body of death"? Paul, after his miraculous delivery on the Damascus road, to bind and cast into prison the saints of God, because uncertain as to the dealings of God with his soul and feared that he would become a castaway.

When we hear David under the old dispensation and Paul under the new dispensation, giving the same testimony, though they lived ages remote from each other, we see the purposes of God and the experiences of his people are the same in all ages. Because all his children are taught of the Lord and great shall be their peace. The same teacher; the same lesson. We hear David in his season of rejoicing when the cloud was removed, saying "praise the Lord, O my soul all that is within me praise His Holy Name!," and hear Paul saying "I have fought a good fight, I have finished my course, I have kept the faith. Therefore there is a crown of righteousness laid up for me, and not only for me but for all who love His appearing." No uncertainty in Paul's feeling at this time. I do not believe that Paul, at any time during his ministry, could have made this positive assertion but only when he was nearing the portals of death, and was about to walk through "the valley and the shadow." The veil was removed and he was assured of his entrance into everlasting life. How different with Paul in his expression of doubt and his assurance of a safe arrival at his journey's end, and of his entrance into everlasting bliss. This is a picture of the Christian warfare, and shows that we live by hope and not by sight. The val-

ley and the hill, and war and peace are in the Christian's pathway. This is the decree of God and we have no way of escaping these.

But the blessed thought is that when these mortal bodies shall shrink in death and creature help all fail, that our course will be approved by him who saved and called us, not according to our works but according to his own purpose and grace given us in Christ Jesus before the world began.

This is the only hope of one who subscribes himself your unworthy brother,

Yours in hope,
B. J. Harrison.

Denton, N. C.

IMPRESSED TO WRITE

P. D. Gold Publishing Co.,

Dear Mr. Gold:

I received this letter from Mrs. Higgins a few days ago, and by her permission I am sending it to you if you have space for it in the Landmark, you can publish it. I think it is a good letter, it is a comfort to me to read such letters as she writes, and lots of others that have written me.

MRS. BETTIE PAGE BRYANT.
Reidsville, N. C.

Dear One:

I do not know whether to address you Miss or Mrs., but I do think I know that you are a sister in the Landmark. I felt impressed to write you, such a letter suits me. I advise you to tell the church your troubles, they receive such as you. You have all the evidence one needs. I would love to fellowship you, if you could me, and I do in my feelings. Reids-

ville is your address, it sounds familiar though I've never been there. It used to be Eld. L. H. Hardy's address. My childhood address was for 60 years Maysville, since then I've lost my husband by death, and I've been a lonesome widow living among my friends and children, but God does so wonderfully bless me.

I've had a name among the dear old Primitive Baptists many years and I know their doctrine as well as the world know their A. B. C. I feel dull to think of the quarterly meeting at South West, yester and today. Dear Eld. Pollard and his wife are especially loved by this old creature. He has been in with flu, wife is a cripple. I hope to go to see them if the Lord's willing before many weeks. I get out occasionally. I'm 76, don't wear glasses and something seems to tell me to write to the dear old Landmark. You may send this letter to Mr. Gold if you like, many of the readers are acquainted with my letters. I love to write them and tell them over and over that I love them. The Lord blessed me in going to preaching here Friday night to hear Elds. Martin and Staddler, I did enjoy it. I embraced Eld. Martin with christian love, nothing to compare with it. He gave me so much consolation in the death of my son from France. I can't forget him singing the song a Home in Heaven. Oh what a glorious home. Sister Rachel Ventus has not been gone but shortly to her glorious home. I mourn the loss of her, she died of pneumonia. I have not had so much ailment this winter as yet, I just feel about worn out at times, but thanks to the good Lord

that its as well with me as it is. I've been in doors today on account of cold damp weather, but tried to serve my God in singing my Lloyd Hymns, that I do love so well, loved to hear my sainted parents sing them. Father was a minister or preacher, makes me love all preachers that deliver it like he did and sing like he did. I often think of Eld. J. S. Corbit, Eld. E. F. Pollard and many others that have joined in singing with me. I see in the Landmark that Bro. Jerry Jenkins is ordained in the ministry, how I want to meet him. God bless him and all the household of like faith.

I'm glad you see Bro. O. J. Denny occasionally, wish I could see him, give my love to him. Scores of love to you and write me if you will.

I hope you will say you have joined the Baptists.

SUSAN HIGGINS.

206 Orange Street,
Wilmington, N. C.

CAN'T DO WITHOUT IT.

Dear Mr. Gold:

I see that my time is out for the Landmark. I am sending \$1.00 to renew my subscription for 6 months. It does not seem like I can do without it and I intend to take it as long as the good Lord blesses me in having enough to pay for it. When I get a copy of it I seldom lay it down until I have read it through.

I will try in my weak and feeble way to write a little of my experience if I have any at all. In the year 1924, I began to think about my lost condition and I went on in this condition for some time, and I thought the thing to do was to join some church, so I joined the Methodist

Protestant church, and I thought all my troubles were over. So I was very satisfied for a while. I attended church every Sunday and finally I began to become dissatisfied, and the more I went the worse I got. I would go in hope of getting some crumbs from the Lord's Table but I got nothing, and would go home in worse shape than before I went. So I began to search the Bible to find some comfort, but could not. One day I picked up my Bible and opened it and began to read it and I found in Second Corrinthans the sixth chapter beginning at the 13th verse reading the remainder of the chapter. After reading it I became more dissatisfied and finally stopped going to church. I was in an awful condition. I remember one day I was standing at my work bench and was thinking of the good Lord and his wonderful work and the tears were dripping out of my eyes, and the superintendent and spinning room boss were standing not far off, the spinning room boss turned around and saw me and said to me, "what's the matter with your eyes," and I said dust or something in them. I did not want any one to know my troubles. I got hold of some old Landmarks and I read them and got lots of comfort out of them. I began to go to the Primitive Baptist church and I loved to be with these good people. I began to beg the Lord to show me in some way what to do, so on Friday night before the First Sunday in May 1932 a still voice said arise my son and go. So on Saturday following I went to the church at Burlington, and at the close of the meeting the doors of the church were opened and to

my surprise I was standing with my hands in the preacher's hand, and with a few words I was received into the church, and was baptised the First Sunday after noon. On Saturday night I had an awful headache and got up Sunday morning so sick I thought that I would not be able to go to church but I went anyway, and after preaching I went home and ate a little dinner, and just before time to start to the baptising I said to my wife, would'nt it be awful if I got sick, so I went and when we got to the water I thought it was the prettiest water I ever saw, and after I was baptised I never felt any better in my life.

LEVI RICE.

A GOOD SERMON.

Dear Brother Fly:

As you have been on my mind since I heard you preach that good sermon the 3rd Sunday in November, I feel like I want to write a few words to you.

Although I have been low down in spirit since then, still that meeting is sweet to me. The apple tree that came in my view was so full of blossoms. If one apple to the bunch, and the tree being full. I have been wanting to know what the blossoms represent. So I told Brother Cowin and he said, write about the blossom, and I told him I would have to wait until I had something to write. So the following Saturday night I was meditating upon it, and it came to me that it was in the Bible, that they shall blossom as the rose. So on Sunday morning I read in the 35th chapter of Isaiah. "The wilderness and the solitary places shall blossom as the rose."

It came to me that the Lord is able to cause old Cross Roads and Coneto churches, and every other one that seems to be so solitary, to blossom, and bring forth fruit unto God and comfort and consolation to his dear people.

One great blessing is "that He keeps us in peace. Some one may say, "well there are such a few," but did you know that two can have a fuss.

Stokes, N. C. M. M. CURRY.

LOVE GOD' PEOPLE

I have felt so cast down lately, so much in the dark, wondering if indeed I could be a child of God and feel as I feel. The only thing, almost, that I had to comfort me was the fact that I loved God's people. One of the sweetest thoughts of heaven is that we will be with Jesus and ultimately with all the ransomed church of God.

Of course the "gates of pearl and the streets of gold," are all right, comforting too; at times to God's humble poor of the earth. How strange that He should have chosen as He did. The Savior said when He was on the earth. "I thank thee Father that thou hast hidden these things from the prudent and the wise and revealed them unto babes." The scriptures tell us "not many wise, not many rich, not many noble are called but God hath chosen the poor of this world rich in faith, heirs of the kingdom." Note the fact that it does not say, not any wise, not any rich, not any noble; but not many.

Bro. R. L. Dodson asked us to write for our papers. With a feeling of unworthiness I'm trying to do

this. I enjoyed the last issue of Zion's Landmark. Brethren Keene, Dodson, Rowe and others. Of course our blind eyes have to be made to see before spiritual things can be discerned so much of the time I am in the dark.

Hon. Ray Rushton has built us a church at Pisgah a really nice and durable church which was needed badly. Mr. Rushton had but little help from us or from others. Not far from us is Bethlehem church that owns about sixty acres of land, I think. She has built her a new church house from the sale of timber growing on the land. This being done since the depression.

We are, the most of us, poor in this world's goods, the members of both churches. Our meeting day at Pisgah the 4th Sunday, at Bethlehem the 2nd Sunday. Bro. McLeod is our pastor. Surely he is a called preacher, to preach and pray as he does. I was told once that the old Baptists were dying out fast just a few old preachers and they were dying fast. I was unhappy for it looked as though the preachers would soon be gone. I was sitting in a crowded church house when some one said, that is Bro. Gaffard passing, a boy about nineteen years old I suppose. I could scarcely keep back the tears. I think the scriptures say, "God shall not be left without a witness."

My father's children, pray that I may not bring reproach on the cause that I love, that in the hour of death I may be comforted by the presence of the Jesus I hope I love, that I too will join in the triumphant song of all the redeemed of God.

MRS. M. C. STORY.

Ramer, Ala. Box 62.

Zion's Landmark

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

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GOWER STREET CHAPEL, STRICT BAPTIST CHURCH, LONDON, ENGLAND.

This Church celebrated its one hundredth anniversary in 1920, and ministers present reviewed its history for the century past, and it was stated that; "There never has been a time when more of a spirit of love, and unity amongst us than is now evident. There is an endeavoring to keep the unity of the Spirit in the bonds of peace."

This Church began as an organized body in 1820 under the preaching of such able gifts as William Gadsby, Warburton, Kershaw and others.

There was a provision in the deed or 99 year lease, to the land on which the Church building was

erected, requiring a minister to serve four months on probation, or trial, before he could be called and installed as Pastor.

Many were asked to come on probation from time to time; but few were chosen, and a number declined to accept a call. Much of the time the church has been without a settled pastor.

Mr. William Gadsby was the first one called but declined and in 1821 Henry Fowler began his six months probation period and remained as pastor until his death in 1833. Although the membership and friends of this church had been brought up under the preaching of such strict Baptists as William Huntington, Gadsby and others, soon after Mr. Fowler began his pastorate he began to advocate open communion and Gadsby, Warburton and others, of the old school, ceased to visit the church.

Finally there was a falling away and later the property passed into hands of a faction not in communion with Gadsby and others who insisted on close communion, and was re-purchased, after twelve years separation, in 1854 at a cost of 2,200 pounds, a very substantial sum to have to pay for property, by right their own, all the time.

Once the old church was again in possession of their old home, Gower Street Chapel, they extended a call, first to J. C. Philpot, and then to Mr. Hemington, whose visits continued for many years, yet neither of them accepted the pastorate.

We quote a few excerpts from the letters of Gadsby, Philpot and Hemington in declining to become settled pastor of the old church.

In 1820 Mr. Gadsby replied in part, saying, "May the Lord keep you much in prayer, and under the sweet influence of His Holy Spirit, enabling you to stand fast, in one spirit, endeavoring to keep the unity of the spirit in the bonds of peace.

May you meditate much upon the PERSON, Work, fullness, offices, character, relationship, promises, oath and blood of your Lord and Master.

When we are SWEETLY EMPLOYED IN THIS WORK, we have little time or inclination, for building or patching up a vessel for our selves.

As the blessed Spirit of God, searches the deep things of God, leads our souls into the immortal mystery, everything else loses its charms, O the efficacy of His blood. Here all the honours of divine law are magnified, the most obdurate heart dissolved the guilty completely absolved, the miserable made happy, and the insolvent poor made rich."

This 1820 brand of doctrine sounds good in 1933.

In 1856 Mr. Philpot declined to accept a call to the pastorate. 1st. on account of impaired health. 2nd. on account of being settled pastor at Stamford and Oakham for 18 years past, and lastly, said he "Unless, therefore; I clearly saw my way, and unless the pillar of cloud went more manifestly before me than it does, I feel I cannot take a step so important, for I am very certain that to undertake such an important change, without seeing the will and hand of God, would issue in sorrow and disappointment to both you and my self."

In 1870 Mr. Hemington accepted a probation call for four months; but declined to become a settled pastor. In his letter to the church July 25th., 1870, we read. "What I am, I bless God that I can say, in favored moments, I am by His grace and so long as it may be the Lord's will to use me, so long I trust by his help to be faithful. I am very plain in my way of preaching what I believe ought to be preached, in doctrine, experience and practice.

To preach trust in a bad spirit, calculated to provoke anger, is to me solemnly dreadful, to compromise truth with error through fear of a clash with those who oppose would be sinful.

Increased prosperity of the Church. We read that in April 1871 there were no fewer than 128 members present for the meeting. Though denied the privileges of attending a settled ministry, the Lord graciously blessed the labor of those whom He was pleased to send among them.

In 1920 at the celebration of the one hundredth anniversary of Gower Street Chapel now removed after the expiration of the 99 year lease to corner Shaftsbury Avenue and Great White Lion Street, London, England, the pastor said in part, "The truth has been preached in power and saving efficacy and to this day this church stands as a particular and strict Baptist church, maintaining the faith once delivered to the saints. "I do not say strict and particular; but I put it particular and strict, because faith comes first, order ranks second. Let us with Philpot say, "Contend for real-

ities first, all things else are mere soap bubbles."

Where is truth to be found? In the word of truth, from Genesis to Revelation. Jesus, the embodiment of truth, said, "I am the Way, the Truth and the Life."

Salvation as the truth of it is brought into the heart, is life, and saviour, humbling, revealing, even to him that is poor and of a contrite spirit.

Of the indwelling and working of the Spirit of God, Mr. J. K. Popham said, "Every breath of prayer, every look of faith cast on the cross, every sensation of love to God in the mind, every longing to be with the Lord, every proper departure from the world, all true separation, is the fruit of the mighty Spirit's work, of God, who is one person in the Trinity, equal—The Father, Son and the Holy Ghost.

"If God will have a saint, He must make him a saint, and the only material which God has to work upon is a sinner. He that said, "Let there be (light) and it was so, has but to say, "Live," to a sinner and he lives. Surely if ye are born again, the image of Christ is in you, created in you by the Holy Ghost, and all the holy desires, all heavenly thirst, all the resistance to sin, all fleeing from the wrath to come, rise from a divinely communicated life, the life of Christ."

"Then we, we attribute all the praise to God, for every desire we have that is other is of the flesh." He gives the wings of faith, the power to believe, to love, gives prayer, which has power over the Angel, to prevail, and grace to leave the world and to live godly,

soberly and righteously." He put away sin by the sacrifice of himself. "There can be no church, where there is no elected people, no redeemed people, or where the Holy Ghost is not. "Be of sin the double cure, Cleanse me from its guilt and power." The man of God is a holy man, yet, in the flesh, a sinner.

"It is a lie of the devil, and the slander of wicked men, to say that the blessed religion (of the Lord Jesus Christ) leads to sin, leads to licentiousness." So "This people celebrate today the great doctrine of sanctification, a setting apart, a people bought with a price, a people made Holy by the gracious effusion of His Spirit, by His blessed working of faith, and hope and love and every grace in them."

Thus we give a brief account of the faith and worship of our brethren across the sea which cannot hinder faith, hope and love that in the end, every knee shall bow and every tongue confess before God and that the people of God will be brought in love and power to say unto Him, "Unto Thee be glory, forever and forever.

In hope,

O. J. DENNY.

CHRIST CRUCIFIED.

My dear brother Cash:

Elder M. L. Gilbert, of Dade City, Florida, has been with us at Liberty church, our dear home this side of heaven.

He came knowing nothing but Christ and him crucified, and his preaching met responsive hearts. He helped us all, both church and pastor. Our brethren here and at Riverside gave him a hearty wel-

come, and his preaching was a confirmation to their faith. He came as a brother, first writing me before leaving his home, where he and his good wife entertained us years ago when we were on a brief visit to Florida.

Elder Gilbert is a pastor and knows how to sympathize with and help a fellow pastor. He came trembling, but in his weakness we were fed and made strong. So many of his experiences have been like my own, as we are similarly located, and as we compared notes we round ourselves united.

Such men are real help, and men who have churches to love and serve and who have work to do at home are welcome when in God's providence brings them this way. We do pray our brother preachers labor together in love and fellowship in our common cause.

Sister Gilbert accompanied him. She has relatives here whom she had not seen in years. She has had her heart in her husband's work in years that are past, and has been a true helper to him. She loves the cause, has sacrificed for it, and both will labor on the years that are allotted them in the world. May God bless them and be their strength as they ripen for the grave, and make their last days blissful ones as they by faith look forward to the city celestial.

GEORGE A. BERTZ.

From Messenger of Peace.

Dear readers of Zion's Landmark, Today while lingering around the bedside of my dear afflicted companion, I read an old copy of Messenger of Peace that had been sent

me, which I had preserved, because of the comforting things that man of God, Elder George A. Bertz, said of wife and me.

Now, that my wife has not been able in many months to do house work, and has grown weak and weaker, and is now confined to her bed, and three of the best doctors in this county give but little encouragement that she will ever be but little better in this world.

In addition to what this Elder has said of her I wish to say to our readers just here a little of her character and worth to me. I have often questioned whether I was a gospel servant of the Lord, but I have never doubted that she was a most apt and fitly qualified companion for a preacher of the gospel. I have many times felt I could not continue under the cross if it had not been for her cheerful and faithful encouragement. Still I cannot doubt but what God's grace was sufficient. She never at any time raised an objection audibly to my filling every charge and appointment that I felt led to fill. My clothes were ever ready. I have heard her tell others she never would make an engagement for me to go away from home, but when one was made she wanted me to fill it.

While visiting wife's brother in California in 1924 whom she had not seen in over 40 years, and her sister, but once in that time, I was blessed to meet and speak several times to the charges of that lovely and devoted man of God. His beloved wife made us most welcome when we visited them in their lovely "Old Baptist home." By the way, I was agreeably pleased at the state

and attitude of the membership of charges, since they hail from many states and Canada, for most all places our people have different customs and formalities, but they did not seem to hold that such things are gospel landmarks, yet all had one great teacher, hence all held to the same doctrinal principles. While some used different words in setting forth the faith once delivered unto the saints; but did not make a brother an offender for a word, and meekly worshipped together in love and fellowship. I could not discern among them that spirit that is found in some places, "stand by thyself, I am holier than thou." How good and how pleasant for brethren to dwell together in unity.

I do not recall that I ever met bands of brethren more devoted to each other, and in the doctrine of the Apostles, or that esteemed their true and faithful pastor higher than these dear saints did.

Sometimes I get sick of love when I see and hear so much bickering and warring among Primitive Baptists; making mountains out of mole-hills, some raising iron-clad bars against a God-called preacher, or a sister church, from "Think-so's," when the fundamentals of their faith is the same. Such acts were unknown in the churches in the days of the apostles. If any people in this world ought to be united, the Primitive Baptists should be, as the whole religious world is against them. If all our people were actuated by the grace and the spirit of Paul, the church would be, indeed, the light of the world, as it should be; and thousands of dear children

would doubtless, unite with the church, who now stay out on account of unwarranted and unscriptural dissensions. It all would wake as they have received the faith speak on mooted questions as the oracles of God, and let brotherly love continue by trying to make their calling and election sure, such peace, union and prosperity would prevail in the church, as has not been realized since the day it stood steadfastly in the apostolic faith and order.

Yours for the welfare of the church.

M. L. GILBERT.

THOMAS LAMBERT.

Thomas Lambert, one of the oldest and most highly esteemed residents of the City of Asheboro, N. C., was born in Johnson County, N. C., Dec. 18th, 1852, and died at his home May 8th, 1933, aged 80 years, 4 months and 20 days. The deceased spent most of his boyhood and young manhood in Stanley County. Our beloved brother was married to Miss Sarah Trogden of Randolph County, Oct. 24th., 1882. The two met at the home of his parents, where she was boarding, while she taught school. They were immediately attracted to each other, and marriage followed in less than two years.

She was a member of the Primitive Baptist Church and was desirous to know that her future husband had a gracious heart-felt knowledge of the same precious Saviour in whom she trusted, and she questioned him upon these matters. He told her that he had been in deep sorrow over his sinful condition, and of the lost estate of his soul; but that the Lord had given him a view of the Saviour, the Crucified One suspended between the heavens and the earth; and that he had seemed to hear a voice saying that this was for his sins he suffered, and bled and died. Thus began that spiritual and heartfelt oneness and communion in the things of Jesus Christ, which continued all the days of their married life.

Our brother was a firm believer in the doctrine of Christ. Of Jehovah's eternal "election of grace," and of the salvation by grace of his elect in Christ Jesus, and of the all embracing, immutable predestination of Jehovah of all things, yes, of every atom of the Universe. "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." "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." All of which he esteemed very much more than giving ones assent to points of doctrine because explicitly declared in the Scriptures of Truth. They were with him matters of vital and heart felt experience; as the very food to the soul of a poor sinner called by grace and taught of the Lord. All of which by the grace of the Lord his God was exemplified in his godly life and conversation.

He was a great reader of the Bible, and also a reader of The Signs of the Times, and Zion's Landmark and loved to engage in religious conversation with those of like precious faith. Many such talks I have had with him to my soul's satisfaction.

Several times, during his illness of about three weeks of which he died, he said, "Politicians may suggest remedies for the depression, doctors may prescribe remedies for the ills of mankind; but over all is the Omnipotent hand of God, he holds the destiny of the nations in his hand, and the well being of mankind is in his hand, The Lord God Omnipotent Reigneth. Allelujah.

"The very hairs of your head are all numbered."

Our brother has departed this life to be with Christ which is far better, and his body laid in the grave to await its resurrection at the last day, when this mortal shall put on immortality, and this corruptible shall put on incorruption, God shall change our vile body, that it may be fashioned like unto Christ's glorious body, according to the power whereby he is able even to subdue all things unto himself.

He has left to mourn their loss two sons, L. B. and M. T. Lambert and Massa E. Lambert, and our dear Sister Lambert, his wife. At his funeral the writer preached from the words, "So foolish was I, and ignorant; I was as a beast before thee.

Nevertheless I am continually with thee; thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven but thee? And there is none upon earth that I desire beside thee." Psalms 73:22-25.

Frederick W. Keene.

BENJAMIN W. ASHWORTH

Benjamin W. Ashworth departed this life on Monday morning, February 13th, 1932 at six-thirty in the morning, after much suffering, leaving myself and six children to mourn his departure. The children are: Posie W. Ashworth, Danville,

Va., Leonard I. Ashworth, Ky., John B. Ashworth, Roanoke, Va., Laura B. Gilbert Alice A. Davidson and Bessie M. McCrickard—all of Sandy Level, Va. He also leaves 32 grand-children and 5 great grand-children. Two infants preceded him to the great beyond. He lived, as he died, peaceful and quiet. He was a great sufferer of chronic appendicitis and complications of diseases. His death was not unexpected to all around him, who had kindly watched over him for some time. All was done for him that kind neighbors and children could do—but could not stay the hand of death when God called, he had to go. We could not say, Why dost Thou. As for myself, I had tried to do all I could to keep him with me. But when the Lord called, I felt to say: Bless the Lord, He has taken him out of his suffering—I felt to say that Heaven had come down, its jewels to crown, and felt that we should rejoice more than to weep. A good man has gone. If he had lived to July 9th, 1932 he would have been 82 years old, having been born July 9th, 1851.

His greatest joy was to meet with the brethren and sisters, talk and sing, but was never such a talker as he was to sing.

He had the preaching brethren to come and preach at his home while he was sick. He so much enjoyed the preaching and singing in spite of his suffering. He asked each one of the preaching brethren that preached for him to attend his funeral, which they did—Elder Brooks (his pastor for many years) Elder Dodd and Elder Stigall—all three preached at his funeral.

He was a kind and good husband—a kind father. All of his children are grown—which is a great blessing.

I can truthfully say, he never told me I had to do a thing, or I didn't have to do a thing but was always kind and tender with all. My neighbors and children all know what it is to be without him. It can truthfully be said:

"An honest man, a faithful friend,

Prompt to oblige, slow to offend,

Useful in life, his cause he ran,

And died in peace, with God and Man."

He talked so sweetly about departing, told us and his doctor and friends he felt he was ready to go and wished to get out of his suffering and be at rest. He knew everything until the last. He seemed to have died with a smile on his face, and looked so peaceful after death. Yes we miss him everywhere, but I miss him most—I am old and feeble. We lived together 54 years, I am 74 years old.

He joined Ephesus church (Primitive Baptist) in July, 1894. He was ordained Deacon soon after. He was also appointed Association Clerk for many years. He contended for the discipline in church and home—at the table and everywhere. He never allowed his children to indulge in

beated argument at the table as it was, with him, a solemn place.

He contended strongly for the doctrine of "Salvation by grace and grace alone."

"Bless't be the tie that binds our hearts in Christian love."

His much grieved wife,

Mrs. B. W. Ashworth,

Sandy Level, Va.

Care Mrs. S. I. Gilbert.

MRS. C. B. BOONE

On March 12, 1933, the angel of death visited the home of Mrs. F. B. Robbins and took from her care her sister Fannie. She had been with Aunt Lou four months and suffered oh so much and we hope and believe her sufferings are over. How sweet the thought.

She was heard at the midnight hour when she thought all asleep, praying so powerful to Jesus to make her patient and ready to go at his call and to take her soon. And to bless the little sister who was so faithful in nursing her.

Aunt Fannie was 72 years of age and her trials and trouble had been many. Her husband died years ago and left her with five children to care for; four are living now. She leaves besides her children, one sister, five brothers and several grandchildren.

She was afflicted for several years with cancer of the mouth and her suffering was great. All was done for her that friends and relatives, especially a sister and niece, could do, but none can stay the icy hand of death. She was a member of the Primitive Baptist Church at Upper Town Creek, always filling her seat when she could. If hindered from going, she would write, showing her love for them.

Funeral services were held at the church by Elders S. B. Denny and R. H. Boswell. Her favorite hymns were sung and she was laid to rest in Upper Town Creek cemetery beneath many beautiful flowers.

Oh happy souls who safely pass,

Thy weary warfare here.

Arrived at Jesus' feet at last,

And ended all thy care.

No more shall sickness break thy rest,

No pain to make thee smart,

No more shall doubts disturb thy breast,

Nor sin afflict thine heart.

Peaceful be thy silent slumbers,

Peaceful in thy grave so low,

Thou no more wilt join our number,

Thou no more our songs shall know.

Dearest sister, thou hast left us,

Here thy loss we deeply feel,

But 'tis God that hath bereft us,

He can all our sorrows heal.

All her toil and care are over,

And she is freed from pain,

Her face on earth we see no more,

But home to meet again.

Adieu, vain world the spirit cries,

All tears are wiped away,

Her Jesus fills her cup with joy,

And fills it every day.

Written by the request of Aunt Lou,
by her niece,

ALICE.

UPPER COUNTRY LINE ASSOCIATION

The regular annual session of the Upper Country Line Association appointed to be held by the Greensboro Church will be held at Guilford Battle Ground, five miles northwest of Greensboro beginning Saturday before the fourth Sunday in July, 1933. Ministers, members and friends of the Primitive Baptist cause are invited to attend.

Ample space for tenting.

I. E. NEAL, Church Clerk.

UPPER COUNTRY LINE UNION.

The next Session of the Upper Country Line Union will be held, the Lord willing, with the Church at Bush Arbor, Caswell County, N. C., on the 5th Sunday and Saturday before in July, 1933.

The public is cordially invited to attend, especially ministers. This church is located on No. 62 Highway, about halfway between Graham, N. C., and Yanceyville, N. C.

W. C. KING,

Union Clerk

June 7, 1933.

LOWER COUNTRY LINE ASSOCIATION.

The next session of the Lower Country Line Primitive Baptist Association, (the Lord willing) will convene with the church at Flat River, five miles South of Roxboro, in Person County, North Carolina, on Saturday before the third Sunday in July and to continue three days, Saturday, Sunday and Monday.

Flat River Church is on or near State Highway No. 13, that runs from Durham to Roxboro.

All the Churches in this Association are in peace and union, with themselves and the Associations with whom they correspond, and love the same glorious doctrine of election, predestination and Salvation by grace, that their fathers contended for from their first recollection, and have no desire to depart from the same, and extend to their brethren and friends a cordial invitation to meet with them.

Those coming by rail on late Friday afternoon before will be met at Roxboro. Those coming Saturday by rail, will get off at Picks Siding, a short distance from place of meeting.

J. H. GOOCH,

Association Clerk.

Stem, N. C.

PLEASE READ CAREFULLY



There comes to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

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DAVID DESTROYS THE CHILDREN OF AMMON.

"And it came to pass, that after the year was expired, at the time that kings go forth to battle, Joab led forth the power of the army, and wasted the country of the children of Ammon, and came against the besieged Rabbah. But David tarried at Jerusalem. And Joab smote Rabbah and destroyed it.

And David took the crown of their king from off his head, and found it to weigh a talent of gold, and there were precious stones in it; and it was set upon David's head: and he brought also exceeding much spoil out of the city.

And he brought out the people that were in it, and cut them with saws and with harrows of iron, and with axes. Even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

And it came to pass after this, that there arose war at Gezer with the Philistines; at which time Sibechai and Hushathite slew Sipai; that was of the children of the giant: and they were subdued.

And there was war again with the Philistines; and Elhanan the son of Jaïr slew Lahmi the brother of Goliath and Gittite, whose spear staff was like a weaver's beam.

And yet again there was war at Gath, where was a man of great stature, whose fingers and toes were four and twenty, six on each hand, and six on each foot: and he was also the son of a giant.—1 Chron. 20:1-6.

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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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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

SEARCH THE SCRIPTURES.

"Search the scriptures for in them ye think ye have eternal life; and they are they that testify of me."—St. John 5:39.

In Jesus' application of the above scripture to some of the Jews at a feast at Jerusalem shows that they had a mistaken idea and thought eternal life in some way was in the written word or Old Testament, which was only a testimony or witness of the real life which, in the beginning was the word and the word (Jesus) was with God and the word was God. In him was life, and the life was the light of men. There was a man sent from God whose name was John. The same came for a witness to bear witness of the light that all men through him might believe. St. John 1:1, 2, 4, 6, 7. Knowing that without the dictation of the living word or spirit of God we can not get anything of much importance out of the written words except the historical view which is common to all men, there has not been and there never will be a normal man or woman, born of flesh who will not have some kind of belief of the written and living word of God, but there is today, there always has been from the days of Adam and Eve, until now and will be to the end of the world, a class of people who have been born of the flesh and also of the spirit of God and on these subjects

of mercy the Holy Spirit or Living Word operates and this was what Jesus meant when He said, I will send the Comforter unto you, my disciples, who have been born of the spirit. The world cannot receive him (the Holy Spirit) for they know him not, but ye, my disciples, shall know him for He shall be in you and take the things of God and show them unto you and in me ye shall have peace, but in the world you shall have trouble, persecution, etc., and because I live ye shall also live.

Search the scriptures for in them ye think ye have eternal life, but they are they that testify of me. There is not now nor never has been any life in the written word except as the Holy Spirit accompany it and that was what Jesus was teaching them. The written word is a witness of eternal life and the Holy Spirit is a witness with the disciples that they are heirs of God and joint heirs of Christ Jesus and that all according to the purpose of God in the beginning before all things was made through His Son who was the Word and the Word was made flesh and Jesus said, it is not I (the flesh that doeth the works) but my Father in me, He doeth the works. I and the Father are one (spiritually). A lot of times the people of God are mistaken as to what the testimony or written word has reference to and it takes the guidance

of the spirit of God to lead them into the truth as it is in Christ Jesus and if for some reason the Holy Spirit is withdrawn or withheld they have no light and know not which way to go for they are in the dark, but when God lights the soul with the Comforter or Holy Spirit then they will let the light shine that others may see their good works and glorify the Father which is in heaven. As the moon has no light of its own but reflects the light of the sun to the earth so the disciples of Jesus have no light of their own but only reflect the light of the Son of God when it shines in their hearts. They have no righteousness of their own but only the imputed righteousness of the Son of God. They have no holiness of their own but only the holiness of God. They have no good works of their own but only such good works as is produced by the Holy Spirit. They have no salvation of their own but only the salvation that in the wisdom and purpose of God it pleased him to give them as a free gift. They cannot even have a righteous thought without the Spirit of God and if they cannot think righteously without the Spirit it would be impossible for them to do good works before they are born of the spirit. Search the scriptures and at all times say what sayeth the witness of God (the Holy Writ).

In all our differences of opinion, the Holy Writ is the standard of testimony or witness that all hearts should bow to its testimony. It is our written guide and is given us by and through the Holy Spirit and therefore the witness of the Spirit is in harmony with the written word.

All scriptures are given by inspiration of God and is profitable for doctrine and instruction in righteousness, that the man of God should be thoroughly furnished unto all good works, etc.

Now we will consider John the Baptist, who was sent from God to earth for the purpose of witnessing for the true light that would follow his preaching repentance and baptism. There is no question in my mind but what John was an old Baptist, not just because he had that name but because he had the doctrine and it is said when he was in the wilderness the word of God came to him and he began to preach. What? The true word as it came to him by revelation of the Spirit of God, and then another evidence is that before he would baptize any he required them to bring fruits or evidence that the Lord had commanded them to be baptized.

He was preaching repentance to those who had been born of God and bearing witness to the light that had appeared to him and taught him what he must do in the plan of God and for this purpose he was born to fulfill this work and for him to have failed to fulfill this witness for the son of God would have been a failure of God but impossible for God to fail. Therefore all the works God purposed for John to do were fulfilled. Then as the old prophets before the coming of John and Jesus spoke as they were moved or commanded of the Holy Ghost and described the Messiah, His coming, the purpose of His coming, also the coming of John the Baptist, the Crucifixion, His being betrayed for 30 pieces of

money and being led as a lamb to slaughter and He opened not His mouth, lots being cast for His clothing and not a bone of Him being broken, but His blood was shed and all this was fulfilled according to the will and purpose of God in the redeeming plan of eternal life to which all the old prophets gave witness, and the people of God today are giving witness to the same doctrinal facts that God is an unchangeable God and by His sovereign will He rules all things to the good of those who love God, who are the called according to His purpose. This is the same doctrine preached by all the prophets together with John the Baptist, Jesus Christ, the apostles and all the elders and deacons who were all ordained of God in eternity to bear witness of the light and testimony to the works of God and glorify the very God who had ordained them for this very purpose, and I will not stop there, but will say all that believe on the name of the Son of God were ordained of God to eternal life, Acts 13:48, and this ordination takes place in the counsel, purpose and covenant of grace between the Father and the Son in eternity before creation, for Jesus said in His prayer to the Father, Thine they were and thou hast given them me. John 17. Then again the apostle said, "God, who hath saved us and called us with a 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. 2 Timothy 1:9. Then St. John said, He came unto His own (the chosen people) and His own received Him not, but

as many as received Him, to them gave He power to become the Sons of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh nor of the will of man, but of God.

We see in this that the will of man had no part in bringing about the spiritual birth, but it came about according to the will and purpose of God, who had ordained it to come to pass, just as it did and at the very minute and second that the new birth took place and He also ordained all persons to be born of flesh and blood at the very minute and second they are born into this world and they are all here according to the will and purpose of God and when God fulfills His purpose in them, then at that very minute and second God, who put them here, will take them away. All who come into the world are born of flesh and blood, and all who will enter the Kingdom of heaven are born into it by the spirit and why should we, weak mortal man, fight against the all-wise God because it is not His purpose to spiritually born the whole world into His Kingdom? He could if it had been His purpose, prevented any one from being born of the flesh but being that God has permitted all the human family to have natural life, is no reason that He is under obligation to give them eternal life, for Jesus said to sit on my right and on my left is not mine to give, but it shall be given to them of whom my Father hath appointed to this place, and to draw a picture of the spiritual kingdom. It is said, Jesus is the Head or Chief Corner Stone of the building or Kingdom

and all believers make up the Body of Christ. We know that the Head would have to have a body with arms, fingers, legs and toes, to be a complete body in Christ and every member who was ordained as a member in this body will be placed just where God purposed to place him and if he is a little finger or a little toe in the Kingdom of God and by being predestinated there will fulfill the very purpose God willed he should fulfill.

There are thousands upon thousands of people in the world who will tell you this is not God's plan, and when they describe it this is the sum and substance of their theology. By our good works we bring God under obligation to eternally save us, but of course we are saved by the free grace of God but if we do not receive him or do something we will be lost, world without end. Good people and people who have been born of God believe something similar to the above doctrine but if a person has to do one thing in order to receive it then it is no free grace, but a debt and we purchase it by doing good before we are born of the Spirit. Then again, that theological doctrine robs God of the honor of eternally saving His people by His free and Sovereign Grace, and places it in the hands of men and they will tell you that God can't save you because you will not let Him, so that places salvation in the will of man. The above theological doctrine is not in harmony with the word of God and is not the true testimony and witness of the written and revealed word of God. Here is the true witness of Paul "By grace I

am what I am and if there could have been a law (laws of works of man) given which could have given eternal life, verily righteousness would have been by the law or works of men.

For by Grace are ye saved through faith; and that not of yourselves; it is a gift of God; not of works, lest any man should boast. Ephesians 2:8-9. This with one blow kills the thought of man working out one portion of it and the reason is if he could he then would boast that he did his part in saving himself, but the Spirit produces all the good works in him and there is nothing he can boast of but he can by the aid of the spirit say, Our Father who art in heaven, Thy Kingdom come, Thy Will be done on earth as it is in heaven. We are not taught in the scriptures to pray that the Lord will do according to the will of the sinner who is dead in trespasses and sins. As the witness of the Holy Writ, places all the Adam family dead to all spiritual things by reason of transgression of the laws of God and the carnal mind of man being an enemy to God and not-subject to the law of God, neither indeed can be, then there would be bound to be a quickening into spiritual life before the person would or could be subject to the law or spiritual revolution from God. All men are under laws of nature which is God's decree that they should be, but all men are not under the laws of grace, only those who are spiritual born under them and translated by the Almighty power of God into the kingdom of God.

No man knoweth the Father, ex-

cept the Son and no man knoweth the Son except the Son reveal Himself unto him. All the above is a true witness to the testimony of Jesus, prophets, apostles, elders, and deacons, except the theological witness which does not harmonize with the true witness.

THOMAS W. KINSEY,
High Point, N. C.

PROVERBS 21:27

(Written for the August 15, 1904 issue of Zion's Landmark by the late Elder P. D. Gold at the request of Annie Burrows.)

Proverbs 21:27—"The sacrifice of the wicked is abomination, how much more when he bringeth it with a wicked mind."

1st. The proverbs measure squarely and truly. They are just weight and a just balance. They set truth over against falsehood, and show the excellence of one, and the folly of the other.

2nd. They search out the hidden things, and enter into the chambers of darkness, and discover rich treasures in the depths. Who can stand against or resist the wisdom that searches out hidden things.

3rd. Motives, character, thoughts and interests of the heart are weighed here. Everything must be upright to be approved and accepted. The wicked cannot approach the throne of wisdom and righteousness. There is a lion in the way that will slay him. At wisdom's gate are sentinels that cannot be shielded, that know the heart and intents. Nothing unclean can be brought into the city, nor be smuggled into the holy place.

4th. God has respect first to the man. He must be accepted first.

God had respect to Abel and then to his offering. The tree must be good first, and then it will bring forth good fruit.

Hence a wicked man cannot bring an acceptable sacrifice or offering to the Lord. He that lifts up his hands in sacrifice must have clean hands. When Job abhorred himself in dust and ashes and said behold, I am vile, then God accepted him, heard his prayer, and turned his captivity.

But Job then felt vile and was broken hearted. There was then no wickedness in him, and the Lord accepted his offerings. Of course if a wicked man comes with a wicked mind to sacrifice, it aggravates the case.

There must be no self-seeking no selfishness in the mind of him that approaches to God.

To worship in deed and in truth is the highest employment of mortal men. To serve God in deed and in truth is the highest and wisest service one can render. The offering must be in sincerity and in truth.

5th. When by the faith of Jesus our hearts are purified so that we come to God in His name, then we worship in the beauty of holiness, and we are accepted in the Beloved, and have the witness of testimony of God's spirit that the Lord hears us, and accepts us, and then we obtain witness that we are righteous, and we obtain that which we ask.

JESUS CHRIST, THE HEIR OF ALL THINGS

(Written for the October 1, 1904 issue of Zion's Landmark by the late Elder P. D. Gold.)

If Jesus is the appointed heir of

all things then all things should be considered with reference to Him; and it is in His light we see all things properly. In the light of the sun we see the things or objects of creation. It is not in the star we see the glory of the sun, but in the light of the sun we see the glory of the star, and of all lesser objects. As the sun is the king of day and rules the day, he furnishes the light that shows the objects of nature.

The types cast a shadow of the subjects they represent. Adam is the figure of Him who (then) was to come. It is in the light that Jesus reveals, or in His light we see Adam and the purpose of his creation. Years ago I found fault of the creation of Adam as the head of his generation, and said why did he sin and involve us all in woe, misery and death, until I was shown that I am Adam, and I sinned in Adam, and saw and felt the guilt of my life, and the justice of God in my condemnation, and received the abundance of the gift of grace and righteousness in Jesus Christ, and saw that as by the disobedience of one many are made sinners, so by the obedience of one shall many be made righteous, and that as sin hath reigned unto death through or by one, even so grace shall reign through righteousness unto eternal life by one, and where sin abounded grace did much more abound.

When you see Jesus as the Saviour, who was made a little lower than the angels for the suffering of death, crowned with glory and honor that he by the grace of God should taste death for everyone, and that all power in heaven and earth is given into His hand, then

you see Adam is the figure of Jesus, a natural man, not having eternal life, not having immortality, not able to transmit anything spiritual or holy to his offspring, for he had nothing spiritual. In Adam is corruption and hence death.

Adam's love was fixed in the creature. He was of the earth earthy, and loved earthly things. In the day of the upright creature it did not appear that he would hearken to the creature instead of hearkening to his Creator. The Lord God knew he would. A most reasonable and just law was given him. The free use of all in the garden of Eden is given to him, except the fruit of the tree of knowledge of good and evil. In the day he ate that he should surely die. Adam was not deceived. He was not taken advantage of as Eve was. He hearkened to his wife and not to God. This showed that he loved the creature, loved himself more than he loved God. He transgressed the law of his maker. That proved his nature to be earthly and not spiritual. He knew his condition then and attempted to hide from God, and to put the blame of his conduct on his wife.

When we see that we are Adam, a natural, sinful man of the earth earthy, then and there we see the need of a spiritual holy man, a quickening spirit who came from heaven, and that all the glory, power and dominion belongs to Jesus, the appointed heir of all things. It is in the light of Jesus we see all things, and are reconciled to God. In the light of Jesus glorified we see the use of Adam, the use of the law, the office of Moses, the use of

the prophets. In the light of Jesus we see why Joseph is betrayed, why Jesus was crucified. We consider one act in itself sinful, and we say how could God be glorified in that wicked deed? Did that act have to be? Yes, it had to be, but we must consider it with reference also to other things, and we see God makes the wrath of man praise Him. All things work together, (but they must be considered together,) for good to them that love God—not to them that love sin.

The predestination of God embraces only those whom God foreknew, and they shall be holy and without blame before God in love, but also in connection with this predestination, things in themselves wicked are so used and controlled—(wicked men intending it for evil, for God never works in man to do wickedness)—that all these things in themselves wicked, work together for good to them who love God, and are the called according to God's purpose.

The devil sins from the beginning. He attempts to separate Adam and Eve, or to destroy the work of God, and defeat the purpose of creation; but the very method he used accomplishes the will of God, and the seed of the woman bruises the serpent's head, and Jesus is manifested to destroy the work of the devil.

The imprisoning of Paul and Silas was in its nature a wicked thing, but see what good comes to others. The beheading of John the Baptist was a most bloody and shocking deed in itself, but the apostles come and tell Jesus, for He is to be crowned Lord of all. Men have no shelter

for their sins, no cloak, no hiding place. Adam had no excuse for his sin. Man's earthly nature is proven or shown in his conduct.

It is claimed that man is a free agent, and responsible for his conduct. A convicted sinner who is taught the truth feels he had better never been born than do as he has done. When the blessed obedience of Jesus is revealed to and in him then he thanks God that Jesus came not to do His own will, but the will of Him that sent Him, and the blessed truth then cheers him that we are born from above, begotten again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance that is incorruptible, undefiled and that fadeth not away, and we are kept unto this by the power of God through faith, and not through or by our works, and Jesus is crowned Lord of all.

SOUND DOCTRINE.

"Speak thou the things which become sound doctrine." Tit. 2:1.

Paul was here addressing Titus, a young preacher. He loved Titus and Timothy and exhorted them in a kind, tenderly manner. It is good for our young preachers to have true, safe fathers in the ministry, who will tenderly instruct and verse them in spiritual things. Our fathers are imperfect. It is easy for young preachers to unthoughtedly adopt extreme expressions or hobbies, or make mistakes that will injure their influence. They should study to show themselves approved unto God and their lives should be above reproach.

It is safe for them to preach what

they know and let the parables, Revelations, and the Garden alone until they are matured in spiritual things. They might confuse instead of edify. Sometimes controversy arises over the causes of sin and confusing and unprofitable expressions are used. All know the entire race fell and were dead in trespasses and sins. What we need is the remedy which is found alone in Jesus. Let us all preach Jesus, for there is salvation in none other. No other name under heaven given among men whereby we must be saved. All believe this.

There is a tendency to leave off the doctrine. If Old Baptists quit preaching the doctrine of grace there is nobody else going to preach it. They should be established in the fundamental principles of the doctrine of grace.

Predestination is a comforting doctrine. It needs no prefixes nor suffixes. This precious doctrine feeds the souls of God's little children. Everyone whom the Lord saved He intended, purposed, determined and predestinated to save. He did not save them accidentally or by chance. He predestinated that all the elect should be conformed to the image of Jesus, called, justified and glorified (Rom. 8:29, 30) "Predestinated them unto the adoption of children by Jesus Christ unto himself according to the good pleasure of His will." (Eph. 1:5). They were saved according to His purpose and grace given them in Christ Jesus before the world began. (2 Tim. 1:9). They were appointed to obtain salvation by our Lord, Jesus Christ (1 Thess. 5:9). They were ordained to eternal life.

(Acts. 13:48). He ordained them that they should go and bring forth fruit and that their fruit should remain. (John 15:16.)

Sinners of Adam's fallen race were chosen in Christ before the foundation of the world that they should be holy and without blame before Him in love (Eph. 1:4). They were from the beginning chosen to salvation. (2 Thess. 2:13) All the names of the elect or sheep were written in the book in eternity before they existed. (Psa. 139:14-16). Whosoever was not found written in the book of life was cast into the lake of fire. Daniel 12:2; Matt. 5:Last verses.

Whom the Lord chose He causes to approach unto Him. (Psa. 65:4. "This people have I formed for myself. They shall show forth my praise." Isa. 4:3.

"Israel shall be saved in the Lord with an everlasting salvation." (Isa. 45:17). It is asked, Why did the Lord save a part and not save all the race? Why did He save Abel and not Cain? Why did the Lord save Abraham and not all his kindred? Why did the Lord turn away ungodliness from Jacob (representing all the elect) and not from everybody? Why did the Lord save one thief and not save the other? Why did the Lord love Jacob and hate Esau? Answer: "That the purpose of God according to election might stand," (Rom. 9:10-13). "Even so, Father, for so it seemed good in Thy sight." We might ask, Why did the Lord save anybody? Why did he save a poor helpless hell-deserving sinner like me? If I am saved, it is a poor sinner saved by grace. What a wonderful display

of the grace of God that any are saved. We were all poor hell-deserving sinners, but all of our sins were imputed (charged) to Jesus, our Surety. When Jesus (our Surety) died, we all died representatively in Him. He made perfect satisfaction on the cross for all of our sins, past present, and future; redeemed us from all iniquity. He, by Himself, purged all of our sins. Heb. 1:3. By one offering He perfected forever all the chosen. "He suffered for sins (all of them) the just for the unjust that bring us to God." Redeemed us all the way to God by His blood. He blood cleanses from all sins. No suffering of any human being before or after regeneration can remove the guilt of sin. If one sin were left unatoned for, hell would be our doom. He paid the debt. We are complete in Him.

All He redeemed shall be regenerated or made alive (John 10:27-29). He gives them eternal life. They shall never perish. They are kept and preserved in Him. When He gives them eternal life, they are made to mourn, feel poor in spirit, hunger and thirst after righteousness. He sheds abroad His love in their hearts by the Holy Ghost. They now love God, love His people, love the ordinances of the Gospel, love Gospel preaching. They desire to follow Jesus in His ordinance and join the church. But they feel so poor, unfit, and unworthy. They ascribe all the glory of their salvation to Jesus.

What a sweet privilege now to have a home with God's humble poor—the greatest people in the world. They feel the need of grace

continually. We need grace to enable us to pray, preach and understand. We may have seasons of rejoicing for a short time, but our joys are mixed with sorrow. We spend much time in the valley. Truly, "The land you go to inhabit is a land of hills and valleys." We feel cast down and forsaken, then we have a sweet foretaste of heaven. "Heaven comes down our souls to greet." We mourn over our poor sinful thoughts. Oh, wretched creatures we are! We mourn the absence of our beloved. But every dark season brings us nearer to our eternal home. How sad I feel that so many precious ministers are being called to their eternal home! How we miss them! How my poor heart goes out in prayer, love and sympathy for our young ministers! I love them. May the Lord send forth more laborers into His vineyard. The Lord is able to raise up others to fill the vacancy.

It is so sad to give our precious brethren, sisters and loved ones up; but they are better off than we. Their spirits are basking in the sweet smiles of Jesus and their bodies are sleeping in Jesus. But He is coming again to gather all His precious jewels. Their vile bodies will be changed and fashioned like unto His glorious body. Then soul and body will reunite and man in his entirety will be saved in heaven. Take the doctrine of the resurrection from me and I have no hope. I rejoice to believe that I some sweet day will awake in the likeness of Jesus and be taken home where sickness, sorrow, pain and death can never come. There will be no more heartaches, no more bitter

tears shed, no more night, but one eternal day. The nearer I get to the end, the dearer heaven is to me. I believe it will be a happy exchange. These principles have been loved and believed by Primitive Baptists in all the Christian era. May we keep on preaching them. The Lord is so good. I can never praise Him as I desire. Pray for us.

Yours in love,

LEE HANKS.

Elder S. B. Denny,
My Precious Brother:

Sister Hanks and I are able to be up, but have not fully regained our strength. My back is yet sore and weak. But the Lord is so good and merciful to us poor sinners. I wish I could spend each succeeding day of my life in preaching His pure, sweet gospel.

I hear many good things of you, that the Lord has blessed you with a great gift to feed His sheep and lambs. Thank the Lord. I love His children everywhere. I feel a deep interest in them. May God bless your labors. Pray for us. I submit this imperfect scribble to you.

LEE HANKS.

MOST WONDERFUL KINGDOM.

(Written for the October 1, 1904 issue of Zion's Landmark by the late Elder P. D. Gold).

"In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all other kingdoms, and it shall stand forever," Daniel, 2:44.

1—Nebuchadnezzar had a dream which he could not remember, yet it made such an impression on him that he called together his wise men—or counsellors—not merely to interpret his dream, but to tell him what he had dreamed. They say to the king, tell us the dream and we will tell you its meaning. He tells them the thing is gone from him, but they must tell what he dreamed. They replied that this was impossible for them to do, and unreasonable for him to require. He says, if you can tell me the dream, then I will know you can tell me the interpretation. He threatens them with death unless they will tell him the dream. They fail to do so, of course, and show that God was not with them, but that they were mere pretenders.

2—For when false prophets and pretenders come in contact with true prophets and the servants the Lord God sends the false ones will be exposed, and will fail, and the true ones will be manifested.

This brings Daniel into prominence who is the Lord's prophet. The dream and its meaning are both revealed unto Daniel who tells the matter to the king, who instantly knows that is the dream that was gone from him, and he also knows the interpretation is true.

Like when the Lord has begun the great work of salvation in the subject of grace, who while that work is progressing cannot understand it, yet knows it is wonderful, nor can he tell it, yet when one whom God sends does preach it that soul knows it is the truth and worships God.

3—One, perhaps, of the most

wonderful dreams, was given to this king—a history of the greatest kingdoms of earth—and the coming of the kingdom of heaven among men. The great kingdoms of earth are personified in an image of a man with a head of gold, denoting his brightness—breast and arms of silver, showing the character of his body, his belly, and thighs of brass, showing the inferiority of the third kingdom, and his legs of iron, and his feet part of iron and part of clay, showing strength and weakness. This image answers to the four great kingdoms of ancient times, the Babylonian, the Grecian, the Medo-Persian and the Roman. The Roman or fourth was strong as iron subduing all kingdoms, but its feet part of iron and part of clay became weak by mingling with other nations, and receiving them as integral parts of their kingdom. For the policy of the Roman government was when they conquered other kingdoms to incorporate them into the Roman government as a real part, or as members of that government, allowing these conquered countries to retain the most popular parts of their religion or worship, and their favorite gods, and thus they received things which caused the Roman government to weaken and become as these kingdoms they had conquered, or clay mingled with iron, but they would not unite. Hence the Roman government became weak in its very foundation, and crumbled under its own weight. For a man or kingdom must have strength in his feet in order for either to stand.

4—In the days of these kings or ruling powers of earth the God of

heaven should set up a kingdom that shall never be destroyed. A stone cut out of the mountain without hands, representing the Lord Jesus Christ, the king of Israel, who is a glorious high throne from the beginning, the word of God made flesh, born of a virgin, coming from heaven, higher than earth, not of the earth, appeared in the likeness of sinful flesh in the days of existence of these kings, as they appear conglomerated in one empire. It was in the height of the golden era of the Roman government that Jesus was born in Bethlehem Judea, a conquered Roman province.

It was declared that he should rule over the house of Jacob forever. It was prophesied that he should reign on the throne of his father David forever, and of the increase of his government there should be no end.

David's kingdom was typical. It was noted for righteousness, famous for brightness, wisdom and strength, and Christ is both the foot and the offspring of David, who should never want (lack) a man to sit upon his throne.

The kingdom of Jesus is not of this world. Being the stone of Israel, and the tried stone, and chief corner stone, denotes the indestructibility, as well as the strength of his kingdom. This kingdom shall not be left to other people. Nothing of the earth or that is unclean or inimical to this kingdom can ever enter it, or become any part thereof. No enemy can dwell in this holy city. No corrupt or unclean principle of the world, the flesh or the devil, can enter it, therefore no element of enmity, or weakness, or danger can

ever molest or endanger it. For it shall not be left to other people. It shall be in the saints of the most high and given to none others.

5—It shall destroy aliother kingdoms, powers, principles and agencies or corruption, and break in pieces every opposing power. Sin, death and the devil with all opposition shall be swallowed up of victory, and Jesus the appointed heir of all things shall reign gloriously, and all wickedness shall be cast out into darkness with the wicked.

No invention of men, no wisdom of the world, no corrupt agency of earth shall ever become any part of the church of Jesus Christ. For it shall all be from heaven, and known only by revelation.

False religion or worldly denominations in order to be popular and to gain members or wealth, will receive and incorporate into their number all manner of popular things, agencies and principles of the world into their numbers, and thus hasten on their own destruction; but not so the kingdom of our Lord Jesus Christ.

The wealth of earth corrupts. The cities of the earth crumble. The prosperity of nations perish. The glory of earth fades away. The strength of nations fails. The earth is itself with all its institutions unstable. But the kingdom of Jesus Christ can never perish, because there is no corrupt element in it.

CAN YOU HELP PAY FOR HER LANDMARK?

Mr. John D. Gold:

Will you be so kind as to publish these memory verses of my dear husband, Elder James T. Spencer,

who departed this life seven years ago, June the seventh, 1926. I will appreciate it so much if you can publish it in next issue of Zion's Landmark, for I love the dear old Landmark and I sure do wish I could send you some money, but I haven't got it. I am 64 years old, and am sick most all the time. Have to take medicine every day, and my children all have big families and don't make much. They have to give me money to buy all my medicine.

I enjoy reading the Landmark. It is lots of comfort to me and I would be mighty glad if some of the dear brothers and sisters could send it to me, and I want to thank you from my heart for sending it to me, and if I ever get any money I sure will send you some.

Wishing you lots of luck in the future.

Mrs. James T. Spencer,
1152 W. High Street,
Petersburg, Va.

PLEASED WITH LANDMARK

Enclosed find check for \$1.00 to pay my subscription for this year 1933. Dear Sirs, I am well pleased with the paper. I hope it may continue to earnestly contend for the faith once delivered to the saints, and leave out all things that might disturb our peace.

Yours truly,

J. D. PASS.

Fancy Gap, Va.

FOR SOME ONE UNABLE TO PAY

Brother B. J. Harrison of Denton, N. C., sends \$1.00 to pay a subscription to the Landmark for some one unable to pay for themselves.

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.

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Elder Joe E. Marshal—Meadows of
Dan, Va.

WILSON, N. C. JULY 1, 1933

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FAULT FINDING

It is human to find fault with others. It is divine to love, notwithstanding humanity's faults, and to cleanse from all unrighteous, and carnality. Jesus alone was a man and woman, faultless before God.

If one is looking for faults, it is easy to find imperfection in all humanity. None are perfect, in their carnality. Jesus alone was a man without fault, since he was tempted as ye are tempted; but without yielding to sin, therefore He was the sinless one. The faultless Son of God being head over all things, to the body; or Church of God, being without spot, fault or blemish, will present His Body, the redeemed of earth, in his perfection, without spot, wrinkle or any such deformity.

Since man is an imperfect being, he has no righteousness to plead, save the imputed righteousness of the sinless Lamb of God.

Though sinless, Jesus loved sinners; but not sin. He came not to call the righteous, but sinners to repentance. He proved his love for sinful men by both word and deed. He was more charitable to the weak and sinful people that he came in contact with than was his disciples. Men would have put the sinful woman to death; but Jesus said, "Let him that is without sin cast the first stone."

His followers found fault when they saw some of his disciples eat with unwashed hands, but Jesus said "confess your faults, and pray for one another."

We come in contact with people who seem far more interested in telling of the faults and shortcomings of others than they are in recounting their virtues. To such Jesus doubtless would say, "take heed unto yourselves, remove the beam from thine own eye, etc." To the criticism of Peter as to John not following the Master, he said, "What is that to thee if I will that he tarry." "Follow thou me." Attend to your business first, last and all the time, and there is not so much time left to think of the faults of others.

Jesus said, "Scribes and Pharisees sit in Moses seat." Self appointed judges of others—law teachers and interpreters, but themselves breakers of the law, they would bind others to keep. It is a poor rule that will not work both ways.

As to the Scribes and Pharisees, teachers of a law requirement, Jesus said, "Therefore whatsoever

they bid you observe, that observe and do, but **DO NOT YE AFTER THEIR WORKS, for THEY SAY and DO NOT.**" They bind heavy burdens grievous to be borne and would not move them with one of their fingers."

Jesus was the only true burden bearer, and ultimate burden remover. He bare our sorrows all the days of old. He suffered in our stead, and was crucified for our offenses, put to death that we might live, arose from the dead, and ascended to glory, that he might prepare a home in heaven for all believers in His name.

As long as we are in the flesh we will have the thorn to buffet us, but as Christ, the living head, triumphed over sin, death and hell and rose to a life of immortality, so all the Church of God will appear in glory and behold themselves in his perfection, and be satisfied.

Paul said, "For every man bear his own burdens." We think he means every man will have his own faults and imperfections with which to contend, therefore, he said, "God forbid that I should glory save in the **CROSS of CHRIST.** For through Him we both have access by one Spirit unto the Father, now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, etc.

May we have the same charity to others that we so much need for our own imperfections sake.

In hope,

O. J. DENNY.

RESOLUTIONS OF RESPECT

On Saturday night, March 25th, 1933, the good Lord in his infinite wisdom, saw fit to take from us another of our beloved Deacons, Deams Walter Butts.

While we deeply feel the loss of Brother Butts, we do not mourn as those without hope for we believe that he bore in every way the marks of a child of God, and that he was in every respect a model Christian gentleman; bearing in his body the marks of the Lord Jesus, a lover of peace choosing rather to suffer reproach than to sacrifice; believing that all things were in the hands of God, and that he who is rich in mercy would work all things after the council of his own will.

Therefore be it resolved by the church at Scotts—

1st.—That we bow in humble submission to Him that doeth all things well, believing that He is too wise to be unjust; too good to be unkind.

2nd.—That the church at Scott's has lost a good Deacon and brother, his wife a kind and loving husband, his children a kind father and the neighborhood in which he lives a faithful friend and neighbor.

3rd.—That a copy of these resolutions be spread on our records; one sent to his family; and one to Zion's Landmark for publication.

Read and received by the church at Scott's, assembled in Conference, Saturday, May 6th, 1933.

Elder R. H. Boswell, Moderator,
Isaac A. Lamm, Church Clerk.

RESOLUTIONS OF RESPECT

Whereas it pleased God to remove from us on December 1, 1932, our much loved brother, W. S. Harrell. Brother Harrell was born in the year 1850 and died December 1, 1932—age about eighty four years.

On the fourth Sunday in May, 1928 on special request of brother Harrell the church on account of his health came together after preaching at his home by Elders E. L. Cobb and J. L. Ross in open conference and brother Harrell came before the church and related a satisfactory experience and was received in the church. Later on his health improved and on the fourth Sunday in June, 1928 he was baptized by Elder E. L. Cobb.

Brother Harrell was first married to Miss Martha Ann Corbett. To this union were born nine children, four boys now living, Zack, Hine, Joseph and Thomas Harrell. Two girls now living, Mrs. Bettie Webb and Mrs. Mattie Thorn. Two boys dead—Pharo and Johnnie Harrell. One girl dead—Louise Harrell.

Brother Harrell's second wife—Miss Mamie Brake. To this union was born three boys. Two now living, Earl and Alton Harrell. One dead—Willie Harrell. Thirty three grandchildren living and

eight dead. Thirty four great grand children living and four dead.

Brother Harrell was always faithful to his church as long as he lived and always filled his seat if not providentially hindered. His funeral services were conducted by Elders Leonard Raper and E. L. Cobb at Brother Harrell's home.

Therefore, Be It Resolved:

1—That the church desires to bow in humble submission to him who doeth all things well.

2—That we extend to his bereaved family our deepest sympathy and would commend them to the Great I am—the only one who has power to cause them to say Thy will be done.

3—A copy of these resolutions be sent to his family and one sent to Zion's Landmark for publication.

Done by order of the church in conference at Old Sparta Saturday before the fourth Sunday in April, 1933.

Elder L. Raper, Moderator,
E. P. Williamson, Church Clerk.

DEACON J. G. CHANDLER

Whereas it has pleased our heavenly Father to remove from our midst our beloved Brother John G. Chandler, who was born in Person County, February 17, 1858, and died March 7, 1933, making his stay on earth 75 years and 21 days. He lived his entire life in Person County. He was the son of the late David R. Chandler. He was married to Lula G. Day, February 8, 1883 living happily together 50 years and almost a month. 12 children were born to this union. Ten are living and two preceded him to the grave. Besides his broken hearted wife and 10 children, he leaves to mourn his departure, one brother Jesse T. Chandler, and 2 half brothers, Buck and Lee Beavers. He joined the Primitive Baptist church at Surl, Sept. 1909 and was chosen and ordained to the office of deacon, Jan. 1916. To this office he faithfully served until his death. Always filling his seat if not providentially hindered it seemed to be his greatest delight to attend his church meetings and have his brethren and sisters visit in his home. He lived these years a firm believer in the doctrine of Salvation by grace. We feel that Brother Chandler was blest to adorn the profession he made by an orderly walk and Godly conversation.

In the passing of Brother Chandler, we feel that the Church at Surl has sustained a great loss, but feel that our loss is his eternal gain. We extend to the heart broken widow, and children, our heart felt sympathy, and pray that God's richest blessings may rest upon them all.

Done by order of church at Surl in conference.

Elder L. J. Chandler, Mod
J. E. Dean, Clerk.

RUBEN ODELL MERRITT

It has been the will of our Heavenly Father to take from our home a beloved brother, Ruben Odell Merritt, who was born April 26th, 1916, in Wake County, and departed this life, January 7, 1933, making his stay on earth 16 years, eight months and 13 days. Ruben was a great lover of nature and had great patience with little children. In the spring when nature was spreading her beauty we would look among the flowers and there we would see Ruben's sweet face, enjoying life with the little birds and butterflies and during the spring of 1932, when he was confined to his bed, the little birds would come and sit on the window sill and as Ruben looked at them he could speak of nature and the great wonders the Lord could perform.

Ruben loved the Lord's word from a small child and as the rest of the children would be enjoying some game he would be seen sitting on his grandfather's knee, listening to him as he read the Zion's Landmark. He never united with any church but he attended church every Sunday when he was well. The last year of his life was spent in bed at home and at Duke's hospital, where his many friends and relatives visited him. He was always cheerful and wore a smile for everyone, although he was very ill. Ruben made his last change on Monday, January 2, when he made an open confession and described his home. He said he was ready to go.

He leaves to mourn their loss his father and mother, two brothers and four sisters. The funeral service was conducted on Sunday afternoon in Pope's Chapel Church about four miles southwest of Franklin, N. C.

To Brother

Sleep on, dear brother, take thy rest,

We could not have you with us always.

God blessed you with a sweet life,

Your words were ever to His praise.

Oh, how we loved you, brother dear,

But the angels loved you more;

They came and took you from us,

On that Saturday night at nine.

How we miss you, brother, dear,

None but God alone can know;

He can heal our broken hearts,

Till we meet on a brighter shore.

Your chair is vacant in our home,

We miss your words of cheer,

We miss your bright and smiling face,

All along the pathway here.

None knew you but to love you,

None spoke of you but praise,

You always lived a Christian life,

Is all your walks and ways.

We do not wish you back again,
In this world of sin and woe,
We hope to meet you again,
On a brighter, happier shore.

Our journey here will not be long,
We do not care to stay;
We hope we'll find a home beyond,
As you did, brother dear.

Written by his loving sister,
Miss Leona Merritt,
Franklinton, N. C.

THE SKEWARKEY UNION.

The next session of the Skewarkey Union is appointed to be held with the church at Old Sparta, which is located on Highway No. 43 about five miles east of Pinetops. Visiting brethren and ministers are invited to attend.

E. P. Williamson, Church Clerk.

BLACK CREEK UNION

The Lord willing, the next session of the Black Creek Union will be held with the church at Scott's Wilson County, N. C., July 29-30, 1933. Elder E. L. Cobb is to preach the introductory sermon, and Elder R. H. Boswell to be his alternate. This church is situated about three miles north of Lucama, N. C. We would be glad to have all who desire to come and be with us at this meeting.

Yours in hope,
Isaac A. Lamm,
Union Clerk.

THE MILL BRANCH UNION

The Mill Branch Union is to convene with the church at Pleasant Hill (Myrtle Beach) Saturday and 5th Sunday in July. Orderly Baptists are invited.

M. Meares.

THE EASTERN LITTLE RIVER UNION.

The Eastern Little River Union will meet with Union Church, Johnston County, N. C., on Saturday and 5th Sunday in July, 1933. Eld. J. T. Collier is appointed to preach the introductory sermon. Eld. E. F. Pearce is appointed as his alternate. Brethren, sisters, friends and ministers, especially are cordially invited to attend.

We thank you.

JOS. A. BATTEN,
Union Clerk.
Clayton, N. C.

UPPER COUNTRY LINE ASSOCIATION.

Will you please publish in the next issue of the Landmark that the Upper Country Line Association will convene with the Church at Greensboro, N. C., on Saturday, July 22, 1933, and continue three days. I understand the brethren have secured a location at the Gullford Battle Ground for holding the meeting. The Bat-

tle Ground is only about one mile from the City square, and will be an ideal place for the meeting. We extend a cordial invitation to our correspondence, brethren and friends.

Elder J. W. Gilliam, Asso. Clerk.

BLACK RIVER UNION

The next session of the Black River Union is appointed to be held with the Church at Seven Mile M. H., in Sampson County, N. C., on the Fifth Sunday and Saturday before in July 1, 1933.

The church is located about 4 miles South of Newton Grove, N. C.

A general invitation is extended.

W. V. BLACKMAN, Clerk.

LOWER COUNTRY LINE UNION

The Lower Country Line Union will be held, the Lord willing, with the church at Memorial, Stem, N. C., in Granville County, Saturday and fifth Sunday in July, 1933.

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

A. P. Clayton, Union Clerk
Roxboro, N. C.

STAUNTON RIVER ASSOCIATION

The next session of the Staunton River Primitive Baptist Association (the Lord willing) will be held with Springfield Church, at Gretna, Va. Due to small church ground the association will be held one mile west of Gretna, at a suitable place for the seats and for parking cars. All lovers of the truth, especially ministers, invited.

W. R. DODD, Clerk,
R. L. DODSON, Asst. Clerk.
Danville, Va.

SPECIAL NOTICE

The One Hundred and Eighth Annual Session of the Abbott's Creek Union, Primitive Baptist Association will be held with the church at Lexington, Davidson County, North Carolina, commencing on Saturday before the fourth Sunday in August 1933, and continue Sunday and Monday. A special invitation is extended to the brethren and sisters of the sister associations.

Elder H. S. Williams, Moderator
Spencer, N. C.
Jesse Trogdon, Clerk,
Asheboro, N. C., P.O. Box 81
B. I. Harrison, Asst. Clerk,
Denton, N. C.
July 15, Aug. 1st.

PLEASE READ CAREFULLY



There comes to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark and if you are not given credit in at least one month notify us, stating if you paid by check or money order and when you paid and we will investigate.

The mailing list is corrected only once a month.

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Published Tuesday and Friday, carries summary of the news of the country and the world.

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Price for 6 months -----	.75
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ZION'S LANDMARK

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GOD PUNISHES DAVID FOR NUMBERING

"And Satan stood up against Israel, and provoked David to number Israel. And David said to Joab and to the rulers of the people, Number Israel from Beer-Sheba even to Dan; and bring the number unto me, that I may know it.

And Joab answered, The Lord make his people an hundred times so many more than they be: but my lord the king, are they not all my Lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel?

Nevertheless the king's word prevailed against Joab. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem.

And Joab gave the sum of the number of the people to David. And all they of Israel were a thousand thousand, and a hundred thousand men that drew sword: and Judah was three score and ten thousand men that drew sword.

But Levi and Benjamin counted he not among them: for the king's word was an abomination to Joab.

And God was displeased with this thing therefore he smote Israel.

—1 Chron. 2:1-7.

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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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Devoted to the Cause of Jesus Christ

STRENGTH IN GOD.

"And Jacob was left alone; and there wrestled a man with him until the breaking of day."—Genesis 32:24.

The life of Jacob is most interesting and instructive. His pathway, amidst the providences of his God, was a succession of changing scenes, wherein he proved the faithfulness and compassion of the Lord. The future scenes of our lives are hidden from our view. We know not if the dark or bright shall be our lot; if that wherein our soul's delight be restored. Today our portion may be in paths of pleasantness, tomorrow the storm may overwhelm us. Says Job, "I was not in safety, neither had I rest, neither was I quiet; yet trouble came." Job 3:26. This was God-sent trouble, else it never could have touched Job.

All the vicissitudes of our lives are in the hand of our God, who apportion to each according to the good pleasure of his will. This chapter from which our subject is taken gives us a glimpse of some of the varied scenes which God's providence accomplished in the life of Jacob. Having parted with Laban, his father-in-law, "Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This is God's host: and he called the name of the place Mahanain."

This day had a gladsome beginning for Jacob. God's host escorting him on his way. "Are not the angels all ministering spirits sent forth to minister to them who shall be heirs of salvation?" Heb. 1:14. "The angel of the Lord encampeth round about them that fear him and delivereth them." Jacob forthwith sends messengers before him unto Esau, his brother, to acquaint him of his coming. "And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him. Then Jacob was greatly afraid and distressed." The day dawned with every encouraging prospect, and now dense clouds are gathering, and before the night enfolds the earth in its dark mantle Jacob is in trouble indeed. He exhausts all his wits contriving for the safety of his family, but in all his troubles he is graciously helped to pour forth his distress unto the Lord. "And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saith unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: I am not worthy of the least of all thy mercies, and of all the truth, which thou hast showed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bonds. Deliver me, I pray thee, from the hand of my

brother, from the hand of Esau: for I fear him, lest he come and smite me, and the mother with the children. And thou saith, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude."

"Jacob was left alone." His family and all that he has have passed over the brook Jabbok, and now in the darkness of the night there remains the solitary one. I suppose he felt he could not pass over with the rest of the company, he could not lodge with them that night. In the deep distress of his soul he chose to be separate from all earthly intercourse. It is not uncommon to those who fear the Lord today to feel that their peculiar case separates them from their former companions, and beneath the chastenings of the Almighty, the child of God "sitteth alone, and keepeth silence," Lam. 3:28. He feels unfit to associate with the family of God. Isolated by temptations, distresses or guilt from all the kindred, he spends the night in pensive quietude. "I am like a pelican of the wilderness, I am like an owl of the desert. I watch, and am as a sparrow alone upon the housetop." "Jacob was left alone." There was no friendly one to whom he could appeal for help, and like David when in the cave of Adullam he could say, "I looked on my right hand and behold, but there was no man that would know me; refuge failed me; no man cared for my soul."

Jacob was greatly afraid and distressed, his cogitations troubled him. How tossed to and fro was his soul! What will the morning bring

forth? Truly we know not what shall be on the morrow. Will it be dark or bright? All now looks dark. Esau and four hundred men are coming to meet him, he remembers his brother's threats to kill him. Gen. 27:41. He remembers how because of Esau's anger he fled from him to Padan Aram. His conscience accuses him of his guiltiness in supplanting his brother, the deception he practiced upon his father Isaac, and now he cries out, "Deliver me, I pray thee, from the hand of my brother, Esau; for I fear him." It was **night**.

"Twas in the night when trouble came,

I sought my God for thee,
But found no refuge in that name
That once supported me."

There was darkness without, of that Jacob was not afraid, for oftentimes in the darkness of the night he had kept watch over his flocks, and sleep departed from his eyes. Gen. 31:40. But there was a night felt within. His soul was laid in darkness in the deeps. His fears and unbelief, the remembrance of his sins, the accusations of Satan all combined to make this night the hour of darkness to Jacob left alone.

"Alas! that day is great, so that none is like it; it is even the time of Jacob's trouble, but he shall be saved out of it." Jer. 30:7. Was Jacob also for a little while left alone by the Lord? Did God hide his face from him? "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my

face from thee for a moment: but with everlasting kindness will I have mercy upon thee, saith the Lord, thy Redeemer." Jacob was left alone" but not for long. In the shades of the night that cometh one that layeth his hands on the distressed solitary one, and or ever he is aware Jacob is in his grasp, and this one begins to wrestle with him. "There wrestled a man with him until the breaking of the day." Is it Esau that has stealthily approached in the darkness and now has Jacob in his grasp? Once he struggled with his brother, and Jacob was the stronger. Gen. 25: 22-23. No, it is not Esau, it is the angel of the Lord in human appearance. Hosea 12:4. This was not as some have taught, erroneously taught the pre-existing manhood of Christ the Son of God. For the manhood of Christ was of "the seed of the woman," of "the seed of Abraham," and which when the fullness of the time was come, Gal. 4:4, was conceived in the womb of the Virgin Mary, and she by the power of the Highest overshadowing her was the mother of the manhood of our Lord, Jesus Christ. It is far better to abide by the clear testimony of the Holy Scriptures concerning the manhood of Christ than by a perversion of the scriptures to build up a fanciful theory of an everlasting pre-existing manhood. The angel said unto Mary, "Behold thou shalt conceive in thy womb, and bring forth a son and shall call his name Jesus." The Virgin Mary was Christ's mother according to the flesh. "He sucked the breasts of his mother." Psalm 22:9-10. When the fulness of the time was come

God sent forth his Son, made of a woman, made under the law, and this time was "In those days that there went out a decree from Caesar Augustus, that all the world should be taxed, and this taxing was first made when Cyrenius v. governor of Syria." How explicitly stated. But let us return to the wrestlers. The man took hold of Jacob, then Jacob took hold of him. We never take hold of God, we never wrestle with the Lord until He takes hold and wrestles with us. We never come to the Lord except He draws us, John 6:44. "We love his because he first loved us." 1 John 4:19. We are apprehended of Christ Jesus. Phil. 3:12. Then we reach forth to apprehend the things that are eternal. We are arrested by the reigning grace of God, and the result of this grace working in us is that we lay hold on God, on Christ, on eternal life, and by a divine power we wrestle by faith and love, with prayers and tears until the blessedness of Christ is imparted to us.

The Lord wrestles with his people to bring them down in the dust. He overthrows Jacob, and raises him up Israel. He is humbled in the dust a poor, sinful, unworthy worm, but is so marvelously strengthened by the blessing of God who wrestles with him, that he arises strong in the Lord and the power of his might, as "a new sharp threshing instrument having teeth, to make the hills as chaff." Isaiah 41:14-15. "I was brought low and he helped me." There are times when the Lord has a controversy with his people. Hosea 12:2. There are seasons for the trial of our

faith, he pleads with his people. Micah 6:1-2. Yes, in various ways the Lord wrestles with his people, in his providences they find themselves in straits, in afflictions, in temptations. The scriptures afford us records of such wrestlings. Paul had such a wrestling, 2 Cor. 12: 1-10. Moses also. What a wrestler he was for the tribes of Israel. Exod. 32.

The Lord wrestled with Job, and as he approached him said, "Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me." And when Job was abased, and cast to the earth he answered the Lord, "Behold, I am vile: what shall I answer thee? I will lay my hand upon my mouth." Again the Lord challenged him, and took hold of him. Job 40:3-7. And again Job is prostrated, and he answered the Lord and said, "I know that thou canst do everything, and that no thought can be withholden from thee. Who is he that hideth counsel without knowledge. Therefore have I uttered that I understand not; things too wonderful for me, which I knew not. Hear, I beseech thee, and I will speak; I will demand of thee, and declare thou unto me, I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself and repent in dust and ashes." Draw near and look with sacred eyes at Jeremiah wrestling in prayer with God. "Hast thou utterly rejected Judah? Hath thy soul loathed Zion? Why hast thou smitten us, and there is no healing for us? We look for peace, and there is

no good; and for a time of healing, and behold trouble! We acknowledge O Lord our wickedness, and the iniquity of our fathers; for we have sinned against thee. Do not abhor us, for thy name's sake, do not disgrace the throne of thy glory: remember, break not thy covenant with us." Jeremiah 14:19-21.

When the Syro-phoenecial woman came to Christ in behalf of her daughter, he wrestled with her and she wrestled with him. First, he answered her not a word, then again he answered "I am not sent, but unto the lost sheep of the house of Israel." But she still clings yet the more to him, and worshipped him, saying, Lord, help me." But Jesus replied, "It is not meet to take the children's bread and to cast it to dogs." Is she not now cast from him, overthrown, a dog in the dust? But like Jacob she wrestles still, she clings to Jesus still, and her faith is saying, I will not let thee go except thou bless me, and she said, "Truth, Lord: yet the dogs eat of the crumbs which fall from the Master's table." She prevailed, and Jesus blessed her there, and said unto her, "O woman, great is thy faith: be it unto thee even as thou wilt, and her daughter was made whole from that very hour." Matt. 15:22.

"Wrestling prayer can wonders do,
Bring relief in deepest straits;
Prayer can force a passage through
Iron bars, and brazen gates."

The night is far spent and the angel and Jacob continue their wrestling. But the Lord will not contend forever, he will bring his

dealings with his people to a gracious conclusion. Our heavenly Father ever has our welfare in view, no matter how severe the discipline. Though he casts us down, and we are laid in the deeps, he will bring us up again from the depths of the seas, and exalt us in due time at his own right hand in heavenly places. Thus, when the Angel of the Lord "saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him." Thus as the ascension of the morning was approaching by a mysterious, divine touch Jacob's thigh is put out of joint. This was a master stroke. Jacob can no longer stand upon his feet, he sinks, he falls in his anguish to the ground. Did Jacob loosen his hold of the man as he sank prostrate to the earth? No, the man that wrestled with him all night is down with him too, held fast in his embrace. When in our troubles we could hold up no longer, did we yield to despair? Did not our hearts even then cry out,

"Other refuge have I none,
Hangs my helpless soul on Thee."

When Jacob was lowest, then he was uppermost; when he was weakest then he was strongest. Out of weakness he was made strong. This is a divine paradox, so often verified in the experience of the saints. There can be no mistake in affirming that a divine power was imparted to Jacob, a poor sinful creature to wrestle with the man. We might think, surely Jacob is done for, vanquished, he will slack-

en his hold, for he can rise no more. Will he not now cry out, Enough, I yield, thou hast gained Mastery? Not so! Shall I say that amidst his agonies the poor, prostrate cripple tightened his grip? What a scene is this just before the break of day; wrestling still, though no longer able to stand upon his feet. What tossing to and fro have also been going on in the heart of Jacob. Before the man began to wrestle with him he was greatly agitated, and his conflicts then taxed all his energies. So Jacob is now engaged in a two fold conflict. This enquiry exercises his soul, "Who is this that wrestles with me? The darkness of the night is upon me, and I cannot see his face." So the child of God often enquires, "These sharp temptations, adversities, trials, that I wrestle with, are they friends or foes?"

The day breaketh. Draw nearer with me, fellow witnesses of this scene. See, one of the wrestlers weepeth. There course the tears down his cheeks. Listen, he maketh supplications. Which one is it that weepeth and is suppliant? The weeping wrestler is the one, the hollow of whose thigh is out of joint. Hosea 12:4. Jacob "wept and made supplication," unto God, "Even the Lord God of hosts, the Lord is his memorial."

"The day breaketh." It was then Jacob obtained his first glimpse of the face of the mighty wrestler, and such glimpses did he have of the one bending over him, that his heart was wholly persuaded it was not a foe, but one whose look was tender mercy toward the fallen one. When the Lord has

brought you low, has it been revealed to thee, as the day breaketh, that he who has afflicted thee, whose providences have prostrated you is thy gracious Friend, full of tender pity? Jacob wept and made supplication unto him. All the dear family of God have their times of weeping. Indeed, to some much of life's pilgrimage is in the vale of tears. A tearless religion is not the religion of Christ, for the Spirit of God so teaches the elect that in a heart feeling way they are made to feel their estrangement from the Holy One of Israel, and they mourn every one for his iniquity. Ezek. 7:15.

The causes of the tears of the saints are manifold. They weep when in captivity to the enemy. Psalms 137. And when they tread the homeward pathway they come with weeping and supplications, Jer. 31:9. Contrite souls even in our own day water their couch with tears. Psalms 6:6. Peter wept bitterly, Hezekiah wept sore. There are seasons when the daughter of Zion weepeth sore in the night, and her tears are on her cheeks. Lam. 1:2. Weeping may endure for a night, but joy cometh in the morning. Then she sings, and her face is radiant with smiles, for the Lord has forgiven her sins, he has scattered her foes, he has lifted up the light of his countenance upon her.

"And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me," Jacob might say. Shall I let thee go, and wilt thou leave me, a poor disabled cripple, in the dust? "Lord, I cannot let thee go,

Till a blessing thou bestow;

Do not turn away thy face,
Mine's an urgent pressing case.
No, I must maintain my hold,
'Tis thy goodness makes me bold;
I can no denial take,
When I plead for Jesus' sake."

"Except thou bless me." Thy blessing shall dry my tears, heal my woes and strengthen me. With thy blessing I will fear no evil, I can face Esau and his four hundred men, "Let them curse, but bless thou." Psalm 109:28. Leave me not, neither forsake me, give me first thy benediction. Thou camest as an adversary, and hast brought me in anguish in the dust of the earth, now, only as my Friend can I let thee go. Thou camest with a frown, now leave thy smile with me. Thou wast angry with me, let thine anger be turned away, and comfort me with thy blessing. O, dear child, whatever thou hast, if thou lackest the blessing of the Lord, how destitute thou art.

"And he said unto him, What is thy name? and he said Jacob." This enquiry and Jacob's answer is full of meaning. There was signified in it Jacob's unbrotherly conduct. Esau in his exceeding bitter cry exclaimed, "Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright, and behold, now he hath taken away my blessing." Gen. 27:36. The Lord is constantly drawing forth from his people the confession of their low estate, and it is not with a trifling tongue they answer the Lord's searching enquiry, but in lowliness of heart they bow at his feet, confessing their name to be Jacob. "A worm," Isaiah 41:14,

"the chief of sinners," 1 Tim. 1:15, "ready to perish," Deut 26:5, "dust and ashes." Gen. 18:27.

When Jacob has acknowledged his name, did the angel say, thou art too unworthy, thou hast been too contemptibly mean to have my blessing? O, no! In such exceeding riches of grace the Lord deals with the vessels of mercy afore prepared unto glory, for on them he will make known the riches of his glory, and Jacob was one of such vessels of mercy. "I have loved you, saith the Lord: yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob and hated Esau." Mal. 1:2-3. Here we have displayed the holy and glorious sovereignty of Jehovah's love.

"And he said, Thy name shall be called no more Jacob, but Israel: for as a prince has thou power with God and with man, and hast prevailed." Oh, this in truth is raising up the poor out of the dust, and lifting up the beggar from the dunghill, to set him among the princes, and to make him inherit the throne of Glory. 1 Sam. 2:8. As he spake these words methinks I see the man and Israel arising from the dust. Yes, when the man arose Israel was with him. The everlasting arms lifted up the lame man, and in tender compassion put his thigh in joint again.

(Although he ever after had a remembrance of this in the sinew that shrank.)

The Lord bringeth low and lifteth up. How often are believers brought low through oppression, affliction and sorrow: our pride and self-sufficiency have to be so often

brought to naught. He brings down the heart with labor, we fall down, and there is none to help. "I was brought low and he helped me." This is ever the experience of the household of God.

"Thy name shall be called no more Jacob, but Israel." The Lord gives his people another name, a new name. Isaiah 62:2. The first name is significant of what we are in our fallen estate, base and sinful, earthy, a name expressive of our dishonor, a name upon which reproach and condemnation rest; a name in which we are ashamed and weak before God.

"But thou shalt no more be termed forsaken; neither shall thy land any more be termed desolate; but thou shalt be called Hephzibah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married." Isaiah 62:5. "Ye are no more stranger and foreigner but fellow citizens with the saints, and of the household of God." Ephs. 2:19. "Wherefore thou art no more a servant, but a son: and if a son, then an heir of God through Christ." Gal. 4:7. The Lord pronounced Jacob a prince. This honor have all the saints, for our mighty Saviour who hath loved us, and washed us from our sins in his own blood, hath made us kings and priests unto God and to his Father.

"As a prince hast thou power with God and with man, and hast prevailed." This was God given power. Glorious illustrations of this are given in the eleventh chapter of Hebrews. "Through faith they subdued kingdoms, wrought righteousness, obtained promises, stopped the mouth of lions, quenched the vio-

lence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." The people of God according to their day, the circumstances they are in, the work to be performed, are endued with power from on high. Even the wonderful privilege of having power with God flows from the gracious power of God. The effectual fervent prayer of a righteous man availeth much, and this spirit of supplication the Lord pours down upon his suppliants. Zech 12:10.

Our power with the Lord in prayer at his footstool ever proceeds from the glorious precious fact that we have an Advocate with the Father, Jesus Christ the righteous. Through Him, through his sacrifice and blood, his obedience and eternal excellency we have access, acceptance, favor and power with God, and in triumphant faith we sometimes sing, "We shall be more than conquerors through him that loved us."

"And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there."

"Thy Name." In what relationship do we stand to each other? How shall I think of thee when thou art absent, removed from my sight? From the very dawn of the Lord's dealings with his own they begin to ask after his name. How hallowed is his name! And as the name of

the Lord is unfolded to them by the Comforter, the Holy Ghost they reverently, affectionately and prayerfully think upon his name, Mal. 3:16, and his wondrous works in creation, his providences, and the gospel of Christ, all declare to them how near is his name. Psalm 75:1.

"Wherefore is it that thou dost ask after my name?" Ah, Lord, thou thyself knowest. So poor, weak and sinful am I. Is thy name Jesus, art thou my Saviour? Is it Redeemer, and hast thou ransomed me from hell? Is thy name Shepherd, Husband, Friend, the Lord our Righteousness, Emmanuel Incarnate Love? Art thou all this to a poor sinner like me?

And he blessed him on the field of conflict. He anointed him with it. The dark, bitter night is over, and the morning finds Jacob no longer "greatly afraid and distressed," and there he stands in princely majesty, for his name is Israel. Now he can meet Esau. "And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved."

"And as he passed over Peniel the sun rose upon him, and he halted upon his thigh. Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day; because he touched the hollow of Jacob's thigh in the sinew which shrank."

FREDERICK W. KEENE,
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Zion's Landmark

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

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**"SANCTIFY THEM THROUGH
THY TRUTH, THY WORD IS
TRUTH."**—John 17-17.

Before His crucifixion, Jesus prayed that He be glorified, saying "Father the hour is come; glorify Thy Son, that Thy Son may also glorify thee." Jesus was sanctified, set apart to the work the Father gave him to do. The prayer of Jesus shows that he realized his dependence on the Father; but said "I have glorified thee on the earth, I have finished the work which Thou gavest me to do."

Jesus had not yet shed blood for the remission of the sins of his people, and yet had finished the work which the Father had given him to do before the crucifixion.

What was that given task? Jesus answers, "I have manifested Thy name unto the men which Thou gavest me." "I pray not for the world, but for them which Thou hast given me; out of the world." John 17:9.

Given to Christ by the Father, taught of him to know that Jesus came from the Father, not to do his own will; but the will of the Father.

These must be sanctified, set apart, kept by His power, preserved by His grace and glorified to all eternity.

"The word is Truth." The word of God teaches us that Adam our federal head and representative, fell, and that all his posterity are dead in trespasses and sins. The fall in Adam is a fact which cannot be explained away. It is sufficient to say we fell in our federal head, and no power on earth can redeem us from that fall save the imputed righteousness of Christ.

As in Adam, all die, and are depraved, even to the point, we were conceived in sin, shapen in iniquity, brought forth under the law and justly condemned by the law, so in Christ all His people are made alive to righteousness, sanctified through His Spirit, kept by His power, preserved by His grace.

Man, the just, in His created image of God, with all creation was pronounced as being good, and very good; but in the fall became sin defiled, loathsome, helpless and hopeless, save through the intercession of the Lord Jesus Christ.

On the other hand Jesus, the sinless, righteous, ever living head of the Church of God, suffered death, was tempted in all points, as ye are

tempted, suffered agony in the garden of Gethsemane, was brought to the Judgment Hall, as though a criminal, condemned to die, the just for the unjust, crucified, buried, his grave with the wicked, arose, walked and talked with men, received up into glory, lives and ever will live, watches over His flock, keeps them as the apple of His eye, sanctifies them with His Spirit, receives them in glory, saying to the Father, "Behold, I and the children thou hast given me."

The first Adam was of the earth earthy, the second, the Lord from Heaven, heavenly in origin, in character, in purpose, in power and accomplishment, coming to do the will of the Father, did the work the Father gave him to do, in life, in death, in the resurrection, in His ascension and in glory. Always the Father in time and eternity, doing His will, in Heaven, in earth and among the inhabitants of the same.

We are taught the Lord's people are sanctified by God the Father who was pleased to choose them in Christ before the foundation of the world. "Wherefore Jesus, also, that He might sanctify His people with His own blood, suffered without the gate." Heb. 13:12.

"For what the law could not do in that it was weak through the Flesh, God, sending His own Son in the flesh, and for sin, condemned sin in the flesh, that the righteousness of the law, might be fulfilled in us." Rom. 8:3-4.

Jesus, the substitute, suffered in our stead. We read, "The Lord laid on Him the iniquity of us all," Behold the decree of the Father:

"Awake O Sword, against My Shepherd and against the man that is my fellow," saith the Lord. Zech. 13:7.

Note God speaking, by the prophet, calls Jesus My Shepherd, My Fellow, and the Sheep of His Pasture, Jesus says "Thine they were. Thou gavest them me." Jesus, God's Shepherd, said "I know my sheep, I call them by name, they hear my voice, they do follow me, I give unto them eternal life and they shall never perish."

Jesus as God's Fellow, equal with God, in the unity of purpose, power and accomplishment, smitten for His people; wonderful substitute; fulfilling the Father's law to its every jot and tittle.

Thus he stands, an everlasting Saviour, Priest and King, an active head of all things to the Church of God, a Priest after the order of Melchisedec, without beginning of days or end of life, and His people, taught of the Holy Ghost, are safe in His love, mercy and power, and has the assurance of the same unbroken relationship that exists between the vine, the branches and the root bearing same, in the word of the Lord." I am the vine, ye are the branches, My Father the husbandman, and as the branch cannot bear fruit of itself, no more can ye except ye abide in Me."

In hope,
O. J. DENNY.

SILAS DURAND WARD.

In memory of my dear beloved husband Silas Durand Ward.

He was born of J. H. and Harriet James Ward, Feb. 7th., 1858; near Bethel in the county of Edgecombe. His father died during his childhood and in early manhood he assumed the responsibility of his mother and sister.

In 1908, they moved to Rocky Mount and in 1910 he became an employee of the Rocky Mount Post Office, where he was still employed at the time of his death. In 1911 He married Maud E. Trevathan, the daughter of H. L. and Claudia Billups Trevathan. To this union were born four girls, all of which are living. They are Margaret Lois, who is in training at Park View Hospital in Rocky Mount, Nina Louise, Ora Lee, and Frances Estelle, who are at home with me.

He united with the Primitive Baptist Church at the Falls of Tar River, the second Sunday in June, in 1920 and was a loving and thoughtful member. He was always prompt and loved to be early so as to see the brethren and sisters arrive and speak to them. He loved to sing and spent much of his time at home in singing.

He loved to visit the sister churches and went at every opportunity. His greatest worry being my inability to go with him and often I would have to insist on his going and leaving me at home, especially if he was going where he knew I was fond of going.

He went to his work as he did to his church. He endeavored to do his duty in all things and therefore had many friends in all walks of life and in all parts of the state, also in other states.

He was a kind and loving husband and father and we feel that our loss is more than we can bear. I feel that our loss is his eternal gain but our loss is so great that were it not for the love of God and His strengthening power we could not stand it. But He is our strength. He has promised to be with us in every time of need. I feel to know of a truth that He has been with me in my greatest trial. I hope and pray He will go with me and continue to give me strength to carry on.

My mother and I united with the church at the same time he did and until I hurt my back we went most every Sunday to preaching somewhere.

He was taken seriously ill second Sunday evening at 6:10. We had two doctors with him who rushed him to the hospital. But all the skilled doctors and nurses could not stay the hand of God. The Lord giveth and the Lord taketh, Blessed be the name of the Lord. He departed this life at 7:45, May 16, making his stay on earth 45 years, 3 months and 9 days.

Besides his widow and four daughters he is survived by one sister, Mrs. W. B. Reid of Whitakers, and two brothers, Henry Ward of Portsmouth, Va., and J. A. Ward, of Durham, N. C., and many nieces and nephews, who mourn their loss.

The funeral services were conducted by Bro. A. B. Denson, and assisted by Bros. J. D. Fly, and C. L. Robbins. Interment followed in Pine View cemetery.

I feel he is not dead, but is sleeping, awaiting the sound of the trumpet when we will all, if we be the children of God, will awake and meet the Lord in the air. There will be no parting, nor suffering, but one eternal day of praise.

Goodby dear love, you have left us alone,
The house seems empty and is not like
home,

You were so loving, so gentle and kind,
And a comfort for our loss we are unable
to find,

But God who called you to that home up
above,
Is able to strengthen us by the spirit of his
love,

Sleep dear one and take thy rest,
The Lord has called thee and He knows
best,

While we miss you, your love, your cheer
and song,

We know our God is right, and can do no
wrong,

We grieve during the day and mourn in
the night,

And pray that our Father, will make
things right,

We long to live here in such a way,
That we may join you in that great day.
Once more adieu, my own dear love,
I hope to meet you in that happy home
above.

Written by his sad and lonely wife,
MRS. S. D. WARD.

ELDER A. M. CRISP

It is with a sad and heavy heart I ask you to please publish an obituary notice of my dear husband, Elder A. M. Crisp. He was the son of W. S. and Cinderella Crisp. Amos was born Nov. 14th, 1871, died Jan. 2nd, 1933. He united with the church at Otters Creek, Edgecombe County, N. C., first Saturday in February, 1891. I will remember how bright he looked when he came out of the water. We were married Dec. 23rd 1891, the following August he spoke in public for the first time. He was wonderfully blest in prayer, also in speaking. After he was through the old Bro. Deacon embraced him and cried. Amos asked him had he said anything to hurt or wound him and he said, no, my boy I have seen this in you, may God bless you. In Dec. 1892 he opened Conference at his home church and was given liberty to speak when he was called upon. The church ordained him in 1897, called him pastor. That day one came before the church at that time, was received, Amos baptized her that afternoon. He served his church faithfully until he was called home. At the time of his death he was serving three other churches, Upper Town Creek, Lower Town Creek, and the Meadow church.

There were nine children born unto us,

Two died in infancy, one married daughter died, and one son killed in France. Those living are W. R. Crisp, of Macclesfield, N. C., Amos Crisp, Jr., and Sam Crisp of Pinetops, N. C., Mrs. Kate Simon of Bethel, N. C., and Mrs. Bettie Albritton of Snow Hill, N. C. He was a good father to his children. They and I miss him so much. We had somewhat a hard struggle in rearing our children. He was called upon so often to visit the sick, hold funerals, marry people and so many different things, but the Lord took care of us. He said to me many a time, when he had to be gone, Bettie I hate for you to have so many things to look after. I would say to him, go Amos, and the Lord go with you. I feel like he did, if ever a man loved his churches I feel he did. They were on his mind during his sickness. He would speak about them as long as he could talk. The nerve in his throat was paralyzed. He gradually grew worse until he couldn't talk to be understood. I was sad indeed to me to think I wouldn't ever hear him pray or preach again. We carried him to many physicians and hospitals, but they could not help him. He went to church just as long as he was able. I went with him every Saturday and Sunday for the last two years. He wanted me by his side. I stayed there too, every minute that I could. Before I was married, I used to try to beg the Lord, if I ever married, to give me a true Primitive Baptist preacher. I feel he did, one that I was proud of and am so thankful I hope today for such a gifted man of God. His home was ever opened to his brethren and friends, he loved to see his ministering brethren visit the churches he served. He made them feel welcome. I miss him at home and oh how I miss him at church but feel he is resting from all his labor, and so much better off than I, out of the trials and persecutions that he went through. He selected the deacons of all the churches he served for pall bearers, Elders G. W. Hill of Greensboro, N. C.; J. C. Smith, of Elm City, N. C., to hold service. All was done for him that brethren, friends and loved ones could do, but could not stay the hand of death. He would often say to me, I want to go home. The day before he died we had raised him up, he pointed up, our daughter said, Papa what is it, heaven? He nodded his head. I believe he was willing to give up the churches and family to be with Jesus. May each one of us never forget the admonition and teaching he so faithfully set before us, love one another as little children.

Amos knew everybody until the last. He could not talk to me, but would take my hand and draw me down to him, manifesting his love. All of our children and I were with him when he breathed his last. He died without a struggle, on Jan. 4th they took him to Otter's Creek church.

Brothers Hill and Smith spoke very comfortingly, and laid his body to rest in the church yard, (where he had requested to be put), amidst a large gathering of brethren and friends, there to await the coming of the Lord.

Written by his lonely widow,
MRS. A. M. CRISP,
Pinetops, N. C.

ELDER JOHN N. ROGERSON

Elder John N. Rogerson was born Jan. 16th, 1850 and died Feb. 8th, 1933, making his stay on earth 83 years and 22 days.

He was the son of Levi and Rillie Rogerson, and the youngest son of a large family, all of whom preceded him in death. His wife died October 3rd, 1932.

He united with the church at Bear Grass on Friday before the 3rd Sunday in August, 1879, and lived a life consistent with the profession he made by a well ordered walk and a pious conversation.

He was licensed to preach July 1884 and his ministry was so acceptable he was ordained to the full work of the ministry May 1886.

He was truly a great man in Israel, he was mighty in the Scriptures. Elder Sylvester Hassell said he could quote more scripture correctly than any person he had ever met; although he never went to school but just a few days, only enough to learn his letters and a few pages of spelling in Webster's Spelling Book. He was blessed with a healthy body, a sound mind and powerful intellect, he was a hard worker, a generous provider and a friend to all, an able preacher, a wise counselor and an excellent disciplinarian. He rarely went away from home to preach, but unstintingly gave his services to the churches that called him to be their pastor, and he could be justly called an under Shepherd in truth. He served his home church at Bear Grass all the days of his ministry, the church at Washington for many years, and was pastor of the churches at Flat Swamp and Smithwick's Creek at the time of his death.

He was called upon to mourn the loss of his two oldest sons in his old age, but endured his losses with great fortitude as seeing Him who is invisible.

He was indeed a servant to his community, his church and his country, and while we greatly miss his presence at our meetings, and sorrow because of his departure, yet we feel thankful that he was spared to be with us so long. He served his generation faithfully, and has like David been gathered to his fathers in peace, for he died as he lived, trusting in Jesus, his Saviour, to raise his mortal body in the resurrection and fashion it like his own glorious body.

He and his dear wife, were great entertainers, brethren, friends and relatives

were ever joyfully received and lovingly and bountifully entertained in their hospitable home.

He said a few days before his death he had had a home for travelling ministers for 50 years, he had entertained them from every state in the Union except a few, and they all agreed on discipline, but disagreed with some on points of doctrine, but greatly enjoyed having them in his home.

He was sound in the faith, doctrine and practice of the apostolic church, a man of peace, who labored untiringly for the upbuilding of the great cause so dear to his heart.

He was not discouraged because of the actions of the unfaithful, but zealously instructed the church as to its duties, pointing out the pitfalls and the unsoundness of the doctrine and practice of evil men who lie in wait to deceive.

He never made any claim as to greatness or perfection, but viewed himself as a poor sinner, lost beyond any hope of recovery without the free and unmerited grace of God.

His preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and power of God—telling plain gospel truths in simple Bible language that simple babes in Christ could understand it.

Man-made phrases had no place in his vocabulary, and the carnal reasoning of his man had nowhere to stand when this great man of God was preaching.

He leaves one son, Amon, 13 grandchildren, and a host of friends to mourn his departure. He fought a good fight, he kept the faith, he has finished his course, and a crown of righteousness is laid up for him, and all who love His appearing.

Oh why should the spirit of mortal be proud,
Like the fast fleeting meteor or the swift moving cloud,
Like a flash of lightning, or a break in the wave,
We pass from our labor to our rest in the grave.

Submitted in love in behalf of the church at Bear Grass, Saturday before the 3rd Sunday in February, 1923.

B. S. COWIN, Moderator.
A. B. AYERS, Clerk.

ELDER J. T. SPENCER

In sad remembrance of our dear husband and father, Elder J. T. Spencer, who departed this life in Hopewell, Virginia, seven years ago today, June 7, 1926:

The month of June is once more here,
The saddest to me of all the year;
The depths of my sorrow no one can tell,
At the death of my husband I loved so well.

In our hearts memory lingers,
Tender, kind and true;
There is not a day, dear father,
That we do not think of you.

'Twas bitter grief, a shock severe,
That parted us from one so dear,
And home is not the same today,
Since our dear father went away.

As the evening sun is setting
As we often sit alone,
In our hearts there comes a feeling,
If father could only come home!

Days of sadness will steal over us;
Time will wither and decay,
But the thought of you, dear father,
Will never fade away.

We often sit and think of you,
When we are all alone,
For memory is the only friend,
That grief can call its own.

I can see your dear face still before me,
And still feel your hands in mine—
The last sweet look you gave me
Still lingers in my mind.

Our hearts are sad and lonely
And our cross is hard to bear,
But we live with this assurance;
That we'll meet you over there.

There was an angel band in Heaven,
That was not quite complete,
So God took our darling father,
To fill the vacant seat.

Keep him, Jesus, in thy keeping,
Till we reach that heavenly shore,
Then, Oh Father, let us keep him
And love him as we did before.

Upright and faithful in all his ways,
A splendid character to the end of his days
A loving husband, good and kind:
What a beautiful memory he left behind!

—By his devoted wife and children, Mrs. Nancy A. Spencer, Mrs. E. E. Kel-lins, Mrs. J. V. Narrow, Mrs. P. B. Tressler, Mrs. B. D. Puryear, Viola Spencer, and Messrs. J. R., J. H. and H. E. Spencer.

SILAS O. PLYBON

I will attempt to write the obituary of my dear father, Silas O. Plybon, who was born, Dec. 11, 1856, and died, Dec. 3, 1932, making his stay on earth 81 years, 11 months and 22 days. He was born in Franklin County, Va., and lived there all his life. In 1873 he was married to Nancy May Robertson. To this union were born eight children. One died in infancy and seven preceded him to his grave as follows: T. R. Plybon, Bassett, Va., Mrs.

J. R. McGuire, Wirtz, Va., J. S. Plybon, Roanoke, Va., Mrs. J. W. English, Vinton, Va., C. W. Plybon, Roanoke, Va., P. L. Plybon, Wirtz, Va., and Mrs. H. P. Baley, Roanoke, Va. He leaves to mourn his departure, seven children, three brothers, four sisters and forty six grandchildren, forty three great grand children and many relatives and friends. His wife died March 5, 1893, and in 1895 he was married to Martha Elizabeth Mathews. To this union were born two children. Both died in infancy. His wife died May 20, 1924.

Dear papa broke up and moved to my home which he made his home until he died. Dear papa was right feeble for the past two years. He was taken to his bed Sept. 30, 1932. We sat by him day and night until the good Lord called him home. We believe his sufferings are all over and he is gone to live with Jesus. We hope to meet him in that sweet home, where there is no parting, nor shedding of tears. He received a hope in Christ at fifteen years of age. A few years later he joined the Primitive Baptist church, and was a preacher for fifty-four years. During this time he baptized many people, and preached many funerals, and married 615 couples. His funeral was conducted by Elders Randolph Perdue, J. A. Brooks, and J. P. Helms, in the presence of a large congregation, Dec. 4th., at one p. m., at the writer's home. Then he was carried to his old home place, at the family cemetery and laid between his two wives to wait until the morning of the resurrection.

A precious one from us is gone,
A voice we loved is still,
A place is vacant in our home,
Which never can be filled.

Written by his youngest son,
P. L. PLYBON,

Wirtz, Va.

MRS. CORA F. SIMPKINS

It is with a sad and lonely heart that I attempt to write of the death of my dear mother, Mrs. Cora F. Simpkins, who departed this life, Saturday afternoon, February 27th, 1932.

Mama was born October 28, 1864 in Montgomery County, Virginia. Before her marriage she was Miss Cora French Hall, daughter of Mary Jane Dobbins and Robert Harrison Hall. On December 15, 1881 she was married to Mr. John Jesse Wade Simpkins and to his union eleven children were born, four of which survive her, three daughters and a son, one granddaughter and three grandsons, and an only sister, Mrs. John W. Wilson of Detroit, Michigan. The other seven preceded her to the grave in infancy. Her companion preceded her to the grave nine years and twenty seven days.

Mama united with the Primitive Baptist Church May 1900, at Wilson's Grove in Pulaski County, Virginia, and was baptized by her brother-in-law, Elder George A. Reid. She always filled her seat in the church until she was taken suddenly ill with a heart attack May 4th, 1930, after which she never regained her health or strength.

She was so good, kind and forgiving and always helping. She felt that no one should do anything for her unless they received pay, but she was always ready to do what she could to help others. We lived alone together for several years, and oh, how I miss her God only knows. I would not call her back, even if it were possible, to suffer as she did, and too there is nothing here on earth but disappointments and troubles. Mama was a firm believer in the faith and doctrine of the Primitive Baptist Church and believed firmly in Salvation by grace. I have heard her say that she didn't want to know anything else but salvation by grace.

The funeral services were conducted from the Primitive Baptist Church, March 1, 1932 by Elder Randolph Perdue. She was laid to rest in Evergreen Burial Park by her companion. Mama selected the active and honorary pallbearers, and every little detail in regard to preparing her body and the funeral services. All of her plans were carried out to the best of our ability.

"Oh how sad and lonely I am
Since she had left me here to roam,
But in God's own time He will take me,
To be with Mama and Papa in that heavenly home."

Written by her daughter,
Hazel Hall Simpkins.

363 Allison Ave.,
Roanoke, Virginia.

RESOLUTIONS OF RESPECT

Whereas it has pleased our Heavenly Father in His infinite wisdom to call from us our esteemed sister, Nannie Beal, in March, 1933; therefore be it resolved, first, that her church, family and friends have sustained a loss, though we mourn not as for those without hope, second, we desire to bow in humble submission to Our Heavenly Father; third, that we wish to extend to the bereaved family our tenderest sympathy that God's richest blessings may rest with all; fourth, that a copy of these resolutions be spread upon our minutes and a copy sent to Zion's Landmark for publication.

Done by order of conference first Monday in May, 1933.

L. J. Chandler, Moderator,
J. M. Rogers, Clerk

RESOLUTIONS OF RESPECT

Since it has pleased our Heavenly Master to send the death angel and remove from our midst our aged and esteemed brother, we, the Primitive Baptist Church, at High Point, can truly say that a Prince in Israel has fallen. Brother J. A. Dunbar was born in Tyrrell county, N. C., August 25th, 1843, died December 30th, 1932. He was married to Miss Sarah Bennett August, 1865, she preceding him to the grave February 5th, 1914. To this union were born six children. He was married again, December 24th, 1916, to Miss Margaret Kelly, who died May, 1932. At the time of Brother Dunbar's death his only living relatives are four grandchildren and one son, Mr. C. Dunbar, with whom he had made his home for the past twenty years, who together with his companion administered faithfully unto him until death.

All the early part of Brother Dunbar's life was spent in farming and in bee raising in Hyde and Tyrrell counties, N. C., owning at one time one of the largest apiaries in North Carolina.

He united with High Point Primitive Baptist Church sixteen years ago, to which church he remained faithful unto death. Although he was 73 years of age at that time, we feel that he like the servants in their Master's vineyard, who came in at the eleventh hour, received the same pay as those who came early in the day—the answer of a good conscience toward God.

We can truly say that in the passing of Brother Dunbar, our church has lost a faithful member, his son has lost a good father, his community has lost a good citizen, but as Elder P. W. Williard stated in the funeral service, he leaves behind a good name, which is rather to be chosen than great riches.

Adopted as a resolution of respect to Brother J. A. Dunbar by High Point Church in conference, Saturday before the fourth Sunday in February, 1933.

W. F. PRUITT, Moderator
R. T. STONE, Clerk.

RESOLUTIONS OF RESPECT

The church at Fellowship, Johnston County, N. C., in memory of our beloved brother and elder, Deacon Wm. A. Lee, who was born, Jan. 9, 1857, and departed this life, May 5, 1933, making his stay on earth 76 years, 4 months, and 27 days.

He professed a hope in Christ on Saturday before the first Sunday in October, 1894 and was baptized the next day by Elder J. T. Coats together with his dear companion and three others. The church found in him the gift of a deacon and he was ordained August 7, 1910, which office he served faithfully to the end.

Therefore, be it resolved: that we, the church bow in humble submission to the

will of God, who giveth and taketh away, fully believing and trusting that our loss is his eternal gain; and that we send a copy of these resolutions to Zion's Landmark for publication, and a copy spread on our records.

Done by order of the church in Conference, Saturday before the first Sunday in June, 1933.

Elder F. W. Rhodes, Mod.
Jas. C. Langdon, C. C.

MRS. MARIA LAYTHAM REES

It becomes my sad duty to record the passing of our dear sister, Mrs. Maria Rees, April 27th., 1933 at her home in Lexington, Ky.

She was born January 3rd, 1853, in Mason County, Ky., and was married April 12, 1881 to W. J. REES, who survives her.

She was the mother of one son, E. L. Rees, and one daughter, Minnie Rees, and the step-mother of Mrs. Tillie Rees Owings all of whom live in Lexington. One sister, Mrs. Sellie Laytham Thomas lives in Mayslick.

Sister Rees was a member of the Primitive Baptist church for more than 65 years, and a reader of the Signs of the Times and the Landmark, the most of that time.

Her firm faith in her belief lasted all the days of her life, giving her comfort and strength to meet each new issue.

Her devotion to her family was beautiful—no thought of herself entering into her ministrations to her invalid husband or her children, and her great kindness of heart has been of much comfort to those near and dear to her. Owing to the illness of her husband, a brief service conducted by Elder P. W. Sawin was held at the grave in the little cemetery at Shannon, near Mayslick, Mason County, Ky.

Truly a beautiful memory of a well spent life is left to those who miss her so much.

GOLDIE S. WHITE.

DANIEL CONWAY

Brother Conway was born April 2nd, 1856, passed from this life July 19, 1932 at the age of over 76 years.

He was married to Miss Annie Jones on the 4th Sunday in August 1883 to which Union were born 4 sons and 2 daughters as follows, Mrs. John Monnette of Pollocksville, N. C., Mr. Claud Conway of Pitt County, Mrs. Seney Rouse, Trenton, Claude Conway, of Kinston, Dock Conway, of New Bern, Clifton Conway, Pollocksville. His wife and all the children survive.

Brother Conway united with the Missionary Baptist church early in life. Some years before his death he became a regular attendant at Primitive Baptist meetings, declaring that his hope was in salvation by grace. In the presence of a com-

pany of brethren at his home on fourth Saturday in April, 1931, he, together with his wife, asked for membership with the church at White Oak in Jones county and were received, but he never got able to go to the water to be baptized.

His funeral was conducted by Elder B. F. Eubanks together with the writer.

He left the heritage of a good name, which is rather to be chosen than great riches.

Written by request, by

R. W. GURGANUS.

RESOLUTIONS OF RESPECT

Whereas it seemed good in the sight of our Heavenly Father to call from time to eternal bliss our highly esteemed and beloved brother. The church at Cross Roads, Guilford County, N. C., feeling deeply the loss of another member of the body, hereby adopt the following resolution, sacred to the memory of Bro. J. B. Apple.

1st, That we bow in humble submission to the will of him that doeth all things well, feeling that our loss is his eternal gain.

2nd, That we desire to extend to his family and friends our heartfelt sympathy.

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

Done by order of the church at Cross Roads, while seated in Conference on Saturday before the 3rd Sunday in January, 1933.

Elder G. M. Trent, Moderator,

T. D. Clayton, Clerk,

Bro. C. P. Knight, Asst. Clerk.

RESOLUTIONS OF RESPECT.

Whereas our Heavenly Father, in His infinite wisdom has called our beloved sister, Emma Jane Simmons who was born July 16th, 1859 and died August 7, 1932, age 73 years and 22 days:

Be it therefore resolved:

First, that the church at Arbor has sustained the loss of a devoted and useful member, and we desire to be submissive to the will of God Who has called Her to be with Him in glory.

Second, that we extend our sympathy to the bereaved family and trust that God will comfort and sustain them.

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

Done by order of the church in conference Saturday before the 2nd Sunday in March, 1933.

Elder W. C. King, Moderator,

J. E. Simmons, Clerk.

NORRIS F. KING.

The subject of this notice was born May 6th., 1864, and passed from this world of

sin and sorrow on Dec. 4th., 1932, his pilgrimage on earth being more than 65 years.

He was married to Miss Alice King, Sept. 22, 1919, who survives, together with one brother and one sister with many relatives and friends, to mourn his passing. He united with the Primitive Baptist church at South West, first Sunday in May, 1922, was ordained to the office of Deacon in Nov. 1926, in which he served faithfully until his death.

In his last hours he seemed to be filled with praise and often desired service and spoke words of praise to his Redeemer.

We cherish an abiding hope that our loss is his heavenly gain.

By request,

R. W. GURGANUS.

STAUNTON RIVER ASSOCIATION.

The next session of the Staunton River Primitive Baptist Association (the Lord willing) will be held with Springfield Church, at Gretna, Va., Friday, Saturday and second Sunday in August. Due to small church ground the association will be held one mile west of Gretna, at a suitable place for the seats and for parking cars. All lovers of the truth, especially ministers, invited.

W. R. DODD, Clerk,

R. L. DODSON, Asst. Clerk.
Danville, Va.

CORRECTION.

Will you please correct the mistake made in my husband's obituary—(Benjamin W. Ashworth)—in the next issue. The mistake was made in the June 15th number of your Landmark. It read that he was appointed Clerk of the Association—it should read that he was later appointed Clerk of Ephesus Church. Please correct this, as it would make me misrepresenting him. See page 239. Thank you. I am,

His devoted wife,

Mrs. B. W. Ashworth,
Sandy Level, Va.

UNION MEETING AT OAK GROVE.

The next session of the Angier Union is appointed to be held with the church at Oak Grove, Wake County, Saturday and fifth Sunday in July, 1933. Elder E. C. Jones is chosen to preach the introductory sermon, and Elder T. F. Adams is alternate.

Oak Grove Church is located about four miles east of Apex, N. C. Anyone desiring further information may communicate with Bro. Zola Suggs, Church Clerk, Raleigh, N. C., Route 3.

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

W. F. YOUNG, Union Clerk.
Angier, N. C.

PLEASE READ CAREFULLY



There comes to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark and if you are not given credit in at least one month notify us, stating if you paid by check or money order and when you paid and we will investigate.

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VOL. LXVI.

AUGUST 1, 1933

NO. 18

DAVID SELECTS PUNISHMENT GOD METES OUT TO HIM.

"And David said unto God, I have sinned greatly, because I have done this thing: but now, I beseech thee, do away the iniquity of thy servant; for I have done very foolishly.

And the Lord spake unto Gad, David's seer, saying, go and tell David, saying, thus saith the Lord, I offer thee three things: choose thee one of them, that I may do it unto thee.

So Gad came to David, and said unto him, thus saith the Lord, choose thee.

Either three years famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh thee; or else three days the sword of the Lord, even the pestilence, in the land, and the angel of the Lord destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me.

And David said unto Gad, I am in a great strait: let me fall now into the hands of the Lord; for very great are his mercies: but let me not fall into the hands of man.

So the Lord sent pestilence upon Israel: and there fell of Israel 70,000 men." —1 Chron. 21: 8-15.

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 I

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 of 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

HOW OFTEN WOULD I HAVE GATHERED THEE.

Editor of the Landmark:

As I was asked today the meaning of the following scripture:

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings and ye would not." Mathew 23:37. I will not promise to give the correct interpretation of this chapter but will give what I believe is the correct interpretation. Then spake Jesus to the multitude, and to his disciples saying the scribes and Pharisees sit in Moses seat; all therefore whatsoever they bid you observe, that observe and do, but do not after their works for they say and do not, for they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. The seat of Moses was a high seat and one given him of God with the authority to Moses and his successors to keep the house of God or Jewish synagogue in order by doing what the Lord had commanded them to do but they absolutely failed to do as they were instructed to do and the text of Jesus Christ is proof that they failed to do their duty as children of God. Jesus said in another place, you can not serve God and

Mammon and when Jesus said, O Jerusalem, thou that killest the prophets and stone my servant which I have sent unto you for your good, I the Spirit, how often I would have gathered the children together in fellowship, peace and love, and ye would not and you have even shut up the Kingdom of heaven (Church) against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in and now in fulfillment of my decree your house is left unto you desolate and Jerusalem shall be destroyed because ye regarded not my commandments or old covenant with your fathers and I am giving you justice, for whatsoever a man soweth, that shall he also reap. If I understand this chapter, and the meaning of the same is that the Saviour was plainly pointing out how far short they had fallen from the duty they could and should have done, and then after they had done all he had commanded them to do, then to say we are unprofitable servants, we have only done that which was our duty to do, because we are thy children and have been thy children in the mind and purpose of God before the world began, but we have not by our works produced sufficient evidence to prove beyond a doubt that we are thy children, but O Lord, known unto thee are all thy works before the world began and O Lord, we

know holy Father what we do or fail to do does not in the least change the great eternal purpose which was purposed in Christ Jesus before the world began.

David said, O Lord restore unto me the joy of thy salvation. From this we see what David and Jerusalem lost, not salvation, but the joy of salvation and that is what we all lose when we walk in forbidden paths. You, my children, being evil, know how to give good gifts to your children and how much more will your heavenly Father give the holy spirit to them that ask him, and you see David was asking for joy of salvation. As the old synagogue was in the old Testament times the church of God, so is the Primitive Baptist church a length in the eternal chain established by Christ and the apostles after the preaching of John, the Baptist, the forerunner of Christ.

This church, or kingdom, being established on better promises than the old church or kingdom and in a temporal sense the Jews had closed the doors of the kingdom against some who were desiring fellowship, love and peace with them, Christ knew who they were and all about the condition and circumstance of each case and how many they had killed, stoned, etc., and a lot of times they were acting from a natural standpoint, which was contrary to the spirit of the law.

And as Christ made the statement to the Jews, the children of God, O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen

gathereth her chickens under her wings and ye would not. Behold your house (church) is left unto you desolate (destruction is at hand.)

As we look out over the U. S. of America, from Texas to Virginia, and from Florida to Detroit, Michigan, the writer has a personal knowledge of the condition of the Primitive Baptist church in all these parts and the confusion etc., and Christ could truly say, O, thou that killest the elders and stonest the prophets that I have sent to you with the gospel. Why should we believe that all things are well with the New Testament Church. I feel like if one at all that I am the worst one of the flock and I am not satisfied to sit still and see the Primitive Baptist church divided in three or four parties, casting stones at each other, when Christ has said, how often I would have gathered you in fellowship, love and peace, and you would not and the question now is, why not? It is not the fault of the Lord. The spirit is ready, but the flesh is weak, so now we can see where the trouble is. It is in the flesh of the children of God. We should not obey the fleshly man, but the spiritual man. Then we would be doing what Christ said Jerusalem would not do and that was obey the Spirit.

I do not feel like I am fit, or can instruct the fathers of Israel, but I am only saying this for the relief of mind, and I may say something that will cause a flood of stones to be cast at me, but Christ said, Woe unto the prophet that everybody speaks well of and also according

to his saying all the children of God shall suffer persecution.

One of the best Primitive Baptist preachers, who is now dead and one I highly respect and hold no ill will against him one time called me a liar. The Bible says, let every man be a liar and let God be true. If I had it in my power I would bring all the Primitive Baptist people in one fold and destroy all their battle grounds over little points of disorder and little points of doctrine. I believe in predestination to the full limit as it is taught in the word of God and I believe in the duty of man as it is taught in the word of God and here are two statements all old Baptist churches should drop, for they are really the cause of all the divisions and that is, absolute predestination of all events and time, or two or three salvations. According to the teaching of Christ we should drop these expressions. We can use the Bible expressions, God's predestination and the duty of man, one salvation for time and eternity. Elder Hall in the last issue of Zion's Landmark in his article on the sovereign unity of God's purpose, etc., was good and extra good and I have written him a personal letter as he expressed my feelings to a tee. We have no authority from the word of God to withdraw fellowship from a brother over some little point of doctrine, for that is taking the rights away from a brother or sister without Bible authority or an example from Christ. There were no bars of non-fellowship drawn up against Peter for cursing and denying his Lord and for asking that they pray for fire to consume the Samaritans,

but was rebuked and that is the way we should do, Rebuke and exhort with all long suffering and doctrine.

Thomas W. Kimsey,
High Point, N. C.

ENJOYS THE LANDMARK

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

I am enclosing a letter I received from Elder Lee Hanks, of Atlanta, Ga. When you have space in the Landmark, I would appreciate your publishing his letter together with some remarks which I have attached to his letter.

Enclosed is \$1.00 for another year's subscription to Zion's Landmark. I have enjoyed the Landmark more than I ever have before. I trust that the brethren and friends will cooperate with you in keeping their subscriptions paid up as much as is possible with them.

With kind regards, I am,
Yours respectfully,

W. E. TURNER.

825 Branson St.,
Fayetteville, N. C.

Mr. W. E. Turner,
Fayetteville, N. C.
Dear Brother Turner:

Your good letter is much appreciated. It is like apples of gold in pictures of silver. It is food to my poor soul. I so much appreciate the love and fellowship of the dear saints. I humbly trust God has fashioned our hearts alike. We are all taught in the school of grace. We are so poor and needy we need the dear Lord continually. God's people have ever been an afflicted

and poor people who trust alone in the Lord. With all of our weakness and poverty of spirit, His grace is sufficient for us. He will never leave us nor forsake us. Many times we feel that He has really forsaken us, feel to be alone in the world and that we are shut up and cannot come forth, but He tells us that as our day so shall our strength be. I have been in His sweet service now nearly fifty-six years. I have been preaching His pure sweet gospel nearly fifty four years. I have traveled in twenty-seven states. I have pastored forty-five churches and baptized 639 persons, but oh, how poor and needy I have ever felt, but the dear Lord has given me strength and the sweet assurance that as my day so shall my strength be. He has been my refuge and strength, a very present help in time of trouble. My desire is for a closer walk with Him. I wish I could spend my few remaining days praising God from whom all blessings flow. Yes, I remember your precious father, Elder W. G. Turner. He was a dear precious man to me. He was a true humble sound, peace-loving servant of God. After he had heard me preach several times he told me the more he heard me preach the better he loved me. How I did appreciate his sweet fellowship.

What a shock to me and how sad I felt when the news reached me that the Lord had called him home!

I so much loved him, Elders Lee, Johnson and the other dear servants of God, but the Lord took his spirit to heaven. He is now freed from all sorrow and pain, and death; but some sweet day his body

that sleeps in Jesus will be immortalized, soul and body reunited and he, in his entirety, body and soul, will spend a ceaseless eternity in that haven of sweet rest where the wicked cease from troubling, where there will be no more sad farewells. No more briny tears shed, but there will be one eternal sound of joy. May this be your and my happy lot.

I was crippled in a car wreck last September, later had flu and then my wife and I fell on sleet in February. She had two fractured bones and was badly crippled, but we are both up now, able to go. How thankful I feel for His tender mercies. I am able to fill appointments again. We have a great people in Georgia. About twenty associations. You have a great people in N. C. I love them, all.

I trust you can pray for us in our afflictions. May God bless you and yours,

Yours in a sweet hope,
Lee Hanks.

Dear Brother Hanks:

I rejoiced upon receipt of your able and very comforting letter. I highly appreciate your complimentary remarks relative to my father. I feel that we should endeavor to encourage one another and there is no better time than when we feel impressed to do so. A word of encouragement is like adding fertility to the soil. It often renews the color and growth of the plant giving it new life. The Apostle Paul in Hebrews 13:16 said, "But to do good and to communicate, forget not: for with such sacrifices God is well pleased.

My prayer is that God may bless

you to behold the "Delectable Mountains" of His joy and that nothing shall interpose to darken your way as you journey on.

W. E. TURNER.

WORTH MANY TIMES THE PRICE OF THE PAPER.

Mr. J. D. Gold,
Dear Friends:

I am sending money order for two dollars to pay my subscription for the Landmark another year. I had almost forgotten it was due. I feel like I could not do without it for I have been taking it nearly 30 years.

The writings of Elds. O. J. Denny, M. L. Gilbert, J. T. Rowe and many other good brethren and sisters are worth many times the price of the paper.

We hope many more will be impressed to write, yourself included. It is a great pleasure to read your dear father's editorials. Hoping you many more years to publish this blessed truth, I am, your friend and brother I hope,

M. R. GOODWIN,

Route 1, Box 20, Leesburg, Fla.

AN ABLE STAFF OF EDITORS.

Mr. John D. Gold,

Wilson, N. C.

Dear Mr. Gold:

I feel like you deserve some praise for taking such an interest in the Landmark, to keep it going these perilous times.

But of course I realize that it is "In the Lord we live, move, and have our being." And with him all things are possible. I also feel to say, the Landmark is supported by

an able staff of editors. I greatly enjoy reading the paper.

With best wishes,

J. E. HERNDON,

Danville, Va., Route 2.

IN HONOR OF HER 77TH BIRTHDAY.

In honor of my 77th birthday 3rd Sunday in June, an enjoyable dinner was served at the home of my niece, Mrs. Furnie Collins, of Maysville, the station where I was born and remained there near 60 years. Of course it was a source of pleasure to me to have one more birthday dinner there and have so many of my friends and relatives and so rejoiced to have my 7 children all there except the one who resides in Alabama. Photographs were made of the beautiful table, as the group surrounded it. Blessing was asked by Elder B. F. Eubanks. I'm glad he helped to eat my 77 candle cake. He is near my age and we were raised near each other. He presented me with a piece of money. I received many presents, and most of all enjoyed the services held by Brother Eubanks, and to see dear old Brother Simpson come in before services were closed. It was a day of long remembrance to poor old me. How can I praise God enough for so many blessings bestowed on me? He has let me live to a ripe old age, and caused me to be a Primitive Baptist all my life. I hope every one of you who read this will pray for me. It's you, the old time Primitive Baptists, I love, where ever you may be.

SUSAN HIGGINS,

Maysville, N. C., Route 1.

Zion's Landmark

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

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MEMOIRS OF J. C. PHILPOT.

Believing that many of our people will enjoy reading some of the brief accounts, culled from a mass of letters written by the famous English minister Joseph Charles Philpot, we are presenting very brief and fragmentary excerpts from his writings.

Born in 1802, son of a minister in the Church of England, raised in easy circumstances, graduated with honor, converted in 1827, and soon began preaching as a Parish clergyman in and for the established church of England.

After leaving College in 1926, he was located in Oxford, England, full of self-confidence, full of hope, full of promise, and was soon earn-

ing a good income as a teacher and later as a minister; but says of himself in 1826; though I had a great respect for religion, I knew nothing of the things of God, experimentally, but a year later, he said, "I was made to know myself as a poor lost sinner, and a spirit of grace and supplication poured out upon my soul." After he felt the Lord blessed him with a saving knowledge of His grace, he entered the ministry in 1828 and continued until his death, more than forty years later, though he separated from the Church of England in the year 1835.

He wrote, "I soon found there was no mixing together the things of God and man." Thus constrained to turn away from the gay life of Oxford, he soon found himself persecuted by his College heads, and former associates, and says, "While I was sitting on my horse, near the College gates, it was so impressed on my mind that Oxford was no place for me, I gladly turned my back upon it and went to Stadhampton to reside there." There he remained until he left the Church of England in 1835, though he had preached for a comfortable income all during the years.

During his stay at Stadhampton he formed a close, and lasting friendship with a Mr. Tiptaft also a minister, or clergyman, who seceded from the established Church some years before Mr. Philpot came out of the Church of England.

In 1931 Mr. Tiptaft wrote to Mr. Philpot of his decision to leave the established church, to which letter Mr. Philpot replied in part, "Do nothing rashly. Seek only to be led and taught of God. Cease from

man, even from spiritually minded men, they cannot direct you. All I would say is, seek earnestly the direction of the Spirit. May the Lord guide and direct you."

In 1933 still in distress about leaving the church of which his mother was a member he wrote a friend of his longing to be freed from what he felt to be a false way of worship. He said, "Let me have your prayers that the Lord may guide me aright, and give me a spirit of faithfulness, joined with meekness and humility, and separate me, in His own time and way, from a corrupt system, and more especially that His own powerful hand may take matters in hand, and lead the devices of men to accomplish His own gracious and eternal purposes." Then he cries out, "Oh! for grace to believe and love, to seek His will and to have Christ, and a single eye to His glory. Oh! for a heart to fear not, and to please none but the risen Lord, and to taste His love constraining the soul to love, delight in and to obey Him."

To another he wrote, "To feel our need of forgiveness, is the gift of God; to know that there is a Saviour provided, who put away sin, and brought everlasting righteousness, yea, the whole plan and scheme of redemption, in its first devising, after execution and individual application to the stricken conscious of the child of God, is from first to last the work of the Father, Son and Holy Ghost." "A gospel practice is the only outward proof of a gospel faith, and whenever the principles of God's word are wrought in the heart, it must

and will produce fruits unto holiness."

For some years his letters were filled with many bitter complaints as to his barrenness of soul, of darkness and corruption, and in one such letter he said, "Amidst all my darkness and corruption, I desire nothing more than to have light, life, and unction in my soul."

In 1835 he announced to his congregation, at the close of his Lord's day service, "This is the last sermon I shall ever preach within these walls." His friends, gathered about him to learn the reason and when he told them of his resolve to leave the established Church, they proposed to build him a place to preach, and said, it shall not cost you a farthing.

Imagine his regret to leave his mother's church, and friends, thus devoted to him; but said he, "I could have wished to have retained my income, and independence; but could not do it with a clear conscience. I had to do it. Religion has, indeed, spoiled all my worldly prospects, and worldly and carnal men think me mad or a fool; but Jehovah has redeemed His Church and people, not with corruptible things as silver and gold, but with the precious blood of Christ, as a lamb without blemish and without spot." I Peter 1:18-19. To have an interest in the covenant love of the Father, the redeeming blood of the Son and the sanctifying operation of the Holy Spirit is worth a million worlds. This life is soon passing away, an eternal state soon coming, therefore, without this hope we must soon be eternally miserable, with it, eternally happy."

Thus he went out, without knowing whither he was to go; but went asking two things of God; that he might not become a burden to his mother, and that he might be satisfied with the leanness of purse; but richness of grace and glory he expected, in the providence of God, to receive.

Later he wrote to a friend, "I seem to be on the dark side of life, and more from a sense of confusion-guilt and bondage than from liberty, assurance and freedom," but he said, "I do wish to preach for or to a people who will not, cannot receive me and my doctrine."

To a friend, he wrote, after he left the established church, "I am daily more and more convinced that nothing is of the least avail; but experimental realities, made known unto the soul, by the unction and manifestation of the blessed Spirit of God." "All forms, rites, ceremonies, notions and opinions are nothing and worse than nothing; but to be filled with a sense of love, the dying love and atoning blood, to have our affections warmed, and drawn forth, this is the only religion that can satisfy a regenerated soul."

But alas, how dark, stupid, lifeless, fruitless and unfeeling are our hearts when ever little trifle, hurtful, covetous wish, rising anger, emotion of pride, causes the soul to forget the promises and makes us feel more like a devil than a saint, and then guilt, doubts and fears, set it like a flood and hides, for a time, all hope and evidence of Grace."

But these trials, ups and downs, teach us, experimentally, the noth-

ingness of the flesh, and the wondrous riches of the electing love, redeeming blood, justifying righteousness, quickening power, and renewing grace, of God, and then self is loathed. Jesus loved, and grace and glory magnified.

Here we have a man who left place, pride and comfort, went out into the open country among the comparative poor, roomed and lived in a farmhouse, preached his convictions, with no Bishop to chide or interfere with his liberty of thought and preaching, and considered it an honor to be abased and poor for the sake of conscience, and the love of Christ, and His teachings.

All was not joy and comfort in his new field. He met opposition, felt more and more of his unfitness for the ministry and was not always blessed to preach to his comfort or that of others.

In 1836 he wrote, "I preached twice yesterday to large, full houses and attempted to cut down natural religion, and to build up Spiritual religion; but I felt I had more hand in the sermons than did the Living God, and if the hearers were as dissatisfied with the effort as I was they went home hungry and grumbling." What minister cannot say, Amen, to this honest confession?

Again he said, "A multitude of strange people usually shuts me up, and when shut up I seem to bring forth only a noisy stream of pulpit prattle." Oh! realities. "Nothing but realities will ever stand the brunt of time and trouble." "With true faith, the life of God, deep in the heart it lies, it lives and labours under load, yet, though damped, it never dies." "Oh! for a little gen-

uine, Divine, God given, supernatural religion."

"A small portion of Godly fear will do more against sin than a Concordance or Bible with a million marginal references."

"A paper religion is a poor affair. The law written on the fleshly tables of the heart, can, alone endure."

Though he left formalism, in seceding from the Church of England, he was pained to find dead, dry, doctrinal preaching elsewhere, and in one letter said, "Bible religion is often mistaken for soul religion." For said he, "Dead Calvinism is the best weapon Satan has with which to harden the hearts and sear the consciences of unhumiliated professors of religion."

Though a believer in predestination and often quoted as an authority on the subject, we read his confession in his old days. Said he, "I often fear I know nothing as I ought to know it, often groping as one without eyes. Here I am, after forty years in the ministry, groping and feeling, as it were, my way to the true life and light, to the power and Divine reality of the Kingdom of God."

In 1867 a friend sent him a pamphlet, "Predestination Calmly Considered," asked him to read it, and comment on same. He wrote in part, "Predestination is a divine truth not to be calmly considered from principles of reason, it being, in a Christian point of view, wholly a matter of Divine revelation, the great apostle does not attempt to reason about it, but does say, "Nay,

but oh man, what art thou that replest against God?"

"I do not care to read the pamphlet, since I see from a partial reading that it seems to be both erroneous and sophistical. He speaks of the existence of sin being in consequence of the sovereign appointment of God. Now I do not believe that this is scripture doctrine, nor do I know a single scripture even bearing that way. I fully believe that entrance of sin into the world and death by sin, was according to the permissive will of God, for without it could not have entered, but not appointed by Him in the same way as what is good, for such an assertion, reason how we may, would make God the author of sin. Two things are very evident. Sin is a most dreadful evil, hateful to God, and calling down His displeasure and righteous punishment, and secondly, that there is no remedy for the dreadful evil, except through the incarnation and blood shedding of the Son of God."

He then pictures one, devoid of the Spirit, bent on argument, preaching by quoting an abundance of scripture, a copious supply of dry doctrine, a liberal supply of pride, and enough presumption to fill a half dozen pulpits, and says it may entertain the carnal mind; but will not, cannot, feed the hungry soul." Here we rest from the narrative.

O. J. DENNY.

WOES AND BLESSINGS.

Woe, sorrow, grief, misery.

Blessing, a divine benefit, gift or mercy. It is in the above sense we apply the words, Woes and Blessings.

We have our natural woes, miseries and griefs, and, too, we have many blessings we might well call natural or carnal benefits.

The scriptures refer to woes in many places; but never in the connection that they come from doing well or good; but they are mentioned in connection with evil, falsehood, pride, drunkenness, covetousness, spoilers, defamers, polluted, filthy, idolatrous, rich or arrogant, lovers of self, more than lovers of God, and the works of the flesh, adultery, fornication, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, revelings and such like, all the acts of the flesh, and the devil, merit the woes, grief and misery, which comes as a just punishment for sin and unholiness, including every false way or manner of worship.

Spiritual blessings come not as a merited reward for goodness, meekness, faith, gentleness, longsuffering, temperance, peace and joy in the Spirit of worship, but are the evidences of the Spirit's presence and power and these blessings are the manifest fruits of that Divine relationship, "I in you, you in me, I in the Father and the Father in me."

Paul said, "Woe is unto me, if I preach not the gospel." The time had been he opposed the doctrine he now believed and taught; but it only brought woe and misery, and a just condemnation, and he could say, I am the least of all saints, and the chief of sinners, saved alone by the grace and mercy of God.

To one thus wrought upon, by the Spirit, the letter of the law, the preaching of the law brings no comfort; but the preaching of the gospel of Christ being comfort to both speaker and hearer, if given the ear to hear what the Spirit saith to the Churches.

Pastors or ministers are a blessing only when they teach as Christ taught and commanded of them. "Go ye into all the world, preach the gospel, teaching them to observe all things, etc."

A man of God, in the Spirit of preaching, feeds, comforts, binds up, strengthens and encourages the hearer, with an ear, and on the other hand, any other gospel binds, hinders, confuses and scatters the flock.

The Lord pronounced a woe, on the ministers or undershepherds of Israel, by saying, "Woe to the pastors that destroy and scatter the flock, the sheep of my pasture, saith the Lord."

The question is asked, Can man, pastor or minister, destroy, annihilate, cause not to be, or exist longer, one who is spoken of as a "Sheep of My pasture"? We do not interpret the above scripture, for the word destroy has more than one meaning. We may pull down, take apart and scatter the material in a building; but if no material is utterly destroyed, we may not say the building, the substance of it, has been destroyed, yet great destruction was wrought in the tearing apart the material once so compact.

Here we have a picture of the people of God being destroyed, so far as unity and union, or close association and protection from each

other is concerned; as we see the picture of the flock being scattered, driven out, in to all the barren mountains and waste places of earth, a prey for the beasts of the forest, or the institutions of men opposing the true religion of the Lord Jesus Christ, and yet; the woe pronounced against the faithless pastors does not leave a single one of the sheep of His pasture to perish, for He, the Lord, as the good shepherd, brings them again to the banqueting house of God, and all to His name's honour and glory; but to the everlasting shame of the faithless, self-loving and self-important pastor.

Paul said, "They that are strong ought to bear the infirmities of the weak, destroy not him with thy meat (strong doctrine) for whom Christ died." Rom. 14:15. "For the kingdom of God is not meat and drink; but righteousness, and peace and joy in the Holy Ghost."

Paul was established in the doctrine of God our Saviour, not as an apt student in the Law School of Gamaliel, but taught in the Mercy School of experimental religion. He was all things to all men, that he might have a saving influence on some and fed oft, with milk, good doctrine indeed; for milk contains all the elements of food needed for the human body, and so with such good preaching as Paul did, a mixture of doctrine and experience, seasoned with a good quality of scriptural admonition, and thus he was blessed to have a saving influence on the lives of those who were born of the Spirit and yet called babes in Christ.

Well says one, who cares for the

babes, or the young folks or the older ones who cannot understand all the deep mysteries of the Bible? Jesus cares, hears, heeds, saves, preserves, comforts, justifies and will glorify all His saints, from the least to the greatest, the young, the old, the rich in faith, the poor in Spirit, and will so nobly and effectually teach them, lead them, guide them and ultimately present them to God the Father without spot, wrinkle or any such deformity.

We have churches now as then, some for Paul, some for Apollos, some for Cephas, but there is no increase in true and undefiled religion, nor increase in the chosen vessels of mercy, except as God gives the increase, to whom all the honor is due.

To the chosen people of God, though in the flesh imperfect, holding the personage of men in esteem, we read, "All things are yours and ye are Christ's and Christ is God's." What security, what purity, since the life, light, joy and everlasting strength cometh from Him who is head over all things to the Church of God.

A woe is pronounced, not only on the pastors that scatter the flock, drive them out, but we read "Woe to them that call evil good, and good evil, and put darkness for light and light for darkness, that put bitter for sweet and sweet for bitter, etc.

Who does such a things as to completely reverse the order of things as above indicated? Every false worship, in word or form, is opposite to the true worship of God. Jesus said, "This people draw nigh unto me with their mouth and hon-

areth me with their lips; but their heart is far from me. But in vain they do worship me; teaching for doctrines, the commandments of men." "Every plant which my Heavenly Father hath not planted shall be rooted up. Let them alone; they be blind leaders of the blind. And if the blind lead the blind they shall both fall into the ditch."

To false worshippers it was said, "Ye have wearied the Lord with your words, when ye say, Everyone that doeth evil is good in the sight of the Lord, and He delighteth in them."—Mal. 2:17.

Blessings. All the Spiritual blessings are in the service and experiences of His people, not for services rendered or as pay for the deeds done in the body. Salvation with all of its manifold blessings and comforts is of the Lord and his love, goodness and mercy will abide even forever.

O. J. DENNY.

WHO IS ESTABLISHED IN THE FAITH ONCE DELIVERED TO THE SAINTS?

We are sure no man can answer this question, satisfactorily, since hidden things belong to God, and only revealed things to men.

Why then ask the question? Because man is an inquisitive being, and there is much agitation and speculation as to who is, in reality, embraced as established believers in Christ.

We hear some men talk as though there was no question as to their being fully established, in the faith, and yet very critical of others who to their minds are not established.

"We read, "Let him that think-

eth he standeth take heed lest he fall."

Faith, the substance of things hoped for, the evidence of things not seen, is the gift of God. We cannot exercise faith; but faith moves to action based on belief in God, and His promises.

James teaches that Faith is effective in deeds or works; but does not teach that works, produces faith nor that the creature can act faith.

Paul teaches us that all the hid treasures of wisdom and knowledge are in God, the Father, and in Christ, and says to the brethren at Corinth. "I am with you in spirit, joying and beholding your order, and the steadfastness of your faith in Christ. As ye therefore have received Christ Jesus, the Lord, so, walk ye in Him; Rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding with thanksgiving. For in Him dwelleth all fulness of the Godhead bodily." And ye are complete in Him, which is head of all principality and power, etc.

Paul thus shows all true faith, to be rooted in Christ, the beneficiaries, built up in Christ, stablished in Him, not by the reasoning of men; but taught of and by His Spirit, and thus made to know, that in us, in our flesh, dwells no good thing; but by His Spirit, raised up in Christ, made to sit together in heavenly places, in Christ Jesus who is head over and, of all things to the body, the Church of God.

The one and only epistle written by Jude is an exhortation to earnestly contend for the Faith once delivered to the saints. To contend

for a thing or principle, earnestly, does not mean that we must be contentious, ugly and arbitrary; but, in all good grace, and spirit, be honest, and earnest in contending for what we believe to be the truth of things.

All were not agreed, in ancient days. All will not be agreed now nor in days to come for, we know not why, God only knows; some are strong in the Faith and Doctrine, others are weak in the faith, or babes in Christ.

We are taught that the strong ought to bear the infirmities of the weak. "Him that is weak: in the faith receive ye, but not to doubtful disputations.' We should not dispute about, the weak or the strong, remembering that God hath given to all according to the measure of faith, and if there is any increase in faith or service, God must give the increase, and to Him is all the glory, "For it is written, saith the Lord, every knee shall bow to me, and every tongue shall confess to God, Let us therefore not judge one another any more; but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way." Rom. 13th. ch.

Jude says, "Keep yourselves in the love of God, looking for the mercy of the Lord Jesus Christ unto eternal life." Mercy not for a day or time; but every day and at all times unto eternal life, and he concludes his epistle, "Now unto Him that is able to keep you from falling and to present you faultless before the presence of His glory with exceeding joy, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and forever."

O. J. DENNY.

SATAN—AN ACCUSER

With all our reading, we seldom see Satan mentioned as the accuser and source of evil, and evil communications.

"God is light, and in Him is no darkness at all." John 1:5. Satan is a Hebrew name, and is used to describe an enemy, an adversary, an accuser, and may be used to describe the act of man as well as of the Devil.

Jesus said to Peter, "Get thee behind me satan, thou art an offense unto me." Matt. 16:23. Again, to this same man, Peter, Jesus said, "Feed my sheep, feed my lambs," but Peter turned accuser, first thing. The Lords' command to Peter "Feed my sheep," was a wonderful commission; but seeing John, whom Jesus loved, following, Peter said, "Lord, what shall this man do?" More interested in seeing to it that John was employed than in going in discharge of his own obligation. Jesus saith unto him, "If I will that he tarry till I come, what is that to thee? Follow thou me."

The Lord is Lord of all, King of saints, the way, the truth and the life of his people, head over all things to the church. Any adverse act or saying in opposition to divine truth, may be said to be an act of satan, the enemy of God and godliness.

Arraigned before Pilate, as though a criminal, the whole multitude began to accuse Him, saying, we found this fellow (Jesus) perverting the nation, etc., and Pilate heard all, said "I find no fault in the man, touching those things whereof ye accuse him." But they said, "Crucify Him, Crucify." Un-

willing that Jesus should be set free, and Barabbas be put to death; but preferred that one cast into prison for sedition and murder, be freed.

If Jesus, the sinless one, the Lord of life, King of Heaven and earth, Saviour of the world, and an especial Saviour of His people, must suffer thus, it is no wonder that his followers have been, are being, and will be, falsely accused.

But, we read, "If ye suffer with Him, ye shall also reign with Him." "Where there is no cross, no crown." Paul was falsely accused before governors and rulers, held bound in prison for more than two years by Felix the governor who trembled at his preaching, yet held him bound under the law, saying go thy way now, I will call for thee when I have a more convenient season, hoping to get money for his release.

Satan has not changed his way of opposing good, and falsely accusing the servants of God. He still is and will be the arch enemy of God and His people. Accusers and seducers shall wax worse and worse unto the end; but Satan, the accuser, the devil, that old serpent, is as a chained dog, dethroned, cast out, as the accuser before God, cast into the earth, where he is at war with the woman, the Church of God, shoots out his great water spouts, and would deceive the very elect if he could; but God hath given to the woman, the true Israel of God, as it were, the wings of a great eagle, Faith and Hope, by which she flies away from the satanic rule, and reign; and rests for a time and half time, until the great harvest is wrought, and then shall the right-

eous be gathered into the haven of eternal rest and glory, and shine forth in all the splendor of the noon day sun, in the glory, life of God the Father, Son and Holy Ghost.

O. J. DENNY.

MRS. WILLIAM A. GOURLEY

In loving memory of my dear mother, who departed this life December 27, 1932.

Amy F. Turner, daughter of J. P. and Alpha Turner, was born April 17, 1858, in Rockingham County, not far from Madison, N. C.

She was united in marriage in 1876, to William A. Gourley, to which union were born ten children, six of whom still survive, the other four having preceded her to the grave years before.

Those yet surviving are, J. S. Gourley, of Greensboro, N. C., Route 5, P. H. Gourley of Stokesdale, N. C., Willard A. Gourley, and Mrs. J. D. Connor of Brown Summit, N. C., Mrs. L. R. Pulp, of Kernersville, N. C., and D. L. Gourley of Reidsville, N. C., Route 1, with whom she was making her home at the time of her death, and for something near a year before. Her husband, Elder W. A. Gourley, passed away some two and a half years before.

She was always a good wife and a dear and devoted mother. She was a friend to everyone; and to know her was to love her. She seemed to get so much pleasure out of doing for others, and especially waiting on, and doing for, the sick and needy—and was always ready and willing to do anything she could, up until the great affliction—blindness—came upon her. Of course, she was willing, then, but could not.

It was very pitiful and heart rending to see our poor old mother in such a condition, knowing that we were powerless to help her. She always enjoyed the beauties of nature, and everything that's beautiful, and oh, it seemed to me, at times, that I could not stand it, to see her like that.

But, while these things seem strange, and look hard to us, God has a purpose in all things, though we cannot, now, understand. But He knows all things, and He knew when she was ready to leave this sinful world, so He sent his angel down from above, to wait her spirit home. And there'll be no blind ones there.

She was only sick a few days. That is, down in bed. Of course she was rather feeble for a good while, but not past going. She took influenza, and that with other afflictions and all it was too much for her. She didn't seem to suffer so much, she was just helpless and just weakened away.

She enjoyed going to church so much,
and went when she could as long as she
was able.

She joined the Primitive Baptist church
at Sardis, not far from Madison, N. C., the
4th Sunday in February, 1881, and was
baptized the 4th Sunday in March follow-
ing. She lived in full fellowship with the
church, ever contending for the true doc-
trine, Salvation by Grace.

A very beautiful funeral service was
conducted by Elder Stadley, after which
her body was laid to rest by the side of
her loved ones in Sardis cemetery, to await
the Resurrection.

Our mother, dear, from us has gone
Her face, on earth, we'll see no more;
But, oh, I hope we'll meet her there,
On that bright shining shore!

So peacefully, she fell asleep,
One morning, at the dawn of day;
Surrounded by her children dear,
Who saw her pass away.

Our hearts are sad, we sorely grieve
For one, whose presence was so dear;
But still, we could not wish her back
In her affliction here.

We feel the loss, our hearts are sore,
And burdened down with grief and pain,
But oh, we know that our great loss,
Is her eternal gain!

I know that she has paid a debt,
That we, some time will have to pay;
And oh, I hope we'll meet again,
Our mother, on that Happy Day.

Her face, on earth, we'll see no more,
Nor hear her voice, which none can still,
The place that's vacant in our hearts
Can never more be filled.

She left this world of sin and pain,
To be with God, forevermore;
And now, is singing praise with Him,
On that bright, happy shore!

Oh, Mother dear, I hope, some day,
That over there in that bright land,
We'll be united once again,
And form one happy band.

Where pain and sorrows never come;
But all is peace, forevermore.
Oh, mother dear, I hope to meet,
And know you, on that Happy Shore.

Written by her devoted, but unworthy,
daughter,

Mrs. Lily G. Connor,
Brown Summit, N. C.

MRS GEORGE WILLIAMSON

My precious mother has gone home to
heaven and left us so sad and lonely in this
world of sin, sorrow and affliction. Oh, if I
had only realized that my mother would
have been taken away from all her dear
children at this time of sickness we all
might have been prepared for the shock.
How awful is the shock of losing a kind,
loving mother.

I went home to see my father and found
him so lonely since mother left. Late in
the evening he sat in his chair looking out
toward the southeast and my heart ached
for him as his eyes wandered over the
landscape. I talked to him and said that
we must put our whole trust in our Sav-
iour for our comfort in time of great trou-
ble. Then he seemed to feel better and
put off some of his sad hours and lonely
feeling. He is a dear good loving father,
87 years of age. Mother was 81. She left
8 living children. One child, Nicholas,
died at the age of two years. The surviv-
ing children are: James Leonard, of River,
Va., Mrs. A. Wall, Bradford, Va., Mrs. W.
M. Lester, River, Va., Mrs. C. E. Atkins,
Blacksburg, William Harvey and George
Sidney of East Radford, Thurman Clayton
of Childress and John Harley of River, Va.

Mother was born September 15, 1841.
She was confined to her bed for ten
weeks, suffering from stomach, liver and
gall trouble. Mother never complained
but very little. She was very nervous all
the time and complained of smothering
spells at times and she never could talk
to us or any of the good friends but a few
words at the time, as talking seemed to
make her feel worse. She died of heart
failure early in the morning of January 9,
1933. Brethren H. V. Cole, of Simpson,
Va., Harley Cummings of Basham, Va.,
and L. A. Cummings, of River, Va., spoke
words of loving cheer in memory of our
precious mother, at the Missionary Baptist
Church at River, Va., on the tenth of Janu-
ary. Her dear body was laid to rest in
the church cemetery to await the coming
of our Saviour in the clouds.

Our mother loved her church. She
never failed to go, if she was able, to Val-
ley View and she loved her sacred books
and the Bible more than tongue can tell.

Our father had many serious sick spells
and we felt each time that he would not
recover. Mother would go about her daily
chores with her lips moving in prayer to
her Saviour that father would be restored
back to his usual health, and that a way
might be made for her to continue with
her work, for her strength was falling fast.
She asked Jesus to reach out His loving
arms of protection to her and her hus-
band.

Our mother was the youngest daughter
of John Lester. He was an uncle of P.
H. Lester, deceased. Our maternal
grandmother was Miss Pollie Gardiner, be-

fore her marriage. Our mother had three brothers and six sisters, all deceased.

Mother was well cared for during her illness and all was done that loving hands and her doctors could do. She was one of Valley View's strongest members and since her departure that vacant seat can never be refilled. She lived for her church and children who came to see her as often as possible. They loved her as children of such a splendid mother should. If each of us can live and walk according to our mother's walk in life we may feel that we have done our part, for she was a true Christian example. We will do our best and Jesus in His due time will change our mortal bodies and fashion them like unto His own glorious body and we will meet our blessed mother over on the other shore.

Written by her three daughters,

Mrs. Wall,
Mrs. Lester,
Mrs. Atkins.

RESOLUTIONS OF RESPECT.

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

Sister Stalls was born Sept. 7, 1864, quietly and peacefully fell asleep April 18, 1933. She was married Nov. 11, 1896 to W. L. Stalls. To this union was born one son, Leon Stalls. She was baptized into the fellowship of Bear Grass Church Saturday before the third Sunday in October, 1894 by our beloved deceased pastor, John N. Rogers. She has ever been a loyal and faithful member of our body. Therefore be it resolved:

1st. That in passing of our dear sister Stalls our church has lost one of her most esteemed members. While we shall miss her cheerful presence we believe our loss is her eternal gain, that she is now resting where there is no more sickness and sorrow, pain and death, but all but love is done away.

It is not death to die,

To leave this weary road,
And midst the brotherhood on high
To be at home with God.

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

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

Done by order of conference, Saturday

before the third Sunday in May, 1933.

Alice Bailey,
Sophia Bullock,
Committee,
B. S. Cowan, Moderator,
A. B. AYERS, C. C.

NOTICE

Mr. John D. Gold,
Dear Sir:

I noticed in your July 1st issue of Zion's Landmark a notice of Abbott's Creek Association to be held at Lexington. This is untrue as this faction is made up of members of different churches that have gone out in disorder and excluded members and are not in fellowship with orderly Baptists.

J. S. JAMES,
Liberty, N. C.

THE ABBOTT'S CREEK ASSOCIATION.

The one hundred and eighth (108th) annual session of the Abbott's Creek Association will be held with the church at Flat Creek, Rowan County, North Carolina, commencing on Saturday before the fourth Sunday in August, 1933, and continuing three days. The church is situated near Poole Town just across the Yadkin river from High Rock and about eight miles west of Denton and 16 miles south of Salisbury, N. C.

We cordially invite all Primitive Baptists who are in good standing at home and especially the ministering brethren to come and worship with us and behold our order.

L. A. Wright, Moderator,
Star, N. C.
T. R. Freeman, Asso. Clerk,
Steeds, N. C.

8-1-15.

THE CONTENTNEA UNION.

The Contentnea Union is appointed to be held with the Church at the Meadow, Greene County, N. C., the fifth Saturday and Sunday in July, 1933.

Elder Luther Joyner was appointed to preach the Introductory sermon and Elder W. B. Kearney as alternate.

The Meadow church is situated about 4 miles west of Farmville, ½ mile south of highway No. 91.

A special invitation is extended our ministering brethren.

J. E. MEWBORN, Clerk.

PIG RIVER DISTRICT ASSOCIATION

The annual session of the Pig River District Primitive Baptist Association will be held with the Church at Town Creek, Franklin County, Va., beginning on Friday before the First Sunday in August, 1933, and continuing three days.

All lovers of Truth are invited.

ELD. RANDOLPH PERDUE,
Moderator.

PLEASE READ CAREFULLY



There comes to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark and if you are not given credit in at least one month notify us, stating if you paid by check or money order and when you paid and we will investigate.

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NO. 19

DAVID ASKS PUNISHMENT FOR HIMSELF
THAN THE PEOPLE.

"And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the Lord beheld, and he repented him of the evil, and said to the angel that destroyed, it is enough, stay now thine hand. And the angel of the Lord stood by the threshing floor of Ornan the Jebusite.

And David lifted up his eyes, and saw the angel of the Lord stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders of Israel, who were clothed in sack cloth, fell upon their faces.

And David said unto God, Is it not that I commanded the people to be numbered? Even I it is that sinned and hath done evil indeed; but as for these sheep, what have they done? Let thine hand, I pray thee, O Lord my God, be on me, and on my father's house; but not on thy people, that they should be plagued.

Then the angel of the Lord commanded Gad to say to David, that David should go up, and set up an altar unto the Lord in the threshing floor of Ornan the Jebusite.

And David went up at the saying of Gad, which he spake in the name of the Lord.

And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat."—1 Chron. 21:8-20.

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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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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 of post offices should be written plainly.

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

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

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Zion's Landmark

Devoted to the Cause of Jesus Christ

THE DOCTRINE OF FAITH ONCE DELIVERED TO THE SAINTS.

Editor of Landmark:

Signs of Times, the marks of the apostolic church and faith once delivered to the saints. Jude 3 v.

To grasp the idea that is set forth by the Son of God and the twelve apostles and seventies of the disciples who were chosen of God for the work that was assigned them by the power of the Holy Ghost, who spoke and acted as they were moved upon by the Holy Ghost and so did the old prophets from Adam down to the coming of the Son of God or the Messiah. 3rd chapter of Genesis. Then again we find in Genesis 17 ch. 19 v., where the Christ is promised again to Abraham through Sarah his wife, the seed of God and also the seed of a woman with which God made an everlasting covenant, a covenant from eternity to eternity, so there is no end of the covenant people of God. We could trace the history of the people of God down to the present time, but that is not our purpose but our aim and purpose is to point out the signs and marks of the Apostolic Baptist Faith as it is in the new and Old Testaments. The reason we have used the word Apostolic Baptist is because that is proper for John the Baptist was a forerunner of the Son of God sent from heaven to earth to immerse believers in water to prepare them for the

coming of the Son of God, who also was baptized by John the Baptist in the River Jordan. We can call them Primitive Baptists or Apostolic Baptists.

We will say God has had a people in the earth from the days of Adam to the present time and will have as long as the earth stands and the people who compose the true church are a covenant people of God and have been ordained to eternal life before the world began. Acts. 13:48, John 6:37-38-39-44. John 5:13-16. John 17:2, 9, 20. Romans 8:29. Romans 9:14, 15, 16, 18. Romans 11:5, 6, 7, 26, 27. 2 Timothy 1:9.

We will not take up the room to write the Scripture down here for we all have it in our Bibles, so we can turn and read it for ourselves, that is what the written word of God is given us for to read it, and not take every man's interpretation of it, for you see we have about 17,000 denominations today, all claiming to be the Apostolic Church Christ established when he was here on earth in the flesh. All of them are different in some doctrinal points and what we want to do is to point out the New and Old Testaments as the only rule of faith and practice of the Apostolic Baptist Church. All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in right-

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eousness, that the man of God may be perfect, thoroughly furnished unto all good works, 2 Timothy 3:16-17. By transgression Adam and Eve fell from obedience of the laws of God which was caused by the second cause, the serpent, but the first cause of all created things is God and there is no use to argue that God could have made a man and a woman in a state that they could not or would not have fallen or could not be tempter, but God made man subject to temptation and he fell and brought all the descendants of Adam under the curse of the law of God, so there they are under a just curse of God not able to redeem themselves by performing some duty, good works or holiness of their own. They are forever doomed if they depend on anything but trust in God who only has prepared a sacrifice to atone for their sins, his Son Jesus who was fore-ordained for this purpose before the foundation of the world.

Then every man, woman and child is born in this world in a state of condemnation, that being an inheritance from Adam and Eve who were first to fall from the perfect state of happiness which they were original in the Garden of Eden.

Now we see man is absolutely helpless and forever lost if he is to depend on the works of man, for man has failed, and God will not accept the works of man to atone for him as the works of men are as filthy rags in the sight of God.

Now without God finds some way to eternally save man he is forever doomed to the just penalty of the law of God and that penalty is spiritual and natural death and

eternal separation or punishment, without the atonement of Christ.

1st Atonement. People have written volumes of books on the atonement of Christ and as to its extent, but I am going to confine this to the word of God and there stop. There are two doctrines in the World today. One says Christ died for all the world and all may be eternally saved if they will meet the condition of God by their righteousness of works. They have got to do something to cause God to notice them and come to them in their struggle and save them and why, because they make the first move, then God comes to their rescue. You can see this doctrine place the cause or foundation of eternal salvation on the obedience or works of men. Of course they claim they are saved by the Grace of God and are giving God all the glory for saving them, but yet it all just depends on the will of the man. If he wants to be saved he can be and if he wants to be lost he will be. So man is a-straddle of the fence and has the power to go any way he chooses. It is the Elect of man.

2nd. We have another doctrine that claims all who are finally and eternally saved are chosen in Christ before the creation of the world and all the elect of God will be saved and Christ died for the elect of God only and every one he died for will be eternally saved.

So, all the 17,000 churches or denominations come in one of the two doctrines above stated.

1. Elect of man. The chosen of man, obedience, duty, and good works of man causes eternal salvation to come their way. Eternal

salvation depends on the acts of the person from start to finish, and he stays saved if his works are good enough, but if not he is lost. All on the condition of the works of men.

2. The other side claims God is a Sovereign and is not dependent on the works of man and that God works and none can hinder, and that God does all he has promised and purposed to do and all this was in his counsel before creation. And according to the covenant of Grace before the foundation of the world God made choice of all the heirs of promise and they were included in the will, counsel and purpose of God, and therefore God gave them to his Son who stood as a lamb slain from the foundation of the world and those heirs are called the chosen of God or elect of God who are saved by the sovereign grace of God and by grace alone because they are appointed or elected to eternal salvation by God the Father and given to Christ Jesus, who was to come in the world at the appointed time of the Father to redeem all the Father gave him and the works of the Holy Ghost is to convict them of sin and convert them from nature to grace and apply the redemption of Christ to them.

Now on the atonement of Christ we only have two faiths and which one is the Apostolic faith or doctrine? We will first consider the atonement of the whole world and try it by the word of God. John 3:16, God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life. John 17:21, that the world may be-

lieve that thou hast sent me. James 2:19-20. Thou believest that there is one God, thou doest well, devil, also believe and tremble but will thou know, O vain man, that Faith without works is dead, was not Abraham our father justified by works when he offered Isaac, his son, on the altar. Seest thou how Faith wrought with his works and by works was faith made perfect. Ye see then, how that by works, a man is justified and not by Faith only. Philippians 2:12, Wherefore my beloved, as ye have always obeyed not as in my presence only but now much more in my absence, work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of his good pleasure. Revelations 20:12, And I saw the dead, small and great, stand before God and the books were opened and another book was opened which is the Book of Life, and the dead were judged out of those things which were written in the books according to their works, and the sea gave up the dead which were in it and death and hell delivered up the dead which were in them and they were judged every man according to their works. Rev. 22:16. I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the root and offspring of David and the bright and morning star and the spirit and the bride say come, and let him that heareth say come, and let him that is a-thirst say come, and whosoever will let him take of the water of life freely.

Now we have quoted all the main points that all denominations claiming eternal salvation for men

condition of the person. Now we will study the scripture to see if it is rightly applied the way the apostles meant it to be in their day. When Jesus was here he said, My kingdom is not of this world, I was born a King. Matthew 13:31. The kingdom of heaven is like to a grain of mustard seed which a man took and sowed in his field. The kingdom of heaven is like unto the leaven a woman took and hid in three measures of meal till the whole was leavened. He that sowed the good seed is the Son of Man. The field is the world. The good seed are the children of the kingdom. This sounds like the children are planted by the Son of God in the Kingdom of God in the earth and they are his by appointment even before they are born in the flesh. Matthew 13:44. Again, the kingdom is like unto treasure hid in a field, the which when a man hath found he hideth and for joy thereof goeth, selleth all that he hath and buyeth the field. And again, the kingdom is like unto a merchantsman seeking goodly pearls, who when he had found one pearl of a great price, went and sold all that he had and bought it. Who hath ears to hear, let him hear. We will now consider according to the word of God how we become members of the Universal Kingdom. All who truly believe in God and the Son of God are members of the King Jesus' kingdom. One man asked Jesus what can I do that I may work the works of God? The answer was, believe on me, that is the work of God. Then we find in different places in the word of God where it says the faith of Christ

Jesus. Then as believing in Jesus is the work of God and the faith of Jesus that leaves the man out as to being able to exercise faith for that is a gift of God to his adopted children. The goodness of God leadeth thee to repentance.

All the world, just and unjust, will be resurrected by the power of God by the means of Jesus fulfilling the penalty of the law, but we have no proof that he died to eternally save all the world on condition of their good works or wills. There is a belief common to all men and James speaks of it and said devils believe and tremble, but the living and abiding faith that saves the soul of man comes from God as a free grace of God and always accomplishes that which God pleases. Where the Spirit of God is working in the man it prompts him to work and is not dead faith, for God is working in you to will and do of his own good pleasure. Where it said work out your own salvation, this was addressed to saints, bishops and deacons and states that God was working in them to will and do, so we know that meant they would have many problems to dissolve by the works of God who was working in them of his own good pleasure.

Then, last, in 22nd chapter of Revelations. This scripture was addressed to the churches of God and said the Spirit and the Bride say come, let him that is a-thirst come. Of course when the Holy Spirit begins a work in a man, woman or child they are hungering and thirsting after righteousness and have the promise, he that hungers and thirsts after righteousness shall be filled.

Whosoever will is the person God has made willing not by force, but any one is willing to be saved after God reveals himself unto them.

We do not see in the word, that eternal salvation is on condition of man but we understand that the word of God is addressed to quickened children of God.

Ephesians: You hath he quickened who were dead in trespasses and sins. Conditionalism of man or being eternally saved on condition of works of man is not apostolic doctrine.

Now we will consider the apostolic doctrine on eternal salvation of all the chosen in Christ before creation.

Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly places in Christ. According as he hath chosen us in him before the foundation of the world that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will. To the praise of the glory of his grace wherein he hath made us accepted in the beloved. Ephesians 1:3-6.

Even when we were dead in sins hath he quickened us together with Christ, by grace ye are saved, and hath raised us up together and made us sit together in heavenly places in Christ Jesus that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith, and that not of your-

selves, it is the gift of God, not of works, lest any man should boast. Ephesians 2:5-10. For we are his workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them. And we know all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow he also did predestinate to be conformed to the image of his Son that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called and whom he called, them he also justified and whom he justified them he also glorified. What shall we say to these things? Who shall lay anything to the charge of God's elect. It is God that justifieth. It is Christ that died. Romans 8:28-34.

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. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So, then, it is not of him that willeth, nor of him that runneth but of God that showeth mercy.

Therefore hath he mercy on whom he will have mercy and whom he will he hardeneth. Nay, but O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay of the same lump to make one vessel unto honour and another unto dishonor? Romans 9:11-22.

God hath not cast away his people which he foreknew. Even so then at this present time also there is a remnant according to the election of grace and if by grace then is it no more of works; otherwise grace is no more grace. But if it be of works then is it no more grace, otherwise work is no more work. What then Israel hath not obtained that which he seeketh for but election hath obtained it and the rest were blinded. Romans 11:5-7, and so all Israel shall be saved as it is written, there shall come out of Zion the deliverer and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins. Romans 11:26-27. But of him are ye in Christ, who of God is made unto us wisdom, righteousness, sanctification and redemption. 1 Cor. 1:30.

But by the grace of God I am what I am. 1 Cor. 15:10.

Is the law then against the promise of God? God forbid for if there had been a law given which could have given life, verily righteousness should have been by the law (or of works of man). Galatians 3:21.

For if the inheritance be of the law it is no more promise but God gave it to Abraham by promise. Now we brethren as Isaac was are the children of promise but as then he that was born after the flesh persecuted him that was born after the spirit, even so it is now. Galatians 4:28-29.

Be not therefore ashamed of the testimony of our Lord, nor of me his prisoner, but be thou partaker of the afflictions of the gospel according to the power of God; who hath

called us with a 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. 2 Timothy 1:8-9.

Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath that by two immutable things in which it was impossible for God to lie, we might have a strong consolation who have fled for the refuge to lay hold upon the hope set before us which hope we have as an anchor to the soul both sure and steadfast and which entereth into that within the veil, whither the forerunner is for us entered, even Jesus, made a high priest forever after the order of Melchisedec. Heb. 6:17-20. And when the Gentiles heard this they were glad and glorified the word of the Lord and as many as were ordained to eternal life believed. Acts 13:48.

Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain. Acts 2:23.

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 to be done. Acts 4:27-28.

Elect according to the foreknowledge of God the Father, through sanctification of the spirit unto obedience and sprinkling of the blood of Jesus Christ. Grace unto

you and peace be multiplied. 1 Peter 1:2.

The beast that thou sawest was and is not and shall ascend out of the bottomless pit and go into perdition and they that dwell on the earth shall wonder whose names were not written in the book of life from the foundation of the world, when they beheld the beast that was and is not and yet is. Rev. 17:8.

Then shall the king say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Matthew 25:34.

God is a spirit and they that worship him must worship him in spirit and in truth. St. John 4:24. I can of mine own self do nothing, as I hear I judge and my judgment is just because I seek not mine own will but the will of the Father which sent me. John 5:30. No man can come to me except the Father which sent me draw him and I will raise him up at the last day. John 6:44.

I came down from heaven not to do mine own will but the will of him that sent me, and this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing but should raise it up at the last day. John 6:37-40. All the Father gaveth me shall come to me and him that cometh I will in no wise cast out.

As thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him. I pray for them, I pray not for the world. Neither pray I for these alone, but for them also which shall believe on me through

their word. John 17:2, 9, 20.

The above scripture without any comment is very plain and proves without a doubt that eternal salvation is a free gift of God to the elect without any condition on the part of man. To argue that salvation is conditional is to deny the word of God which says, by grace and that not of ourselves, it is a gift of God, not of works of man, but by the works of God as free sovereign grace which is a favor that we do not deserve.

In the above scripture which shows what the apostolic faith was and what it was then it is today. God never changes but is the same yesterday, today and forever. We may change, but the word of God does not change, neither does God change to suit the notion of men in this enlightened age of the world when we have more partly or wholly infidels than the world has ever known before, but this is all foretold by the prophets, apostles.

The end will not come till there is a falling away. Falling from the word of God, of course is what the apostle meant. Education is good and everybody should be educated in book knowledge but we never come to the point that we can substitute education in the place of preaching the gospel of Christ and here are my reasons. Jesus said to Peter. Flesh and blood hath not revealed that unto thee, but my Father which is in heaven. Paul said, I neither learned this of man, neither was I taught it, but by the revelation of Jesus Christ. The gospel of Christ is the power of God and comes to a man of God by inspiration and revelation of God.

Of course he is to study and will study to show himself approved, a workman that needeth not be ashamed, but rightly dividing the word of truth. The gospel is the truth of God. The theory or gospel of man is not the gospel of God and according to the apostle Paul's argument, who was well educated, that by his learning of the letter he did not learn to preach the power of God, but when it pleased God who separated me from my mother's womb and called me by his grace and revealed his son Jesus, in me and called and set me apart for the ministry to the Gentiles. I immediately conferred not with flesh and blood.

Is that the doctrine of the majority of the people today? No, the first thing they teach you, you must take a theological course, taught by man, flesh and blood before you can enter the ministry and get your endorsement of the high D. D. of the laws, etc.

The doctrine of the apostles and Jesus Christ was if God calls an uneducated or an educated man to preach his word, God will also qualify him to fulfill the purpose God had called him to fulfill, regardless of what people may think of it.

Thomas W. Kimsey,
High Point, N. C.

THE SOVEREIGNTY OF GOD.

The Sovereignty of God. This truth is abundantly taught in the Bible. God is all powerful, all-wise, omnipotent, omniscient, omnipresent, eternal and immutable. He doeth His will in the army of heaven and among the inhabitants of

the earth and no power can stay His hand. He created all things without the assistance of any one.

The first chapter of Genesis is just as much the truth as any other portion of the Bible. Adam was the first man and God made him. Adam did not evolve himself into being from the ape or monkey. Evolution is infidelity. Every atom in the universe was created by the omnipotent hand of God. God made man and gave to this man natural life. He was a good man. All that God made was good. God gave man a law and he of his own will transgressed that law and brought death upon all his posterity. All together became unprofitable. God did not cause him to sin, was not the author of sin, did not coerce him to sin, did not approve of his sin. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man; but every man is tempted, when he is drawn away of his own lust, and enticed." Jer. 1:13-15. Read Rom. 3rd chapter; Rom.5:12; Eph. 2:1-5. The sinner, in his fallen state, is wholly corrupt, without strength or will to come to God. He loves darkness rather than light because his deeds are evil. Nothing but the sovereign grace of God can ever reach or rescue him from his fallen condition and fit and qualify him to reign with Christ in heaven. God, the Father chose a portion of fallen, depraved justly condemned sinners in Christ Jesus before the foundation of the world that they should be holy, and without blame before Him in love. Eph. 1:4, 2 Thess. 2:13. Chose them then and their

names were written in the Book before they existed in the world. Psalms 139:14-16; Dan. 12:2; Rev. 20:15. He chose them and caused them to come to Him. Psa. 65:4. He formed them for Himself, and they shall show forth his praise. Isa. 43:21.

Sufficient grace was given them in Christ Jesus before the world began (2 Tim. 1:9) for their salvation.

Some will ask, Why did God save some and not all? Why did God hide these things from the wise and prudent and reveal them unto babes? "Even so, Father, for so it seemed good in Thy sight," Matt. 11:25. Why did the Lord save or love Jacob and not love Esau? "That the purpose of God, according to election might stand." Rom. 9th chapter. Why did God save any of us? Why did He save me? I did not deserve salvation. I did not merit it. If I am saved, the Lord saved me. And it was His will or choice to save me. We saw in our experience if we were sent to hell, it was just. Then if it was just for me to be banished from His presence and be eternally lost, was it not just for all who are lost to be eternally damned? Most assuredly. It is the sovereign grace and mercy of God that any poor sinner is saved. What God does is right. Secret things belong to God and revealed things unto us and our children. All whom the Lord saved He intended, predestinated or purposed. He did not save them accidentally or by chance. All He foreknew in the covenant of grace before the foundation of the world, He predestinated to be conformed to

the image of His Son, whom He predestinated, He called, whom He called He justified, and whom He justified He also glorified." Rom. 8:29-30. He predestinated them unto the adoption of children. Ephes. 1:5; ordained them to eternal life. Acts 13:48. Ordained that they should go forth and bring forth fruit. (John 15-16). This glorious doctrine of electing and predestinating grace does not encourage people in licentiousness, but teaches them to deny ungodliness and worldly lusts, to live soberly, righteously and godly in this present evil world. Tit. 2:11-14.

Atonement. All the sins of all the elect were imputed (charged) to Jesus their Surety and He put away all their sins by the sacrifice of Himself. He bore all their sins, past, present and future in His own body. Made perfect satisfaction on the cross for their sins. He redeemed them to God by His blood. He redeemed them from all iniquity. He by Himself purged their sins. By one offering perfected forever them that are sanctified. His blood cleanses from all sin. He redeems from all iniquity. Every one whom He redeemed He purges their conscience from dead works to serve the living God. They will most assuredly be regenerated.

Every one of His regenerated children shall be kept and preserved in grace and at death their renewed spirits will go to heaven. Their bodies to the earth, but when Jesus comes again without sin unto salvation all who sleep in Jesus will God bring with him, and their bodies will be vitalized, spiritualized and immortalized, soul and

body re-uniting. Then every one of the elect will be saved in heaven, body, soul and spirit. They will all then bear the image of the heavenly. They shall all be like Jesus and see Him as He is. They will awake in His likeness and be satisfied.

It was the same Jesus that was born of the virgin Mary that went to heaven on the Mount of Transfiguration. The apostles were with Jesus, Moses and Elias. Teaches us that it will be us glorified in heaven and not some intangible spirits. This is a sweet and glorious doctrine to me. I am hoping that after the turmoils of life are over that I shall bask in His sweet smiles forever and ever where the wicked cease from troubling and the weary are at rest. This sweet and glorious salvation is all by grace, from start to finish. The wicked shall depart into everlasting punishment, prepared for the devil and his angels. We, who have this sweet and blessed hope want to serve God from love and as a sweet privilege we need Him continually. We praise God from whom all blessings flow. May God bless all of His children with peace and unity. The love of God is shed abroad in their hearts by the Holy Ghost which is given unto them. Every one who truly loves the Lord and His people is born of Him. He is an heir of God and joint heir with Christ. He should manifest this heirship and prove that he loves Jesus by uniting with His people and following Him in baptism. It is so sweet to have the love and fellowship of the dear old church. "One day in Thy courts is better than a thousand." It is so sweet to

follow Jesus. There is now a sacred and endearing relationship existing among God's children. They should love one another and strive in love for the things that make for peace. We need much forbearance in the church. Think of what our dear Saviour has forgiven us. Cannot we forgive our dear brethren?

The dear church of God is a banqueting house—a house of feasting. Our dear heavenly Father is there and supplies all of our needs. He knows all of our cries. He has everything adapted to our needs in His house. Our heavenly Father, Jesus our Elder Brother, and the Holy Ghost, the Comforter is there. Fathers, mothers, brothers, sisters and children are in this house with all their hearts fashioned alike. God has given them one heart and one spirit. It is indeed a blessed tie that binds our hearts in Christian love here. We have a foretaste of heaven, sometimes heaven comes down our souls to greet. We often long to go home and be forever at rest. I am not concerned about the devil and his works, but I want to preach Jesus and tell of His wonderful works in the salvation of sinners. I want a closer walk with Him daily. I want to bear His image more. I want the forbearance and forgiveness of all the dear saints from my many mistakes. I want to live at their feet. I want to use Bible terms on all confusing points and labor to unite God's children. I want all God's dear children to pray for me in my afflictions. I love them all.

LEE HANKS,

1800 N. Decatur Road,
Atlanta, Ga.

GOD IS LOVE.

Dear Mrs. Bradner:

I have been wanting to tell you how much I enjoy your writings in the Landmark. Your thoughts and feelings are mine so much of the time. Although I have a name with the dear people I love I often feel that surely there is no one as unworthy as I am, of the sweet fellowship of my kindred in Christ, if indeed I am one of them.

We read that "God is love," and that we love one another is the evidence of His love for us. For which cause He gave His only son to die upon the cross for our sin.

I think you mentioned in one of your letters of thinking of the judgment day and how it would be. A few nights ago I was thinking of the ones who have gone, and I, too, was wondering how it would be with me when the call comes. Everything seemed dark and I felt I would be afraid. I guess I went to sleep, anyway I saw a beautiful light in the east. I thought the sun was rising. I looked to the west and saw a tree, a branch grew on each side away from the tree far enough to form a cross, then they grew upward and with the tree they seemed to reach the heavens. It was a perfect cross of every beautiful color. Human eyes have never, in this world, seen anything to compare with it. I can't believe anyone here could even describe the glorious light and beauty of it. When I realized I was awake it seemed that I had a glimpse of the

glory that is laid up in Heaven for God's own. And for awhile I rejoiced in the wonderful love, mercy and power of our Heavenly Father, the glory of the cross and what it means to this sin-sick world. All the cares and troubles of this life had faded into insignificance, and my heart was filled with praises to Him who bore the sins of His people upon the cross, who now sits at the right hand of His father in that city; which has no need of sun or moon to shine in it. For the glory of God and the Lamb, our blessed Redeemer is the light thereof.

Dear friend, if indeed we are numbered with the ones to whom the glory of the Lord will be revealed, when the call comes for us, all will be peace and joy.

So much of the time I am in doubts and fears. But when it pleases God to give us just a glimpse of the joy that is in store for His people. Hope is renewed and we are given strength to press onward.

I often feel if it wasn't for our church and the sweet meetings we have to sing praises and to hear His word it would be sad indeed.

Would love to have a chance to talk with you. I must close. May His word be a lamp unto your feet and a light unto your pathway, is the prayer of

Your sincere friend,

Annie Lee Nance,

Reidsville, N. C., Route 2.

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SET FOR THE DEFENSE OF THE GOSPEL.

Paul said, "Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory, and praise of God; But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel etc."

"And many of the brethren, in the Lord, waxing confident, by my bonds, are much more bold to speak the word without fear. Some indeed preach Christ even of envy and strife; and some also of good will. The one, preach Christ in contention, not sincerely, supposing to add to my bonds; But the other of love, knowing that I am set for the defense of the gospel." Phil. 1st. Ch.

If Paul lived now, he would find the brethren acting about as they did in his day. But mark you they were his brethren, and though he might well have said they were, some of them, his enemies anxious to add to his bonds, "yet the things which happened unto me, said Paul have fallen out, rather, unto the furtherance of the gospel."

The difference which came between Paul and Barnabas, resulted in the furtherance of the gospel since Paul and Silas became yoke fellows and John Mark and Barnabus went their way as yoke fellows, though not agreed as to policy; both preached Jesus.

With the condition among those who preached in Paul's day, some preaching of envy and strife, others of love and good will, Paul says, What then? No doubt some would have said and would now say, exclude, withdraw from, set at naught all who are not in agreement as to the doctrine, and manner of preaching; but listen, Paul says, "notwithstanding every way, whether in pretence, or in truth, Christ is preached: and I therein do rejoice, yea and will rejoice."

With Paul in bonds, in peril at sea and on land; but worse of all at the hands of false brethren, he did not advise setting aside any who preached Christ, but said, "Only let your conversation be as it becometh the Gospel of Christ, and in nothing terrified by your adversaries; which is to them an evident token of perdition; but to you of salvation and that of God. For unto you it is given, in the behalf of Christ, not only to believe on him, but also to suffer for his sake. "For if ye suffer with

him, ye shall also reign with him."

Paul teaches that there are differences in the gifts, differences in administration; but all of the same spirit and all to profit withal, and in the last analysis of the matter, declares that, "At the name of Jesus every knee should bow, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father, to whom be all the glory. 'For we are the circumcision, which worship God in the Spirit, having no confidence in the flesh.'"

Now dear readers, it is a fact well known to all, who have a wide acquaintance, that we have now many brethren estranged, who have formerly walked and preached together, and no one knows better than an editor how many we have, one here and there, everywhere who do not want any liberty given to either speak or write for our publications, to any except those of their following. We wonder what Paul would say in such a case.

Correspondence lines are being broken, declarations of non-fellowship being made, and a minister who wants to be peaceful, and free from criticism, and coercion is about as comfortably situated as a pelican in the wilderness, an old in the desert or a lone sparrow on the house top. Better be that way than running around trying to set everybody's house in order but your own, or making a fuss about the mote in some brother's eye, with a beam still in our own eye.

Now, lest some one say this is not in the right spirit, let me say all the extremes are not on one side of any mooted question, and, too, what

some may feel is an unwarranted contention as to the liberality that should be shown toward those not in full accord with our views as to doctrine or order, who knows; but it may be that such contenders, thought to be extreme, may be set for the defense of the gospel as they see it and believe, and that it may cause others to seek new fields and thus, as Paul infers, be for the furtherance of the gospel.

Personally, I have often been classed as an absoluter, one who preaches the wills and shalls of Jehovah, being as firm as the everlasting hills; and yet some who are regarded as leaders of that school of thought, are not satisfied with my disposition to let the other man have the same liberty I ask for myself, the right to preach and write according to my conception of the truth as it is revealed in the scriptures.

May we not, with propriety, show the same liberal spirit, so plainly shown in the writings of the eminent apostle Paul.

I plead, not for more striking, striving and dividing; but rather for the spirit of toleration and moderation shown in the teachings of the Bible.

Let us be charitable to all men, remembering that we too are not perfect and, that if we have any righteousness, it is the imputed righteousness of the Lord Jesus Christ.

O. J. DENNY.

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If you feel to write me, to commend or criticise, do so freely, and brotherly and I will try to answer in due time.

O. J. DENNY, Editor.

THE RESURRECTION.

Sometime ago a sister told me that a certain preacher said, I do not know anything about the resurrection. Thinking this over the following scriptures have come to my mind. John 5:28-29, Jesus says, 'Marvel not at this; for the hour is coming in the 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.' Romans 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." 1st Thes. 4:16-17. "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." Matthew 22, read from verse 23 to 32. Luke 20:37. "Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob." 1st. John 3:2. 'Beloved now are we the sons of God, and it doth not yet appear what we shall be: But we know that, when he shall appear, we shall be like him, for we shall see him as he is.'" Col. 1:18. "And he is the head of the body, the Church, who is the beginning, the firstborn from the dead, that in all things he might have the pre-eminence." Phil. 3:21. "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Matthew 27:52-53. "And the graves were opened, and many bodies of the saints which slept arose. And came out of their graves after his resurrection, and went into the holy city, and appeared unto many. And then read fifteenth chapter of first Cor., 12th to 58th verse, and if these scriptures do not convince any open mind that the natural body is to be raised a spiritual body, I do not see the reason why. I would like to ask one question of any one who desires the resurrection of the body, or who may be skeptical on the subject, and that question is this—If Christ and his apostles did not mean by the words they used to teach that the

natural body composed of flesh and bones is to be raised a spiritual body, pray tell me what words would they have used or should have used to teach that doctrine? It is so plain that they do teach it as the capstone of the whole gospel system, that I am surprised that any man called of God to preach the gospel and who reads the Bible and studies to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth, should say, "I know nothing about the resurrection. There is nothing more positively affirmed, or more clearly proven than that this natural body is raised a spiritual body, and our apostle Pauls says if it is not so our preaching is vain, your faith is vain, ye are yet in your sins. Some one says, I have not experienced the resurrection so cannot say about it. I ask, have you not learned enough of Jesus to believe his word. He says, "They that are in the graves shall hear his voice and come forth." Do we not believe that the Holy Ghost taught the apostles of Jesus Christ what to say, and how to say it. Paul tells us that, "This mortal must put on immortality." Again, "It is sown a natural body, it is raised a spiritual body. Can we not credit the word of God concerning things we have not as yet experienced. Jesus said, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen and yet have believed. John 20:29. Some things are seen only by faith. Abraham had not seen the land God would give him, but God said to him, get thee to a land I will show thee, and

Abraham believed God, and it was accounted to him for righteousness. The Lord's word is sufficient. Joseph had no knowledge of possibility of a virgin becoming a mother, so when he knew Mary's condition he was minded to put her away, but when the Lord told him it was the Holy Ghost, he knew it was so and was satisfied. Brethren, let us believe the word of God, and rest on it, and in it.

Yours for the truth,
JOSHUA T. ROWE.

MRS. W. D. BLAYLOCK.

Mrs. W. D. Blaylock departed this life April 17, 1933, at the age of seventy-three. She had been in declining health for sometime, and was taken very sick at her home Thursday morning all alone, and lived until Monday morning at four o'clock. All was done for her that physicians and friends could do, but her days on earth had been spent, and none could stay the hand of death. We have every assurance to believe she is now resting from her labors. "Blessed are the dead that die in the Lord." She united with the Primitive Baptists at Aycock's Church, about fifteen years ago and her companion followed her in baptism a few days later. They both manifested their hope by a well, ordered walk. Grandma was a kind and good woman and loved by all who knew her, both white and colored, old and young.

She was married to W. D. Blaylock at the age of seventeen and they lived a devoted married life of fifty six years. To this union were born ten children, three of which have been dead for years. She leaves to mourn her departure seven children, two boys and five girls, namely: Mr. P. C. Blaylock, of Fremont; Mr. Willie Blaylock, of Goldsboro; Mrs. J. W. Davis; Mrs. Ernest Edgerton, Mrs. Albert Hooks, of Kenly; Mrs. Rufus Batts, of Fremont, and Miss Cora Blaylock, who lived with them. Also an aged husband, twenty grandchildren and eight great grandchildren, together with a host of friends and relatives.

Grandma's funeral was conducted at her home near Fremont by her pastor, Elder E. L. Cobb, also Elder S. B. Denny, both of which spoke words of comfort to all present. She was laid to rest at the family cemetery near her home, there to sleep that sweet sleep from which none ever wake to weep. The flowers that covered

her grave were many and very pretty, and surely was a token of love and friendship.

Grandma was a kind and good woman and had many friends. She will be greatly missed in her home and community and also her church, but we feel that our loss is her gain, for we feel that she had finished her course, and Jesus called her from this world of sin and sorrow to one of peace and happiness, one that is not marred by sad disappointment.

Elder Denny visited her home Sunday afternoon and before leaving engaged in prayer, soon after which she fell asleep and never aroused again. All the children were present the last few hours.

I trust that God's richest blessings will rest with the bereaved family and especially her grief-stricken companion and daughter, and that they will be blessed to say with Job, "The Lord gives and the Lord has taken away, blessed be the name of the Lord."

Death has robbed us of our grandmother.

Left us all forevermore,
But oh! we hope to meet her,
On that peaceful, happy shore.

Written by her granddaughter,
ANNIE HOOKS,
Fremont, N. C.

A TRIBUTE OF RESPECT

The Church at Bethel, Grantsboro, N. C., resolves to express a tribute of respect in behalf of one of her most aged members, sister Nancy E. Tingle, who departed this life on the 11th day of April, 1933. She lived to the ripe age of 82 years, 9 months and 6 days. She is survived by two sons, J. S. Tingle of New Bern and J. A. Tingle of Alliance, two sisters, Mrs. Rita Mallison of Bridgeton and Mrs. David Dillon of Belhaven and one brother, Jake Lupton of Beaufort. She also leaves 13 grandchildren, 11 great-grandchildren and one great great grandchild, together with a host of friends to mourn their loss; but we feel that our loss is her eternal gain.

She had been a patient sufferer for more than 30 years, always trusting in God when it seemed her afflictions were greater than she could bear. She united with the Primitive Baptist church at Goose Creek, now Bethel, on Saturday before the 2nd Sunday in September, 1883, was baptized the next day by Elder John R. Rowe and lived a consistent member to the day of her death.

The funeral was held at the home of J. A. Tingle on April 12, and was conducted by Elders J. P. Tingle and J. P. Woodard. Elder Tingle spoke on the subject of the "Resurrection of the dead," together with some of his personal experience felt and realized on the day the deceased united with the church, near 50 years ago. The remains were laid to rest beside her

husband in the family burying ground at Alliance, N. C. The deceased had the pleasure of seeing her husband baptized into the fellowship of the church, in Oct., 1916, who had preceded her to the grave in May, 1918.

Resolved, that this tribute be sent for publication in Zion's Landmark.

Done by order of the church, this Saturday before the 2nd Sunday in June, 1933,
J. S. TINGLE, Mod.
NETTIE ELLIS, Clerk.

RESOLUTIONS OF RESPECT.

Whereas, our Church has again been called upon to witness the passing of a member and friend and our town suffers the loss of a good citizen.

Be it resolved by the Primitive Baptist Church in Reidsville, 1st, That, we recall a few incidents in his long life:

Brother E. R. Harris was born on Nov. 17, 1884. He joined the Primitive Baptist Church in 1865 and served as Deacon and Clerk at Lick Fork Church for a number of years. He was active in the organization of Reidsville Church and served as its Deacon and Clerk from the time it became an independent body which was in 1904. He served as Moderator of the Upper Country Line Association for ten years and was friend and counsellor of young Churches and members over a long period of years.

He was a man of remarkable vitality and a person who believed in doing his duty as he saw it and in assuming responsibility in his Church, knowing that some must labor in every organization that all may succeed.

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

3rd. That we give a page in our minutes to his memory.

4th. That we send a copy of these resolutions to the family, and one to Zion's Landmark for publication.

O. J. DENNY, Moderator
MRS. R. P. MITCHELL,
Clerk, Pro-tem.

RESOLUTIONS OF RESPECT.

In memory of our dear sister, Emily F. Riche, who was born November 22, 1851, and died October 24, 1931. She had been a member of Bush Arbor Church since April meeting in 1833.

She went blind seventeen years before she died and was cared for by her stepson and family.

Resolved first that we bow in humble submission to the will of Him who doeth all things well; second that this be sent to the Zion's Landmark for publication and a copy be placed in the church book.

Done by order of the church at the March meeting in 1933.

Elder W. C. King, Moderator,
J. E. Simmons, Clerk.

PLEASE READ CAREFULLY



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DAVID WAS A MAN OF WAR.

"And David said to Solomon, My son, as it was in my mind to build an house unto the name of the Lord my God: thou hast shed blood upon the earth, and thou hast made great wars: thou shalt build an house unto the name of the Lord thy God, and thou shalt make great peace upon the earth in my sight.

And thou shalt be builded to thee, who shalt be a man of rest, and shall give rest from all his enemies round about him: for he shall be Solomon, and I will give peace and quietness unto Israel in his days.

He shall build an house unto the name of the Lord; and he shall be my son, and I will be his father, and he shall establish his throne over Israel forever.

Now, my son, the Lord be with thee, and prosper thou, and build the house of the Lord, thy God, as he hath said of thee.

Only the Lord give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the Lord thy God."—1 Chron. 22:7-12.

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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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 of 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

FAITH AND WORKS.

It has been charged that the Old School Baptists, if not opposed to those works which define the Christian character, are, from being sufficiently zealous of good works. With how much justice this charge has been made, we do not at this time inclined to investigate; we will say, however, so far as our acquaintance extends among them, we hear them complain of their short comings, and pleadings for grace to be them in the time of temptation. The imputation is cast on them by such as rely on their works as the ground of their acquaintance with God, neither had a sorrow nor pain; but the dear derings of any of God's children should justify the charge, is truly trying to such as love the Lord. While on the one hand we deny the notion that men can be saved or justified before God by their good works or bad works, on the other we contend, as Old School Baptists, that all Christians are called unto holiness, and that the grace apparent in bringing their salvation, teaches them that, denying ungodliness and worldly lusts, they should live soberly, righteously and godly in the present world. While we deny that works of any kind can produce the faith of Christ, we contend that the possession of that faith will invariably lead and direct

its happy possessors to do and, so far as they are enabled, what is enjoined on them by the King of Zion, whose laws are the only rule for their religious course. And it is in this particular, we conceive, that we are enabled with certainty to discriminate between the faith of which Jesus Christ is the author and the finisher, and that of which men or devils may be the originator.

There are several reasons why the Old School are accused of deficiency in reference to good works.

First. Because they are hated of men, as their divine Redeemer assured them they should be; therefore the world loves to accuse them.

Second. Because they do not depend on their works to commend them to God, or to secure their salvation; therefore legalists, Pharisees, and Arminians conclude that they have no sufficient motive to incline them to works of obedience. But in this they judge them by themselves, for they openly avow that if they believed their destiny was unchangeably fixed in the immutable purpose and grace of God, they would give loose to all their carnal propensities; and it is natural for them to conclude that in the absence of the fear of hell for disobedience, and hope of heaven as a reward for their obedience, all men would be without an incentive to holiness and circumspection of life

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and conversation; and therefore they hesitate not to accuse the Old School Baptists of inertness.

Third. The Old School Baptists, believing in the sufficiency of the laws and ordinances, examples and instructions of Christ as a perfect and infallible rule of good works, and discarding as evil works all that are performed religiously, that are not authorized by the example or precepts of Christ, are compelled, as they would honor him, to stand aloof from the protest against all humanly devised religious institutions which their opponents profanely call good, including what are called benevolent religious societies for evangelizing the world, multiplying ministers, and making science of the religion of Jesus Christ; therefore they are branded as an inert, indolent and anti-effort kind of people.

Fourth. Because the numerous innovations which have been made upon the faith formerly held by the Baptists, by those who are called New School Baptists, have driven the Old Fashioned Baptists to expel them from their fellowship; in doing which the Old School have been led to preach more upon the subject of purity of faith than of circumspection of deportment, believing that purity of faith will lead to circumspection of life and practice, as it most certainly will where it is in reality possessed; they have formed a very striking contrast to those who harp only on what they call good works, and teach that the character or kind of faith possessed is a matter of indifference, or at best of minor importance; therefore are the Old School accused.

Fifth. Because all they are enabled to do in obedience to Christ is done in a spirit of meekness. Without that ostentation which is so common among carnal professors of religion; and instead of boasting of what they have done and mean to do for the Lord, blowing a trumpet when they do alms, disfiguring their faces when they pray, and making institutions their phylacteries, that they may appear unto men to be amazingly pious, they are heard to lament that their best obedience is defective, and their best works are imperfect; hence they are supposed to be far behind carnal professors, in point of good works.

Sixth. By no means least among the causes, we may say, of the many infant churches of the present age, whose only preference for the present is based on a false conception of the ground we occupy, and supposing us to be tenacious of the old orthodoxy in a profession of faith, and indifferent about a walk and conversation seek a place among us with a view of cloaking their licentiousness under a profession of assurance that our works have no necessary connection either with our faith or hope of salvation. It is a real matter of real grief and humiliation, with those who fear the Lord that those Nicolaitanes and Jezebels find any countenance among those who bear our name. Their overt acts, and licentious conduct, while subscribing to our doctrines and manifesting great zeal in their wicked attempts to defend it, they bring a reproach upon the innocent cause of the Redeemer and make the hearts of God's people sad. We would recommend no

hasty or unscriptural course to rid our churches of reproach, especially that which we are called to endure for righteousness, but certainly it is high time that the line should be more closely drawn between the living and the dead.

If our christian fellowship is too sacred to be lavished by heretics, it certainly should be withheld from all such as walk disorderly. May the Lord incline our churches to look well into this matter, and bear in mind that "Faith if it hath no works, is dead, being alone." at

—Elder Gilbert Be rev.
June 1, Ber-

A GOOD TRIP THROUGH THE WHITE OAK ASSOCIATION.

I met with the Church at South West Saturday, the first Sunday in August. Here I met Elder Pollard, Elder Batchelor, and lots of other brethren and sisters. We had a good meeting and some of the dear old Saints, one I must mention, Sister Susan Higgins and Sister Freeman, who were sick when I left. We went from there to Brother Zedic King's, whose wife was very feeble, had services there, then we went to Elder Pollard's and spent the night. On Tuesday we met back at the church at South West and met Elder J. T. Williams, had another good meeting, also met Elder Gurganus and spent the night with him.

We went to the County Home Wednesday, had services for the benefit of the poor and afflicted. There was a large crowd of brethren, sisters and friends, three sermons were preached and some able preaching. I went from there to Bro. Frank Roberson's to spend

the night. There I met a large crowd of my old relatives and friends and had services. On Thursday we met at Bay church with Elder Williams, Elder Pollard and Elder Edwards. We had another good meeting, had three sermons and felt the preaching was in the spirit, and with power. I was met here and carried to Bro. J. D. Wilkins' and spent the night with him and his family. We had a good time with them. The next morning he carried me to Stump Sound Church where I again met a large crowd of old friends, brethren and sisters, had a good meeting, but did not have any preachers with me at this place. I was met here by Brother O. F. Justice and carried to his brother's house, where I did so much enjoy being with them. On Saturday morning I was carried to Yopp's church, where my membership was until I moved away. We had a two days' meeting. Elder Pollard and wife met me Sunday and we had a good meeting. We went home with Sister Mary Justice, took dinner and from there that afternoon to Mr. and Mrs. Joe Everett's and had preaching at 4 o'clock, as they were not able to go to church, here we found a large crowd, and much joy was manifested. From here we went to Brother Elisha King's at Scotch Hill, and spent the night with them. He carried us to Wilmington, N. C., where we met many friends and relatives. As we entered the city we came to a Sister Hanna Rawls', a widow sister, and her daughter who was very sick. She wanted Elder Pollard and myself to pray over her and lay hands on her which we did.

We spent Monday with our relatives; on Tuesday night we met with the church at Wilmington where we met a large crowd of brethren, sisters and friends. Elder Pollard and I both spoke comforting words to them. We spent the night with my nephew and wife. Elder Pollard and wife went home with Bro. Lonney Yopp, and we had a real feast. We then met back at Brother Elisha King's home and after dinner we had a short time of real joy, and then we left them with not a dry eye in the crowd. We were taken back to Elder Pollard's home by Brother Lonney Yopp, and there spent the night with him and his dear wife. They were so nice and kind to me I cannot express my feeling for them.

On the third Saturday we all got ready and went to North East Church, where Elder Pollard serves as pastor, had two days' meeting, with four preachers and all preached well. From here I went to Elder Edward's home, spent one night, and day with him and Brother Henry Jenkins, on then to Brother Tom Ketchum's where we met a large crowd and had services that night. We went to South West Church next day, which was Wednesday. There I met Brother Stadler and heard him preach, and he had an appointment at Brother King's where we all met again and sang and preached for the benefit of his sick wife.

On Thursday we went to Brother Joe Fisher's and had preaching for his benefit as he was not able to go to church. Much love was manifested. We left there then and on Friday our son, his wife and little

daughter met us and all was well. We all went next day to Wardsville Church where I met a lot more of my old friends and brethren, also met my sister and family, whom I had not seen in a long time.

That afternoon we had preaching for the benefit of Brother Roberson. Then my wife and I, Elder Pollard and wife, our son and his family spent the night with my sister and family, did so much enjoy it. After services Sunday we were taken to Brother J. B. Pollard's home, Elder Pollard's son, where we all ate a late dinner with them and at six o'clock they had arranged for services as this was my last night before I left. We had a large crowd, and some good preaching where much love was manifested. On the next morning at 7:00 o'clock we left for our home in Roanoke Rapids, N. C.

JERRY JENKINS,

LOVE AND FORBEARANCE.

Elder O. J. Denny,
Editor, Zion's Landmark,
Winston-Salem, N. C.

Dear Brother Denny:

When I received the August 15th edition of the Landmark and read your editorial under the words "Set For the Defense of the Gospel," I felt that I might write to you in commendation of the sentiment and spirit evidenced therein. To be perfectly frank, I have not approved of all that has appeared in the Landmark. From time to time, articles have appeared which I did not think should have been published and I am honest and sincere in saying candidly that I believe the Landmark has suffered because of

such being the case. If you were not burdened with the cares of this life to the extent that you are, doubtless your own better judgment, upon due consideration, would dictate that some things should be done differently. In order to pass proper judgment, one should be in possession of all the facts, and quite often when that is the case the judges themselves would do differently. Being associated as I am on the Editorial Staff of a religious paper and sharing to some extent the responsibilities attached thereto enables me to appreciate the fact that there is none perfect, and while I do not wish to encourage mistakes or condone serious errors, I desire to have in my heart charity towards my brethren in Christ. It has seemed to me that there is a disposition abroad to discover the faults and shortcomings of those who differ with us and then make the most of them. If we could be as zealous in looking for the "point of agreement" and enlarging upon that, I am convinced that our beloved Zion would be more at peace than she is today. From my very limited knowledge of the Scriptures, I can recall no two prophets or apostles who expressed themselves identically alike about many things, nevertheless they all wrote in such a manner as to establish beyond the shadow of a doubt that they were moved by the Holy Ghost. It is rather remarkable to me that there is so little said in the New Testament with regard to "non-fellowship" and the cutting off of a member of the body of Christ from the visible Church. This thought appears to be all the

more emphasized when we consider the apparent flagrant abuse of Church privileges as are recorded in Paul's writings to the different churches. God forbid that I should speak of these things in a manner that would encourage wrong-living, but rather would I speak of them by way of provoking charity among the brethren. Of all the Primitive Baptist ministers in the country today of my acquaintance, and I know quite a few, there is not a single one who does and says every thing just as I would have him. At best, we are imperfect and shall ever be so long as we remain in the flesh. I realize that there is so much in me that requires the love and forbearance and longsuffering of my brethren that I want to be willing to make allowances for others. While desiring to grant every man the right to express his convictions freely, at the same time I most earnestly wish that all of our ministers might do so in the spirit of give and take and not with a view of ramming something which might be objectionable to me down my throat. There are certain principles of eternal truth which I hope are dearer to me than life itself, and while I want to be found contending for them with all of the ability I possess, nevertheless it is my desire to do so in love. I believe there is such a thing as preaching the truth in love. I am aware of Jude's declaration that "certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ," and

while I firmly believe this was according to the eternal purpose of our blessed God, as stated before, I am convinced that there is such a thing as contending earnestly for the faith which was once delivered unto the saints in the spirit of love. It is true that some preach Christ even of envy and strife, and I therein glory that Christ is preached, at the same time I would myself love to preach him of "good will." We often hear the expression that it takes all kinds of people to make a world and sometimes we seem to have pretty good evidence there are all kinds of characters in the Old School Baptist Church. If this is so it is evidently to the end that the finer and better qualities that are to be found in the human race are to be discovered and brought to the fore in our dealings with one another.

The Church of God will undoubtedly ever be in the furnace of affliction in this world, since the powers of this world are diametrically opposed to the truth, but those who stand upon the walls of Zion should certainly take heed unto themselves and unto the doctrine, to see that as-much-as in them is the cause shall not be laid at their door. Jesus said to his disciples, "It is impossible but that offenses will come, but woe unto him, through whom they come. It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones."

What I have written has been with the desire to support you in what I understand to be an effort on your part to get especially the

ministering brethren to take more of a position of liberality, toleration and moderation, and not one of "striking, striving and dividing." A diversity of gifts is undoubtedly needful for the Church, else the Lord would not have bestowed them, and I sincerely hope that good brethren will strive more and more to emulate the meek and lowly Jesus and let him be their guide through life. May he be found to be living and abiding in us as we mingle one with another, is my prayer.

Your brother in Christ,
R. LESTER DODSON,

Comments.

We appreciate Elder Dodson's frankness and for his criticisms as well as for his commendation. Constructive criticism is always timely.

For the information of the readers will say again, most of the articles printed in Zion's Landmark, do not come to my attention until after they are printed, therefore I have no responsibility for them; but if I had the careful supervision of all matter that is printed in the Landmark I might not improve on what has appeared in its pages. I have not approved all I have read in our church papers, nor all of what I've heard from our pulpits; but on the whole, have desired to be liberal and have wanted to be charitable toward our brethren especially those who can properly be classed as babes in Christ.

We heartily commend Elder Dodson's article to our people. We need more of the spirit he has shown. I have never known a man or woman that impressed me

much as a believer in Christ, that would say, "In me, that is in my flesh, there is no good thing." And if that be true, we must say, "If we glory at all, we must glory in the Lord." Elder Dodson, we hope you will write more frequently for the comfort of our readers.

O. J. Denny, Editor.

"WRESTLING PRAYER CAN WONDERS DO."

(From a Sermon by John Warburton, of Southill.)

When God intends to enlarge the heart of a believer, to give him a little more scope, there will be much prayer. I believe in my soul God will do everything for His people that they require and need; that He will do it at the right time, and that He will do it freely; that He will do it properly; that He will do it nicely. At the same time, I believe "He will be enquired of by the house of Israel, to do these things for them." Oh, believer, there is the "Spirit of grace and supplications," which God will pour into the hearts of His dear family, and that will come up to Him in sighs and groans. Prayer will force a passage through every difficulty. Nothing can stand before prayer. Prayer has frustrated large armies. "What?" Yes, I say again, prayer has frustrated large armies in their purposes. Prayer has caused the sun to stand still, and stopped the moon. Joshua was a "man of like passions with us," and he felt God was with him, and with his chosen army. God was their Captain; and feeling God was with him, Joshua said, "Sun, stand thou still upon Gibeon; and thou moon, in the valley of Ajalon."

God heard his cry, "and the sun stood still, and the moon stayed." O poor child of God, you say, "That's wonderful!" It was wonderful, it was certainly wonderful; but I will show you a greater wonder than that. Who made the sun? "God." I believe so too. Do you believe that God became incarnate? "Certainly." And do you believe that he came on this earth? "Yes; I believe that." And do you believe Jesus is greater than the sun? "Why certainly I do." Then, did not a blind beggar arrest Him when on His course? There was a poor blind beggar by the wayside, and hearing a multitude pass by, the poor blind beggar asked what it meant, and when they told him, "Jesus of Nazareth passeth by," he cried out, "Jesus, Thou Son of David, have mercy on me!" But do you think He is going to listen to him? "And Jesus stood still." Jesus stood still! Come, poor soul, thy God will stand still in His divine purposes, He will stand still in His everlasting love, He will stand still in His everlasting grace, when the poor blind soul is shut up, and knows not what to do. Be of good cheer, poor soul; pray on, pray for life, pray for light, pray for strength, pray for wisdom, pray for everything you need; confess your needs. Go on. God has said, "Seek, and ye shall find; knock, and it shall be opened unto you." He knows the beggar's knock. Knock hard, poor soul. Tell Him you will be damned if He does not save you; tell Him you will be lost if He does not rescue you; cry mightily, tell Him you will give Him no rest till He appears for your help; for He is delighted with such

earnest seekers of His grace and favour. A good man who lived a long time ago prayed thus: "O that Thou wouldest enlarge my coast, and that Thine hand might be with me." Have you not got scope enough? "No, I have not." And God granted him his request. Then come, poor dear seeking, trembling, tried, afflicted, bowed-down soul: thy God will hear the groans of His elect; He will regard the cries of His children. Ah! beloved, a father does not look at the request of his child being put together properly. When my children were little, and wanted anything of me, I used to be so pleased to hear them ask for anything; I did not mind about their speaking plainly, or putting their words together properly! their very lisping was sweet to me. Then come, little faith; though thou art trudging behind, "The lame take the prey." The prize is before thee; press on in the path of prayer, and

"The weakest saint shall win the day,
Though death and hell obstruct his way."

DANGER OF DISPUTATIONS.

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

Dear Sir:

Recent issues of Zion's Landmark have been very comforting to me and I appreciate the efforts of Elder Denny and others in trying to show the Baptist people the folly and evils in divisions and differences and evils that lead astray.

I don't think that there is any in a better position to know these evils than I am. To my sorrow I have

been a member of both factions and am well acquainted with the sufferings and heart aches that follow strife in the church.

When this dark and dreadful cloud that now hangs so low over the church is lifted which will be, there is going to be much shame and suffering amongst a great and good people. We may follow these differences from Cain and Abel to the present day and see that God and the old Church have never yet been defeated and will not be in time. There is one God, one faith and one Baptism. The times and seasons may change but God will never change. God cannot and will not be induced to change anything that is predestinated from all time. Jesus says, I am the way, the Truth and the Life. This is what Elder Denny is trying to teach those that are torn by divisions which are all wrong. A wrong is a wrong, no matter whence it came and what color it may be and it cannot be harmonized with righteousness, I don't care how you may try to shape it, it just won't fit.

Now, dear reader, I hope that I am counted amongst that number that will not see death. I love God! I love his doctrine. I love his church and people, but I have been torn by divisions many times. I went against the teachings of my own heart, that still small voice that speaks from within. I blame no one but my own self. Of course sometimes I was persuaded, but this is no excuse. A man cannot serve two masters. In the end I am the sufferer. I come to the point where I could not follow my leaders. I was left stranded while they looked

for others more faithful than I was and dear reader, that will be your own undoing if you will just keep it up long enough. Every tree which your Father hath not planted will be rooted up. They cannot stand Zion's Landmark and Elder Denny has stood aloof from the division. He has taken no part in it. He has tried to be fair to all. He has his one mind in view, the best interest of his church. His advice is good; his policies are sound, and the best advice I can give is to follow them, and in conclusion I want to promise God and man that I will never be involved in another division for they are degrading and will lead you from God.

Yours very truly,

W. L. PARKER.

Schoolfield, Va.

AN EXTRACT.

True religion is a great mystery which is completely hidden from the wise and prudent of this world. Although I feel to be neither wise nor prudent, but ignorant, foolish and base above all, I often fear that this divine mystery is hidden from me. I cannot lift up my head, and boast of my great establishment in the truth of God, as many do; for I cannot say that Jesus is the Lord at any time, unless I feel His power. I cannot root or ground myself in the way of life, nor feel the reality and blessedness of one thing that God has revealed in His word, except it be applied to my heart by the Lord the Spirit. Impotence, death, emptiness, and misery, with evils unspeakable, are all that I can find in myself; and I cannot rise

above these things, or look out of self, when I please. It is sweet to me when my heart is, in any measure, lifted up to the Lord, and bedewed with meekness, repentance, love, and gratitude. I long to mount up with wings like eagles, but find my wings clipped, and then fear I have none. I seek to be free from every shackle, but lo! imprisonment and bond await me. I would be somebody, but am made to be nobody. I desire to run, but am thankful if I can creep. I covet fullness, but am happy to get a crumb; and crave for drink to satisfy, but deem it to be a mercy indeed if one drop is bestowed upon me from the Fountain of the water of life. Many seem to be content that all fulness dwells in Jesus, and cry out against frames and feelings; but unless we can feel Jesus's presence, and find Him in our heart, what does His fulness avail us, or what comfort can we derive from the bare knowledge that it is written in the word that Christ is All, and in all?

—G. S. B. Isbell.

READING LANDMARK FOR 50 YEARS.

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

Inclosed you will find \$2.00 for renewing my subscription to Zion's Landmark to July, 1934.

I have been a subscriber for 50 years and hope to read it while life lasts.

Yours truly,
(Miss) A. E. Green,
North Side, N. C.

Zion's Landmark

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

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THE CITY OF GOD.

David said, "Great is the Lord and greatly to be praised in the City of our God, in the mountain of his holiness." "As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: will establish it forever."

All men can do is to faintly describe the City of God, and we read: "Walk about Zion, and go round about her, tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generations to come." Ps. 48th. ch.

The City of God, is none other than the Church of God, an house not made with hands, a building of God eternal in the heavens.

LOCATION.

This city is located in the mount of His holiness. In Zion, will all appear, in the fulfillment of His purpose, who have been taught of the Lord to know the joyful sound. FOUNDATION.

God said, "Behold, I lay in Zion, for a foundation, a stone, a tried stone, a precious corner stone." Isaiah 28:16.

A building, which will endure, must be founded on a sure and secure foundation. We read, "Other foundation can no man lay, than that is laid, which is Jesus Christ." 1st. Peter 2:6.

After a foundation is laid the good building inspector or architect must see and approve or condemn the work of laying the foundation of any great building. The foundation of the Church of God, the building not made with hands; has been inspected and duly approved. As proof, we read, "The foundation of God standeth sure having this seal, the Lord knoweth them that are his."

God's decree of election, is the firm foundation, immovable, on which the salvation of the church depends. "Ye are God's building," etc. WALL.

The wall of the City hath twelve foundations and in them the names of the twelve apostles of the Lamb. Rev. 21:14. "And the building of the wall of it was of Jasper, and the city was pure gold, like unto clear glass." Rev. 21:18.

This shows the purity and the indestructibility of the wall and of the foundation, each one of the twelve being a precious stone.

The inhabitants of the city, are

to be tried as gold is tried in the furnace. And he, (Christ) shall sit as a refiner and purifier of silver, and purge them as gold and silver.—Mal. 3:3.

This tried people, shall build up to Him. "In whom are all the hid treasures of wisdom and knowledge," and Paul said to the Colossians, "As ye therefore have received Christ Jesus the Lord, so walk ye in him: Rooted and built up in Him and stablished in the faith." etc.

The foundation is secure, pure and sure, with the wall, rooted in, and built up, in Christ, the one and only foundation that will endure to eternity, so are his people securely kept "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God, through faith unto salvation ready to be revealed in the last time."—1 Peter, 1st. Ch.

With the City of God built upon the foundation of the apostles and prophets, Christ being the chief corner stone and all fitly framed together, we can but see the security and oneness, so beautifully expressed by Jesus, when he said, "I in you, you in me, I in the Father and the Father in me." Therefore let us think a few minutes of the food, drink and clothing of the inhabitants of the City of God, who are indeed God's building.

WATER.

Water is one of the staples of life and the people of God, quickened into a living reality, thirst after holy and spiritual things, spoken of as the water of life, living water, etc.

Rev. 21:6. We read: "I will give unto him that is athirst of the fountain of life freely." Where does this water of life come from? "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the lamb."

Pure natural water is the best all around drink for man; but most of them want it sweetened, mixed and tasty, and just as true, few want the pure unadulterated gospel until they are born into the kingdom of God, not of corruptible things but of the incorruptible word of God.

As long as we are at home in the flesh and world, we do not thirst for living water; but hew out cisterns, for and by our fleshly thirstings; wherein there is no water. Christ shall be unto his people as a well of water springing up into everlasting life.

FOOD.

Ezekiel shows the condition of the scattered flock, so defenseless, so far as earthly comforts are concerned; but God said by his prophet "I will feed my flock in a good pasture, and upon the high mountains of Israel shall their fold be, there, (in the mountain of His holiness) shall they lie in a good fold."

"There shall be one fold and one shepherd."

CLOTHING.

Isaiah said, "The Spirit of the Lord is upon me, etc. "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the robe of righteousness," etc. No other robe will fit a sinner.

God must clothe lest we be naked, 2nd Cor. 5:2, we need to be clothed with humility, 1st Peter 5:5

David in describing the majesty and glory of God's Kingdom said "The King's daughter is all glorious within; her clothing is of wrought gold."

Clothing is to hide, protect, defend and Christ pictures himself as Judge of the world both saint and sinner and says, to the saints, "I was hungry and ye fed me, etc., showing that he suffered with his people and they shall reign with him.

In hope,
O. J. DENNY,

EVILS YET ABOUND.

I have experienced some object lessons during the 47 years of my connection with the church, and mingling with the saints in a number of the states and sections, where our people reside. I have witnessed many seasons of joy, comfort and edification, as also many bitter and grievous things from the leaven of envious designing men, whose egotistical mind led them to claim they were inspired and sent by God to restore the churches to sound doctrine and to regulate the order and practice of Zion. Such are apt to find fault with her customary business, time and manner of her service, by trying to introduce modern inventions.

Some of our churches wash each other's feet immediately after partaking of the Lord's Supper, and others do not, but both manifest the like spiritual import toward the brotherhood as Christ is inculcated by washing the disciples feet. Then why should there be trouble-makers when each church is satisfied with her service? I have noted most pleasingly that our people who do

not literally wash feet in their respective churches, when visiting churches that do, not only take the bread and wine, but most of them humbly wash feet with them; and for the most part, the same brotherly spirit is manifest by brethren who washed feet in connection with the Lord's Supper, would meekly commune with them. To have agitated the subject would have destroyed the spirit of feet washing.

Some comers and goers find fault with churches that use Hymn books in their song service, and some condemn the use of noted books. Why be a busy body if the church is satisfied with the books the church prefers? After all, if the songs are sound in sentiment and sung with the spirit and the understanding, what has the book to do with it? No true church would enjoy unsound singing any more than she would unsound preaching. • Some churches have stated times for prayer meeting, others rarely meet at all for that purpose. Some call a pastor to preach for them every Sunday, some two Sundays in the month, and some only one Sunday and Saturday before in each month. Why confuse the mode of service with which the church is best satisfied? Since the church has never had any salaried ministers, her pastors and servants are aided by free donations. The deacons secure financial help for their servants, the poor of the flock and current expenses of the church in different ways. In some churches the deacons secure private collections for these matters, and in some churches the deacons ask publicly that any one that desires to contribute, to

come up and lay their offerings on Clerk's table; and, at other places, the deacons canvas the congregation with a hat for donations. As less than one-fourth of the members and friends of the church supply these needs, some think the funds should be placed in the hands of the deacons that they may know what the church is doing; others think it is a personal matter, that one should give as the Lord has prospered them. Since there is no code given in the New Testament as to the financial supply of the church, it doubtless would be better for the cause to let it continue as it has for the last 1900 years than for the church to now make a ruling.

Pastors are chosen to feed, comfort and instruct the flock of the Lord's pasture until they come to the unity of the faith as it is in Christ Jesus. Such a household of faith should bid no self-conceited regulator Godspeed, who would sow seeds of discord, whisperings that the pastor, the Holy-Ghost gave you, is not a fit man for you; that you should have a more up-to-date, a progressive pastor. Assuredly the good Lord will not fail to show speedily the gesture, the enchantment and divination of any who would try to induce the saints to accept any new system or scheme of church polity. Be assured that when a church loves and desires to honor the Lord, almost in manner of spiritual life she may pursue, from emergency or convenience might not be contrary to the word of truth. For if the Lord should lead the church through the sea, she shall walk as upon dry land by faith; should she be led on through

the wilderness, she shall have manna to eat, and water from the flinty rock to drink.

If the Lord be for His church, and He is, she shall triumph, though she should be assailed by every enemy of the infernal regions. The church needs no incentive to true service and worship than that which comes from God. Such saints will see eye to eye in Zion, whether there be uniformity in the manner of outward appearance or not; "for the Lord seeth not as man seeth; for the man looketh on the outward appearance, but the Lord looketh on the heart."

Non-fellowship resolutions seem to be the order with leaders of egotism and superstition in some places which were unknown in the churches of Apostolic times, who vainly think that if a church does not act in the same attitude as their simon-pure-model church does, she has unchurched herself and ceased to be an Old School or Primitive Baptist Church. Such forget, else never knew that this sect in every age and country that have assembled for worship since the days of the apostles have varied in their devotional exercises. All should know that our God does not dwell in temples made with hands, as His people are the temple of the living God. "God is a spirit; and they that worship Him must worship in spirit and truth." Verily He hath nothing to do with a chapel made of wood, brick or cement; either with human ceremonies and formalities. A true member of His church is as David describes: "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart,

He that backbiteth not with his tongue, nor doeth evil to his neighbor. In whose eyes a vile person is condemned; but he honoreth them that fear the Lord. He sweareth to his own hurt and changeth not. He that putteth not out his money to usury, nor asketh a reward against the innocent. He that doeth these things shall never be moved."

Yours for Zion's sake,
M. L. GILBERT.

SMITH WAYNE JONES

Little Smith Wayne, son of G. T. and Mary A. Jones, was born in Surry County, N. C., November 9th, 1927, and died August 10th, 1933, age 5 years, 9 months and one day. He was a child looked upon as a model one in ways and speech. He had the mind of an old person. He was the youngest of ten children and was the pet and pride of the family, and his almost sudden passing was a great shock to the family and the community. He had been bothered with indigestion but was able to be up and play around, and on the day before he died, was unusually active, playing with neighbor boys and riding in a boat on his father's fish pond and nothing unusual was noticeable about him until about nine o'clock in the evening he began to show signs of choking or smothering and his condition became such that the family physician was sent for but before he could get there the end came and little Wayne who was so cheerful and beloved was a corpse before midnight. The love of father and mother, brothers and sister could not hold him here. He only boded on earth to blossom in heaven, so dear ones don't grieve, he is only gone on before to await your coming. Or August the 10th his little remains was conveyed to Union Church, where his father, mother, three sisters and two brother-in-laws are members and after funeral service by Elder J. C. Dunbar and the writer he was buried in the church cemetery in the presence of a large audience of sorrowing relatives and friends.

And is thy lovely shadow fled,
Yet stop those fruitless tears,
He from a thousand pangs is freed,
You from ten thousand fears,

Though lost he's lost to earth alone
Above he will be found,
Amidst the stars and near the throne,
Which babes like him surround.

Look upward and your child you'll see,

Fixed in his blest abode
What parent would not childless be,
To give a child to God.

Written by request,

ELDER F. P. STONE.

WILLIAM A. LEE

As requested I will try to write the obituary of our dear Father, Wm. A. Lee, but I don't feel that I can do justice to such a noble, God-fearing and loving child of God as this dear father was. Never did children have a better father or wife a better husband. He was born January 9, 1857, and departed this life May 5, 1933, his wife having departed five years ago. Besides a host of relatives and friends he leaves to mourn his loss, nine children, Mrs. Geo. W. King, Mrs. Claude Stephenson, Mr. G. Willie Lee, Mr. D. Clarence Lee, and Mrs. Herman Ogburn, all of Willow Springs, Mrs. J. T. Collier, of Micro, N. C., Mrs. Jas. C. Langdon, of Coats, N. C., Mr. Jas. Irving Lee, of Raleigh, N. C. He united with the Primitive Baptist Church at Fellowship, 1st Saturday in Oct., 1904, and soon after was ordained deacon. His suit was always filled without providentially hindered. How sad now to see his seat vacant. But what a sweet comfort to know how happy he was to fill his seat. He loved his brethren and sisters and is sadly missed by his church and at home. We also miss his Godly conversation for that was his delight, to talk of his Saviour and his goodness and mercies to poor sinners. He seemed always ready and willing to visit the sick and administer to their needs if possible. He seemed to be reconciled to God's will. Oh, that I could feel to be as I am sure he was. What an inspiration and benediction is such a life to his children and the church. Precious in the sight of God is the death of his saints. Oh, how sad it is to give him up! I can not realize that he is dead. While looking in his sweet face for the last time, the thought came to me, "Not dead, but sleeping." Oh, how sad when we go home and see his vacant chair, where we have seen him sit so many times, and knowing that we will never see him sit there again. Oh, may the dear Lord help us to be reconciled to His Holy will I pray. May it be the Lord's will to fill his place at his church, with one who will contend earnestly for the faith and Old Baptist doctrine as he did. O Lord forbid any strife and confusion to arise among his people.

Dear brothers and sisters, if we can put our trust in Him who died for poor sinners and suffered upon the cruel cross, and try to live as near perfect lives as our dear father did. He was a true example for us all. Let's try not to weep for him, for we feel he is not dead but only gone to that sweet home of the soul that God hath prepared for His people. He can not come back to us, but oh! how sweet and joyful

is the thought that there is a dear and precious Saviour to look to who will save His people and prepare them for heaven and immortal glory. Let us kiss the rod of afflictions, trials, troubles and tribulations, and say, "God's will, and not ours, be done." For we feel that our dear Father is "Asleep in Jesus, blessed sleep, from which none ever wake to weep." His home was ever open to his brethren, sisters and friends, ever thoughtful of the welfare of others. "All flowers bloom to fade, and this one being plucked. Such a sad thought being the case, may the God of heaven guide us so we may be prepared when death comes, to go hence and meet th loved one gone before, where the whole family of God will meet and join in his everlasting praise, to His worthy name. While we see the dark side, as the human eye always views first, we must not forget that the things that are not seen are eternal, and that "Our light afflictions, which are for a moment, will work out for us a far more exceeding and eternal wait of glory." While it is so hard to be separated from our dear father, I am comforted to believe that he, who once sang with us now sings with the celestial throng. We have to accept the death of our loved ones as from our heavenly Father's hand. And if we do this we know that "All things work together for good to them that love the Lord." I trust we may be able to do this to the great comfort of our troubled hearts, an dthough we consider it so hard now, we may be made submissive through the grace that is Christ Jesus.

Yes, dear children, we miss his good advice, how could we bear up under this great loss if we did not have the fullest confidence that our loss is his eternal gain. And if it be God's will be prepared to meet him in the great beyond where there will be no sickness, sorrow, or death, And in His mercy guide and protect each of his children in life, and when each of use are called to die be enabled by the grace of God to meet our father in heaven. May He give each of us grace sufficient to go through death and heaven crown us as one of His. We desire the prayers of all.

Written by his unworthy daughter,
Mrs. J. T. Collier,
Micro, N. C.

E. RUFFIN HARRIS

E. Ruffin Harris, of Reidsville, N. C., was born Nov. 17th, 1844, died June 13th, 1923. Mr. Harris, born near Reidsville, had spent his life in or near the vicinity where he was born. He was a soldier during the war between the States and was an active and interested veteran, having attended most of the Veterans Reunions far and near, until near the time of his death.

Brother Harris was baptized into the

fellowship of Lickfork Primitive Baptist Church in June 1865, ordained as a deacon in 1884 and became one of the Charter members of Reidsville Primitive Baptist Church in 1904 and served as deacon and clerk until his death. He was always active, and interested in any matter concerning his home church and our people at large.

He was elected Moderator of the Upper Country Line Association in 1913 and served fourteen years, retiring in 1927 due to his partial blindness. He made a good moderator and the association was comparatively free from disturbances during his incumbency as moderator.

After he retired as moderator he continued to attend the annual meetings of his association and was not only present but active in the business and actions of the meetings, firmly contending for what he believed was for the best interests of our own people.

Brother Harris had one outstanding trait, that many lack, he was frank in contending for what he believed was right; but was quite willing for her brethren to disagree with him and make it no test of fellowship. We need more men of that type.

His long association with, and service to his church and people makes his passing a distinct loss; but as he fell asleep with no warning or struggle, his family and friends, feel to say, not our will; but "Thy will be done." The writer was his pastor for nearly twenty years.

Our Church people, generally, I am sure can say to his companion and children, we join with you in saying, "Peace be unto him," and to all who fall asleep in the blessed hope of the resurrection.

Written by the request of his devoted companion who labored with him through all the difficulties of life and was true to the end.

O. J. DENNY.

ELDER J. P. JOHNSON

Resolutions of respect, as drawn up by Moore's Creek Church where he held his membership at the time of his death. He joined us by letter in May 1907.

Resolved, 1st, That we the members at Moore's Creek, bow in humble submission to Him, who in His own time took from us our beloved brother and only male member.

Resolved, 2nd, That we extend to the bereaved family, our heartfelt sympathy, and would commend them to Him, who alone can give reconciliation to His divine will.

Resolved, 3rd, That these resolutions be recorded on our church book, a copy sent to the family, and one to "Zion's Landmark" for publication, along with the following statistics:

Elder J. P. Johnson was the son of Capt. S. S. Johnson. He was born in Pittsylvania Co., Va., Aug. 22nd, 1846, died May 12th, 1933, making his stay on earth nearly 87 years. He joined the church at Weatherford, April 5th, 1881, was baptized by Elder Wm. S. McDowell, April 15th., 1881.

I do not know the exact date that he entered the ministry. He was the last of his father's family. He was married in early manhood to Emily Doss. To this union were born eight children. Two of them, J. T. and W. S., preceded him to the grave. The six living—two sons and four daughters, are as follows: G. W. and G. S. Johnson, Mrs. Sue Zimmerman, Misses Elma, Fannye, and Ninnie Johnson. His aged wife also survives him.

A faithful soldier has answered the last "Roll Call."

By order of the church,
Belle Neal, Clerk.

MRS. JENNIE A. STONE

Mrs. Jennie A. Stone, daughter of Lewis A. Riddle, was born near Chatham, Va., September 18th., 1856 and died at the home of her son John J. Stone, April 25th 1933. She lacked just a few months of being 77 years old.

She was a remarkable woman. At the age of five years she was afflicted with rheumatism and had to walk with crutches, from which she fell, dislocating her hip. She went through the remainder of her life, with one limb 5 inches shorter than the other.

At the age of 22 years she married Joseph H. Stone, Sr., aged 66 years. To this union were born three children, who survive her: Mrs. Emma Herndon, Lewis A. and John J. Stone, all residing in Campbell County, Va.

She was left a widow when the youngest child was about 17 years old.

She professed a hope in Christ, around the age of twenty years. She was a sound Predestinarian Baptist and loved to talk of His goodness, and mercy to poor unworthy sinners.

She was for several years unable to dress and undress herself, but was not confined to her bed over two weeks, during which time she suffered much, but was given grace to bear it with Christian fortitude, and was blessed to cross the "river" without a struggle, landing in that rest her weary soul had so longed for. "Sweet sleep in Jesus."

Written by her only and lonely sister, who thanks God that she has paid the wages of sin, and it will no more have dominion over her.

Belle Neal.

Should the Sun of all earthly hope be set,
Be not unmindful or this forget,

Should we by dearest loved ones be forgot,
The God of mercy changes not.

When by sin and sorrow distressed,
Our soul overwhelmed and sorely oppressed,

Be ever so wretched and miserable our lot,
The God of mercy changes not.

—Composed by Mrs. Jennie Stone, 1886

MRS. MISSOURI A. GOODWIN.

I feel my inability to try to write a sketch of the life and death of Mrs. Missouri A. Goodwin, wife of John W. Goodwin, and daughter of Eason and Kitturia Daniels.

She was born Sept. 11th., 1857 and died Feb. 11th., 1933, making her stay on earth 76 years and seven months. She united with the church at Cedar Island, July 1921 and was baptized by Elder L. H. Stephenson. I do not know whether he was pastor of that church or not, but rather think he was just visiting the churches down on the coast. This sister was married December 1878. To this union were born 6 children, namely, J. B. Goodwin, Willie W. Goodwin, E. W. Goodwin, Lewis Goodwin, Cora L. Daniels, Dean Goodwin. Killie W. Goodwin and E. W. Goodwin preceded her to the grave. I don't feel that I can speak of her as I should, but I will, as it was given me to know her personally the few times that we ever met, the last time being at her son's home sitting on his porch. Her sweet and spirited countenance and sweet expressions she made. She said, I love the Baptists and I love the doctrine and if I'm not right, I want to be right. To my mind that was a true manifestation of the right spirit. So far as I've been informed she lived a good and Christian life.

Her sufferings were great but did not have to suffer long before the Lord called "Child, come home." "The Lord gives, and the Lord takes and blessed is his name." It seems hard for us to part from our loved ones, but one with a hope has a promise of being embraced in that covenant of grace of seeing our Lord in that grand and glorious resurrection, and be like him and be satisfied.

So dear children, mourn not as one without hope of meeting in some sweet day when all sorrowing trouble and trials will all be done away. Try to emulate your dear mother's ways and join in one happy band and on that peaceful shore where it will be a continual feast to cease no more.

Written by request of her son,

Mrs. James G. Gaskill,
Hobucken, N. C.

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NO. 2

THE BUILDING OF THE TEMPLE FALLS ON SOLOMON.

"And David assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and the captains over the hundreds, and the stewards, over all the service, and possession of the king, and of his sons, with the officers, and the mighty men, and with all the valiant men, unto Jerusalem.

Then David the king, stood upon his feet, and said unto all the assembly, my brethren, and my people: as for me, I had in mine heart, to build an house of rest for the ark of the covenant of the Lord, and for the golden stool of our God, and had made ready for the building:

But God said unto me, thou shalt not build an house for my name, because thou hast been a man of war and hast shed blood.

Howbeit, the Lord God of Israel chose me before all the house of my father to be king over Israel forever: for he hath chosen Judah to be the ruler; and all the house of Judah, the house of my father; and among the sons of my father, he liked me to make me, king over all Israel:

And of all my sons, (for the Lord hath given me many sons,) he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel.

And he said, unto me, Solomon thy son, he shall build my house and my court, for I have chosen him to be my son and I will be his father."

—1 Chron. 28:1-6.

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

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

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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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Devoted to the Cause of Jesus Christ

THE WORD OF THE LORD IS A TREASURE.

Dear Brethren and Sisters
of like precious faith:

Surely the word of the Lord is a treasure out of which (or in which) those who are instructed or taught of the Lord, bring forth things new and old. So I feel today, although it is dark within, such darkness as usually depresses one. When we are blessed to get a glimpse of the Kingdom, lighted by him, and are enabled to bring out things new and old, we are contented and nothing seems to go wrong.

Then it is we can say and feel that "all things work together for good to them that love the Lord." What a treasure we have and how little we grasp of its vastness and value. Every day we find something new and yet we can say that it is as old as the eternal promises, and so pure and perfect that it cannot change.

Now these words appear to my mind which are recorded in Gal. II. 20 "I am crucified with Christ." We see, by the connection that the apostle speaks this to show the complete separation of the Christian from the Jewish law. The law was not made for a righteous man, but for transgressors, and when he finished transgression and made an end of sin, he became the end of the law to all his people. So in view of the law they were crucified with Christ.

As members of his body, they were crucified with him. But this is to be known experimentally. The doctrine is nothing to us only as we experience it. Can I truly say, "I am crucified with Christ"? This is a question that often causes me anxious thought. Sometimes I feel a comforting assurance that it is so; but at other times I can hardly see any evidence that satisfies me, and am harrassed with doubts and fears. By nature, man is dead in sin, and alive to it. In this state, he feels no hurt from sin, no pain or trouble on account of it, for the dead cannot feel. He enjoys it, relishes it, because he knows not God, and has no love for holiness; but when the Lord speaks, and causes his word to enter the soul, giving life and light, then; all seems changed within us. We have another set of feelings. The same actions, thoughts, and words we now regard with a painful feeling, very different from the former, and will lead our eager, searching gaze down into the depths of our heart, where we vainly try to find something good to comfort our aching heart and anguish stricken breast. But lo, all we see is a heart full of sin. To depart from iniquity is impossible, because it abounds within.

The Lord by the prophet, says: "In the place where it was said unto them, ye are not my people, there it shall be said unto them, ye are the

sons of the living God." Hosea 1:10. In the place where we ceased our efforts and gave up all hope of being the people of God on account of any merit of our own, and where we feel that we were justly cast off on account of our transgressions, there the new and glorious light of the gospel dawns upon us, and Christ is revealed in us the hope of glory. It is the Spirit of Christ, the Spirit of a crucified Savior, that made us see our sins and feel the sting of them. And when we began to feel them a painful burden, did we not begin to experience the crucifixion with Christ? We mourn for him whom we have pierced, and O how we long to live free from that which cost him such anguish. The worldly man cannot understand this. But the child of grace understands it well. He knows what it is to do the things he would not, and to strive in vain to do the things he would, so that he has to cry out at times in pure anguish of spirit, "Oh, wretched man that I am." Here, dear brethren and sisters is a dying daily. Here is an experience of the fellowship of Christ's sufferings. His sufferings were entirely on account of sin. He suffered in his pure body indescribable agonies and ten thousand times more in his holy soul. To suffer with him we must have a measure of that holy abhorrence of sin that he felt. The fear of the Lord within us is the cause of our suffering with Christ in this sense, but that fear is also "a fountain of life to depart from the snares of death," which causes a continued supplication within us to the God of our hope for grace to help us in time of

need. "Nevertheless I live." How sweet this is. We do live, we feel it to be so, and at times have an inexpressible enjoyment of life. We are dead to the law and yet we live, and are enabled to rejoice, at times, in the righteousness of the law fulfilled in us. We are dead to the world for its best delights bear to us the taste of sin and corruption. But our daily experience of sufferings, repentant cries and groaning of spirit, and supplications to God for mercy and pardoning love, oftimes causes us to question ourselves whether we can truly say we live. It seems the apostle always kept close to the trembling saints. Listen again what he says: "Yet not I, but Christ liveth in me. This is it. Christ in us the hope of glory. Christ in us the fulfillment of the law. Christ in us the power which overcomes the world and sin and death and causes rejoicing even in tribulation. Christ in us, our life forevermore. "And the life that I now live in the flesh I live by the faith of the Son of God." "This is the victory that overcometh the world." Faith receives the knowledge of heavenly things. By faith Christ dwells in us, while he reigns in glory. Faith is, therefore, the substance of things hoped for, the evidence of things not seen. "Hold fast" says the Apostle to Timothy, "the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." Though the word be sharper than a two edged sword, yet he loves it. Though it has wrought a crucifying of the flesh with its affections and lusts. Gal. V:24. Yet he loves it. Whenever spiritual comforts return,

they come, as they did at first, like the dew or rain from heaven. The Lord thus leaves us to ourselves for a season, that we may learn that we cannot live of ourselves. Thus we are kept in mind that the life that we now live in the flesh we live by the faith of the Son of God, "Who loved me, and gave himself for me." These are great words to me. Happy, blessed is he who can say them. The question is, have I ever been blessed to say them indeed and in truth. When I began to write I did not think of writing as I have. But those words appeared to my mind (which will be found recorded in Gal. 2:20) and they have appeared sweet to my soul. I cannot always say that they are mine with the sweet assurance I now feel. If I cannot write out of my own soul's experience, I have nothing to write and is no comfort to me. Now these precious words, "Who loved me," do certainly rest upon my spirit with a melting power, and I feel in my soul such an inexpressible sweet taste of the love of Christ, and his great and glorious cause, that do not think about doubts. I want to praise him for such amazing love. He and He alone can prepare us to praise him as we ought. What love beyond comprehension, that he would give himself for us. And what countless mercies and loving-kindness we have received at his hands since he revealed himself to us poor weak worms of the dust. Not able to draw one breath without his all powerful help.

I feel this subject is an unfathomable one for me to undertake to write about, so I will stop my unprofitable efforts to reach its

depths. If Brother Denny sees fit to publish this, may those who read see the glorious evidence for the weak and trembling. I hope I have been blest to see and feel something of the comfort that I have felt while pondering over this scripture. And together may we praise the Lord for his goodness and mercy. As ever a little unworthy sister.

In hope,
Mrs. Elgie Collier.

Micro, N. C.

A PLACE FOR THE LANDMARK

Elder O. J. Denny,

Winston-Salem, N. C.

Dear Brother Denny:

When I wrote you last you published my letter in the Landmark, making some favorable comment of your own, and then very kindly invited me to write again. I am glad to say that I have already observed some changes which I am confident will prove beneficial to your paper and be most pleasing to many of your well-wishers. There is undoubtedly a place among the Old School Baptists in this country for Zion's Landmark and I, for one, would like to see it fill that place and prosper. I have been reading it since my boyhood days and I am sincere when I say that I want to carry with me to my grave pleasant memories of early associations with it and its late owner and Editor, Elder P. D. Gold. That man of God was very much endeared to my heart. Long live his memory wherever he was known.

To write or speak upon spiritual things for the consideration of the elect of God should be a solemn and sacred privilege. I sometimes fear

that many who make the attempt do not realize it as they should. Especially should we weigh well words that are to be put in print and preserved for future generations. They should be words of soberness and truth. It is very difficult to choose words that will convey the desired meaning and at the same time arrange them so that they cannot be perverted by those who oppose us so as to mean just the opposite of what we want to say. Those of us who write for publication in the hope of feeding the flock of God, should keep in mind the fact that there are among the lay-members many keen discerners of the truth; many who not only search and are familiar with the Scriptures, but who understand quite well what they teach. Some months ago while travelling through the State of Virginia this was deeply impressed upon our mind. It was brought to our attention that a good lay-brother had preserved an article written by one of our outstanding gifts which had been disturbing to him; he had been mulling it over in his heart and mind and had finally become convinced that it did not plumb with the word of God. It was a lesson to us, and one that we hope will make us more careful in the future about what we write. Frankly, we are very thankful that there are judges in Israel among the lay-members who will not be misled regardless of who the leader may be. We recall to mind an incident which took place several years before Elder Gold's death. He had written an article, the meaning of which was not perfectly clear to some.

This was rather unusual for him, as he was gifted with the ability to clothe his thoughts in clear and concise language, as a rule, and we venture the statement that few men have enjoyed more thoroughly the confidence of his brethren in general and those in North Carolina in particular than did Elder P. D. Gold. Nevertheless, one of his faithful and tried lay-members wrote a kind and brotherly letter, asking him if he really meant to say certain things in his article. It not only gave Elder Gold an opportunity to clarify his statement, but it also gave others the opportunity to observe that there were faithful brethren watching over Brother Gold for good and who would not follow him beyond where they felt he followed Christ. It made us realize that there are at least some Old Baptists who will not accept everything that the preacher says. There are too many Old Baptists today who are not only following, and that more or less blindly, but we fear are even worshipping men. Such things ought not to be. We greatly need in these trying times faithfulness among the ranks of the Ministers, but we also need great faithfulness among the body of believers. The Bible records in the eighteenth chapter of Acts an instance where Aquilla and Priscilla took the eloquent man and mighty in the Scriptures, Apollos, and expounded unto him the way of God more perfectly. We hope we can truthfully say for ourself that we are always grateful when our brethren bring to our attention, in the right spirit, things which we may have set forth that did not ap-

pear to them to be in accord with God's word. Our own views are sometimes changed. We should desire most earnestly, first, to know the truth in its purity, and then to set it forth in a manner that can easily be understood and that will prove upbuilding to Zion in her most holy faith. There is a diversity of gifts, and they should be exercised in such a manner as to be edifying to the saints, provoking them unto love. There is one body, but many members; one Spirit, but a diversity of operations of that self-same Spirit; one Christ, who is head over all things to the Church, and most certainly he is not divided. We would all do well to keep these things in remembrance and strive to keep the unity of the body in the bond of peace. Grace is necessary every step of the way, and if, indeed, we be the children of the heavenly King, it will be found to be sufficient for our every need. We need sound doctrine and good order, but we also need charity, and without that there isn't anything that is of real worth.

In concluding these rambling remarks, we would like to express the hope that God, who is rich in mercy, will grant wisdom and knowledge and understanding to the owner, the editors, the writers and readers of the Landmark, for without his Spirit to guide and direct us in the way of his blessed truth we shall all come far short of glorifying him, who is the health of our countenance, and our God.

Yours in hope of eternal Life, I trust,

R. LESTER DODSON.

PLEASED WITH EDITORIAL

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

Dear Brother Denny:

I have read in the September 15 issue of Zion's Landmark your exceptionally good editorial, and I can not command the language adequately to express to you just how much I have enjoyed it. I think that this editorial is very timely, for surely there has never been a time in the history of the Church when would-be leaders were any more numerous than now, and each of these claims in word or action or both to have the only right way and is ready to non-fellowship all those who differ, though it be on minor points only. My sincere prayer is to see Primitive Baptists quit contending and quarreling over those things they know nothing about. The Scriptures say, "There is a way that seemeth right to a man, but the end thereof are the ways of death." (Proverbs 14:12, 16:25). Why are we not able to realize that we are subject to err and that, after all, he who differs a little from us on minor points may be as right as we? I know that I have no monopoly on the understanding of the Bible, for I can comprehend it only to the extent that I am blessed to; hence I am not ready to say that anybody is wrong because he can not see a thing as I do.

All the Primitive Baptists I know anything about agree on the fundamentals of doctrine—that we are saved by grace and that without works. I hope that I have been made to love all those in whose hearts grace has done its effective work; then they are drawn near to

me. Each one whose name is written in the Lamb's Book of Life needs the love and fellowship of the children of God. Why can not all of us who are members of His visible kingdom live together as brethren and joint-heirs with Christ.

I love to hear Primitive Baptists tell of the goodness of God, Who has been so abundantly good to each of His dear children that the subject is inexhaustible. This subject of God's goodness and mercy tends to bind us together, for every Heaven-born child who has come to know Christ in the pardon of his sins knows and feels deeply that it is only by the goodness and mercy of God that he can hope to enter the portals of glory and that without the sustaining power of God he can not so much as draw one breath.

I spent considerable time this summer with my dear father, who is now about sixty-six years of age and who has gone through, by the loving kindness, support and strength, and tender mercy of the most high God, sore trials and afflictions; and I observed from his conversation that he is deeply sensible that of himself he is weak but in Christ is strong. His mind is constantly exercised with spiritual things; these things lead not to confusion. He conversed almost daily concerning the Lord's dealings and loving-kindness and his own littleness and weakness,—and these discussions were real gospel sermons to me. Unless I am deceived, he is blessed with a deep understanding of the Scriptures, but is content to expound the Word within the limit of his understanding. Why can not all of us be willing to confine our

conversations to those things which are edifying and upbuilding, letting alone those things which are beyond our comprehension? When we lead out on those things we have not been blessed to understand we differ, for, although there is only one right way, the wrong ways are without number.

Preachers should be, it seems to me, humble servants of our triune God. Christian humility leads not in the way of strife and confusion but to unity; so I am made to wonder if some of our preachers are not false shepherds leading His lambs astray into dangerous wildernesses of strife and confusion. Certainly we know that confusion is not of the Lord, "For God is not the author of confusion, but of peace, as in all the churches of the saints." (1 Corinthians 14:33) Also note this admonition, "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt; for the tree is known by his fruit." (St. Matthew 12:33). Why does not the true servant of God bring forth good fruit? Notice this, too, with reference to those who create dissension and divisions: "Now I beseech you brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." (Romans 16:17). Are we avoiding them as we ought? I am unable to have much confidence in a man who tries to press his hobbies upon others and force them to accept expressions which are not in the Bible. Are not there sufficient Scriptural expressions for every occasion? Can men improve upon Bible expressions?

If I know my heart, I love the Primitive Baptists everywhere, and it makes me sad and sorrowful to see or hear of strife and confusion among them. My prayer (sometimes I believe it is a prayer) is that I may live to see unity of feeling and love more abundantly among God's people.

Yes, it gives me pleasure to read such editorials as yours, for in such there is nothing to mar the peace of Zion, but all that is said has a tendency to build up and unite all of God's children in bonds of peace and love.

Brother Denny, when at the throne of mercy, will you remember such a worm of the dust as I? Surely I need the prayers of all of God's humble children.

Your little brother in hope,
 Jesse R. Rhue
 Kernersville, N. C.

The above letter was received from a brother I have no knowledge of having ever met in person, however I hope we have been taught in the same school of grace.

It is indeed comforting to the poor, tired, tempest-tossed servant of God to receive such letters as the above. It makes him hope that all of his labors have not been in vain. Why should one enquire about so much coldness and indifference in the church, when we are clearly taught in God's Holy word to bear ye one another's burdens and thus fulfill the law of Christ. My father reared eleven children to become of age, and every member of that family was assigned some place or duty to perform, just as soon as they were large enough.

So if we are members of the family of God and have been transplanted from nature's night into the light and liberty of His dear Son, then should we not deem it a great privilege to thus be blessed, and endeavor at all times to present our bodies a living sacrifice, acceptable unto God, which is our reasonable service. The greatest stumbling block that has ever confronted me since I was made to love the church of the living God, is the indifference and ingratitude I see among some of the people claiming to be the servants of the most high God.

We are taught that love worketh no ill to its neighbor, and then if we, being living children and having been born of that incorruptible seed that liveth and abideth forever, should we not look over each other for good and not for evil.

If our preachers would quit their bickerings about things of no profit and would confine their preachings to scriptural expressions and labor for the peace and happiness of Zion, the cause we love so dear would be magnified and exalted and the hearts of God's humble poor would be comforted.

Yours for the peace of Zion,
 S. B. DENNY.

A WORD OF ENCOURAGEMENT TO THE PASTOR.

Dear Mr. Denny:

I feel like I must write and try to tell you how much I enjoyed the wonderful sermon you preached last third Sunday. However I know not words to express the beauty I saw in it. If indeed I know anything about that blessed bread of life you so beautifully spoke about,

I feel surely I feasted on it that day, and how welcome it was to my hungry soul. O that I could retain that blessed feeling of assurance that our dear Saviour has not forgotten to be gracious, even to me, but it seems that most of the time I am made to dwell in the region of darkness. I feel surely I know what the wilderness is.

Mr. Denny, we especially admire your manner of preaching. You declare the gospel emphatically, and yet you preach it in such a gentle, humble, Christ-like manner, I do not see how even the bitterest enemies of this doctrine could disagree with you. I don't believe your kind of preaching will ever cause confusion in the church. Wish there were more preachers like you Denny's. I don't see how we could bear the idea of having to give you up as pastor of Reidsville church. We look forward to each third Sunday, and feel like we could not miss a single time.

We hesitate to go forward and speak to you when you are in Reidsville, because there is always such a crowd around you and of course we feel like your time should be allotted to members of the church.

I fear I have perhaps already intruded upon your time, but while I am writing I believe I will write you a little dream I had some time ago concerning you. I dreamed we thought you were dead, and for some reason, I don't know why, there were perhaps a half dozen men digging to get your body out of the grave. I thought I was very sorrowful as I stood there alone, weeping. These men seemed to be unconcerned about the matter.

When they had dug as deep as they thought the grave should be, there was not a sign of your body. Just then there was a beautiful light that shone down into the grave. It was the most beautiful light I ever saw, and it illuminated the whole grave. It was much brighter than any natural light I've ever seen. I looked up into the sky and it extended as far as I could see. Somehow, I believe it was a Heavenly light. Just as I saw that light my sorrowing was turned into rejoicing, and immediately after the light had vanished we met in a large crowd of people that seemed to be shaking hands with each other and singing praises to Jesus. Mr. Denny, I cannot express what peaceful and blissful moments they were as we stood there in the midst of the crowd, shaking hands and praising our blessed Jesus.

I do not know that this dream has any significance, but just felt impressed to write it to you.

Mr. Denny, in behalf of my sisters you see at church with me, I want to ask you to pray for us, the poorest, vilest, most insignificant creatures of all God's children, if indeed we are at all. We feel like we need the prayer of God's dear children.

I hope God may bless you to preach the gospel many more years, and especially in Reidsville.

Unworthily,

Mamie Page Aldridge.

Reidsville, N. C.

Remarks.

Our readers will recall several letters from Mrs. Bettie Page Bradner, of Reidsville, N. C. The above

letter from Mrs. Aldridge is from a sister of the Mrs. Bradner. We hope to have a letter from the third sister later, whom we are sure loves the church and yet these three kind, meek, humble sisters, in the flesh, are regular attendants on the services in Reidsville, but so far have plead their unfitness as a reason for not joining the church.

Jesus said, "Where are the nine, were there not ten cleansed?" And it is so now, many, many of the finest characters in the world have a good hope in Christ; but for some cause unknown to men, they remain outside the pale of the militant church, but are members of the church of God, triumphant, and will be gathered home in the land where we shall never grow old.

May the Spirit of our dear Lord, so humble our people, that they may be at each other's feet and when that condition prevails, the Church is truly a home for such wayworn pilgrims as we have often felt to be.—O. J. D.

ELDER FLY'S ENDORSEMENT.

Elder O. J. Denny,

Editor Zion's Landmark,

Dear Brother:

I feel sure that among the many things that have been written on the subject of predestination, your article in Nov. 1st issue of the Landmark is the best one that has been published in some time.

We are all absoluters, when we come to consider the things pertaining to the salvation of the Church of God, which is the bride, the Lamb's wife. The Church of God is the ground and pillar of truth. The Church of God, is a chosen gen-

eration, a royal priesthood, a Holy Nation.

All things pertaining to the Church of God, God did predestinate, and thus make sure the salvation of the Church through Christ, the Lord.

God did not predestinate Heaven. He created it. Neither did God predestinate hell. These things were in the creation. He did not predestinate truth for He is truth, the way, the truth and the life of the Church of God.

God cannot lie, nor did he predestinate a lie, for a lie is of the devil, who is a liar from the beginning. Without controversy,—“Great is the mystery of godliness.” We cannot contaminate the predestination of God with the transgression of Adam, though Adam, to my mind, is a figure of Jesus, the second Adam, the Lord from Heaven. How? Is he the figure of him that was to come? Love caused Adam to violate the law. He saw that Eve had partaken of that which was forbidden, when God said “ye shall not eat of the tree, etc.” The English Articles of Faith, said Adam was able to stand, but liable to fall. Love rules everything. God is love and Adam loved Eve, and went into death, by transgression, knowingly.

Jesus Christ came into this world, took upon himself a body of flesh, to make that sinless, obedient, perpetual sacrifice and offering for the sins of His people. Thus he loved His bride and was willing to go with her into death that she might live a life of righteousness through him that loved us and saved us by the one sinless offering that ever has **been or can be made.**

So, here we see the figure, in Adam, of the second Adam, the Lord from heaven.

God's foreknowledge is not to be questioned. God knew Adam would transgress the law, therefore He made a covenant with His Son, Jesus Christ, (who was ever with the Father) and God thus chose a bride for His Son out of Adam's race, and in the fulness of time Jesus came to do the will of the Father, gave himself in the sacrificial death upon the cross, the just for the unjust,

So it was that God predestinated us unto the adoption of children by Jesus Christ. But the question so often arises, "Am I one of His chosen ones?"

Yours in hope,

(Elder) J. D. Fly,

Rocky Mount, N. C.

SALVATION IS OF THE LORD.

(Endorsement of Nov. 1st issue of Landmark.)

So said our dear sister, Mary E. Daughtridge of Rocky Mount, N. C., in the Nov. first issue of the Landmark. Also she said that "God has all power in heaven and on earth and there is no other power except the power of God." And then she, so interestingly, treated upon spiritual subjects, quoting that we cannot serve two masters, as we will love one and hate the other. Her whole communication was comforting and inspiring to the spiritually minded; those who love the Lord, and are not wrapped up in the false ways of the world. Next in same issue we find the title, "The Sweetness of Deliverance," by Sister Annie L. Hooks of Fremont, N. C., who writes so beautifully of the exper-

iences of the meek and true followers of the Lord. While here in this world, where so much sin and strife abounds, with her, we can hope and trust in the dear Lord to sustain and keep us in the way, as all other ground is sinking sand. Then with Sister Higgins, I can say, it's my great pleasure to mingle with the Old Primitive Baptists. Then we read such a fine communication from our talented and faithful brother, R. L. Dodson. He is a real spiritual minded man, and can say such good words of comfort and instruction to the household of faith. Then we come to the article by Elgie Lee Collier, which is brim full of comfort to those who have been born of the holy spirit and desire the sincere milk of the word. Surely the secret of the Lord is with his people. In Him is everlasting strength and life.

The editorials, in same issue, are more than usually interesting and instructive and touch upon some very vital and most important points. How can any true Old School or Primitive Baptist fail to believe Bible doctrine as enunciated in the London Confession of faith?

Gospel order is also very important. My close and personal observation teaches, most conclusively, that in most instances where there is so much and unnecessary controversy over Predestination, the same is used as a cloak or decoy to divert the mind of our people from the fact that disorder is being countenanced. They fret and fume over Predestination to cover up and hide or evade the fact that certain men have been excluded for their disloyalty to all gospel order, and

thereby bring recognition to some who have no disciplinary standing at their home. One great pity for such is, that they cause most trouble in some distant community where they find sympathizers and where their true status is not generally known. As stated by Elder Rowe, "We want the truth, the whole truth and nothing but the truth." We cannot dare denounce the doctrine of the eternal sovereignty of God in the predestination of all things pertaining to the Salvation of his people and as said by Elder Gilbert, "The word of truth should be gospelly proclaimed as well as rightly divided." And such is the case, love is cemented, peace confirmed and truth established and vindicated.

J. W. JONES,
Peachland, N. C.

READING LANDMARK FOR 40 YEARS.

Enclosed please find M. O. for \$2.00 for renewal of subscription for Landmark for my mother, Mrs. Mary J. Graves, Vinton, Va. Her subscription expires with the last issue.

She has been reading your paper for more than forty years, and still enjoys it. That and her Bible are about all she reads now, as her eye-sight is bad.

She passed her 94th milestone April 13, 1933, and while she is nearing the century mark her mental faculties hold good, and she is ever found ready to exclaim that "salvation is of the Lord," looking beyond this clamor of flesh and clay to joys that are high and spiritual, of which, ere long, she hopes to

come in possession.

Mrs. J. G. Tompkins,
Roanoke, Va.

MILL BRANCH UNION.

The Mill Branch Union is to be held with the Church at Simpson Creek about 6 miles from Loris, S. C.

M. MEARES.

LOWER COUNTRY LINE UNION

The Lower Country Line Union will be held, the Lord willing, with the church at Eno, Durham County, Saturday and fifth Sunday in December, 1933.

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

A. P. Clayton, Union Clerk,
Roxboro, N. C.

BLACK RIVER UNION.

The next session of the Black River Union is appointed to be held with the church at Hickory Grove M. H. in Johnston County, N. C., on the fifth Sunday and Saturday before in December 1933. The Church is located at Peacocks Cross Roads, 7 miles East from Benson. A general invitation extended to meet with us.

W. V. BLACKMAN, Clerk.

FERRELL-COFFEY.

Married by Eld. J. R. Wilson at his residence in Danville, Va., Eld. C. H. Ferrell and Mrs. J. P. Coffey, Nov. 22, 1933.

SKEWARKEY UNION.

The next Skewarkey Union will be held with the church at Bear Grass, Martin County, N. C., on the 5th Sunday in December, Friday and Saturday before, 1933. Please publish in Landmark.

A. B. AYERS, Church Clerk.

EASTERN LITTLE RIVER UNION

The next session of the Eastern Little River Union will meet with Little Creek Church, Johnston County, N. C., on Saturday and 5th Sunday in Dec. 1933.

Elder Frederick Rhodes is appointed to preach the introductory sermon, Elder E. F. Pearce appointed his alternate. Brethren, sisters, friends and ministers especially are cordially invited to attend.

Yours in hope,

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

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Zion's Landmark

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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.

WILSON, N. C. DEC. 1, 1933

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VOL. LXVII.

NO. 2

TO ALL LANDMARK READERS GREETINGS:

We are nearing the end of another year. A year in which all the Nations of the Earth have seen much unrest, and the people of God have not been immune from the spirit of jealousy and strife; but we must believe that, in the providence of a just God all will end in everlasting day for those who truly believe on the Lord Jesus Christ to the saving of the soul.

All who shall come into that blessed haven of eternal rest, will have come through "great tribulation," but God will not leave them nor forsake them, though they often feel to have been left alone in a cold and friendless world.

"If ye suffer with Him, ye shall also reign with Him." Our sufferings may be long or short; but if it

is to end, in our being brought, by the sweet cords of His love, into an everlasting day, where there will be no sickness, sorrow or death; but all the enemies within and without shall be no more; but joy, life, praise and glory shall be the happy employ of all who enter that haven of eternal rest; we are sure that the glory of God will fill heaven, and His glory will be the glory of all who enter its happy clime of an everlasting day.

While we are yet in the flesh, all of us will have our trials, even shall our faith be tried as gold is tried in the furnace; but God is our maker, keeper, preserver and He alone through Christ can fitly prepare us for a life of faith here and a life of joy and praise in eternity.

If we have made mistakes, and all of us have, no doubt, our minds should be open to conviction. We should honestly desire to be right and see aright. May the Lord teach us to know the right way, and to speak and say things that will honor his blessed name and cause.

If you know more than we, can see more clearly than we, then treat us as you would want us to treat you if you could exchange places, and we became the wise and the strong, and you became as we are, poor, weak and care worn sinners, saved by the grace of God, if saved at all.

Lead us in a better way, show us by scriptural proof, the plain path of peace and lead us in the way of truth and holiness.

Do not call us hard names, rather be Christ like and labor with us in His gentle Spirit.

If you magnify our short comings

and weaknesses, to others, or correct us in anger, we are likely to become angry too, and we become estranged rather than heal seeming breaches.

Love hides a multitude of faults, and we all need ours hidden and forgiven. May the coming year be filled more fully with outward manifestations of the love of God toward his people, and they in turn be more Christ like in throwing the mantle of charity over our weaker and even erring brethren. If they repent and ask forgiveness in the right spirit, I feel the Lord will bless those who truly repent and ask forgiveness by giving heart-felt forgiveness. As long as we are moved to strike, strife and contention, by fleshly motives, no unity can be expected.

In hope,

O. J. DENNY.

ONE MAN AND ONE WOMAN.

From Genesis 2:24, we learn that God made but one man and one woman; and their posterity should know from the teaching of the scriptures that it would be an impeachment of wisdom, which is Christ, as well as contrary to the purpose of God to grant divorce and remarriage to another. The injunction was and is that man should leave father and mother, to be joined to his wife, and they by this union shall be no more twain, but one flesh. This means that he is more closely united to his wife than to his father and mother.

Marriage is the most tender and endearing of all human relationships. The union to either parent is a partial union, while that to the wife is an entire union. Since there

is no law to dissolve or extract the child's nature and union from either of his parents, which is only a part of himself, then how futile the attempt to dissolve the union of husband and wife which is entirely one as fixed by the law of God. So they must cleave together being glued or knitted into one material. The marriage of the first man and woman was sealed by the God of creation and formation. Behold the inseparable union existing in Adam and Eve, she being created in him, yet formed separate, conjoined by the same Hand in law, in feeling, in interest and in affection, with this edict, "What therefore God hath joined together, let not man put asunder," and no man can.

The Pharisees, who were enemies of God attempted to make void His law, came to Jesus, God manifest in the flesh, desiring to separate Him from God the Spirit, tempting the Christ, vainly expecting He would make the law of God void, "And saying unto Him, is it lawful for a man to put away his wife for every cause?" Mark well his answer: "Have ye not read that He that made them at the beginning, made them male and female, and said, for this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder." They believing more in Moses than in Christ and thinking that he was averse to Moses, asks, "Why did Moses then command to give a writing of divorcement, and to put her away?" Note his answer: "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." Now if God's law "from the beginning" forbade those united in marriage from separating and marrying others as Jesus affirmed, who is there among us to gainsay? The natural cause, death, is the only reason assigned for remarriage when separated. But some one says, did not Jesus say, except it be for fornication?" Yes; but that act is virtually the same as death; for neither Mark nor Luke even mention that crime as an exception. Jesus is the true witness, and his word should settle the matter.

Moses did not assume in his day to change the law of God, but from the hardness (wickedness) of their hearts suffered some such to put away those to whom they had been united in wedlock, for many causes, and marry others; and, from the same cause of depraved humanity in this land of so called Christianity, about one-fourth of those joined in marriage are granted divorces to marry others without divine authority. If such laws shall continue that will allow such characters, who have no regard for God's word and their own oath, to put away and marry others, it might work well in a short while, if such people were put in a class to themselves, and not allow them to marry any other than those put away. With such a law enacted

the marriage vow and virtue, might grow greatly among our noble sons and daughters, until there should be few divorced and remarried people found; and those composed only of the mean and undesirable class.

I note that Paul gave his consent to put an unbeliever away when the believer could have no peace, but only confusion, trouble and torment with no hope of reconciliation. But forbade the party to marry another.

Some one who does not regard the law of God respecting marriage will say, when they separate and marry some one else it shows they did not love, for love is the bond of marriage union. When people marry, they love each other—it is mean treatment that kills or destroys the love one had for the other; but such cannot annul their marriage. Let husbands and wives love each other, and so fulfill the word of God.

M. L. GILBERT.

A FEARFUL THING TO FALL INTO THE HANDS OF GOD.

God, the Father, who sent Jesus into the world, is the high and holy one that inhabiteth eternity whose name is holy, and his eyes are in every place beholding the good and the evil. Why then do men seek to hide their doings and their motives from men, when it is a much more fearful thing to fall into the hand of the living God. Men can punish only for a little while, but the Lord can punish forever. Would it not seem that those who have felt their condemnation before God on account of sin, and suffered so much from his just judgment, and who have felt to have been made free

from guilt by the blood of Christ, would be very careful to act well and to speak the truth, not only before men, but more especially before God, who takes account of every idle word, and evil thought or intention. We may sin against men and escape punishment by them, but we cannot escape the punishment of God. We may make false statements and not be detected by men, but God knows our evil intentions, and he says, be sure your sin will find you out. How can one who is born of God tell falsehoods on a brother or a sister in Christ? Does he not feel that the Lord will bring him to judgment? The Devil is a liar and the Father of it, then if we lie it is of the devil, and he is leading and prompting us, and every time the child of God follows the Devil he gets him into trouble.

While here in the flesh we have our likes and dislikes. There may be certain traits about even a child of God that are not lovable, but we should always speak the truth in love about them. It is said that truth is mighty and will prevail.

Peter denied that he knew Jesus. He may have deceived some men, but he did not deceive his Lord, and it cost him bitter weeping. And later on when Jesus asked him about his love, he said, Lord thou knowest all things. Yes, when men falsely accuse us, the Lord knows we are innocent and there is a blessing in it, and all blessings are from the Lord, and though men may believe us innocent, if guilty the Lord knows it and we shall suffer, for sin shall not go unpunished. There is a blessing in obedience and there is suffering in disobedience and the

man who does not know this is to be pitied for he does not know God's judgment against sin, or his well done thou good and faithful servant, enter thou into the joys of thy Lord. Though innocent we may be rejected of men but not of God. Jesus said, Come unto me all ye that labor and are heavy laden and I will give you rest, but the unprofitable servant is cast out into outer darkness where there is weeping and gnashing of teeth. Then is there not an incentive to strive to enter into the strait gate? It is both honoring to God, and comforting to his servants. May the Lord give us strength to love and serve him and one another.

JOSHUA T. ROWE.

GREETINGS TO THE READERS OF ZION'S LANDMARK:

According to our way of reckoning time, we are approaching the threshold of another year. When a child, the years passed very slowly indeed, but in later years the months pass as the weaver's shuttle. The past year has brought many changes in our homes and churches. The death angel has hovered over many of our homes and sickness has invaded our households; but in the face of all this God's mercies have been past numbering. I have been made to wonder many times during the past year as satan would hurl his fiery darts against me, if God had forgotten to be gracious, and many times when it appeared as though the last ray of hope was vanishing from my presence I could hear that small still voice saying, "Be not afraid, it is I."

It is only when we are brought to

the footstool of sovereign mercy that we can appreciate the many blessings that God has so bountifully bestowed upon us.

To each member of the editorial staff, I invoke God's richest blessings and trust that their hands and feet may be directed in that way that leads to truth and holiness, and that they may be as wise as serpents and as harmless as doves and as lambs among wolves.

To each reader, I wish to say I trust that you may be given inward eyes, so you can cast the mantle of charity over the editorial staff, as well as those who contribute to its pages.

I feel that I would like to implore God's richest blessings to rest with our great President and with the nations of earth and trust God will open that bountiful storehouse of mercy and supply the needs of every living being.

May the coming year bring peace, happiness and prosperity to all of you is my prayer.

S. B. DENNY.

MR. PAUL BAKER.

I have been requested by his mother and sister to write the death of their son and brother, Paul Baker. After a short illness of heart trouble he quietly and peacefully passed away Friday night, 11:30 o'clock. He was born July 5, 1899, died Oct. the 26th, 1923, making his stay on earth 34 years, 3 months, and 15 days. Brother Raper and Brother Bunn Pridgen conducted the funeral. He was laid to rest beside his father in the Baker cemetery, at his home. The floral offerings were beautiful. The family seemed well pleased at him being put away so nice.

Before he died he called his mother, his brother, sister-in-law, little niece, Christine, to his bedside and told them to stay with him. He called his mother and sister, Flora, told them to sit down and stay with me, I surely do love you, I love you all.

He leaves a widowed mother, Mrs. Ellse

Baker, two sisters, Mrs. Johnnie Bridgers, Mrs. Willie Winstead, two brothers, Messrs. Floyd and Jimmie Baker, lots of nieces and nephews to mourn his departure, but we hope their loss will be his eternal gain.

Paul was honest in dealing with his fellow man. He never bothered anybody, but attended to his own business. He was so good, staying home helping his mother make a living. He was a single man. He will be missed so much, getting around feeding. His place is vacant at the table which never can be filled.

His mother is a member of the Primitive Baptist church. Paul never united with any church. We don't know how he felt about the church. He couldn't bear to hear Baptist songs, said they sounded so painful. So we hope when he loved his mother so dearly the last hour of his life, we hope he was forgiven of his sins. We can never tell how it is with a person the last minutes of their life. It is in the Bible, can be changed in a moment in a twinkling of an eye. So we hope he was changed.

Paul was so quiet, didn't have much to say. He was loved best by those who knew him best. He dressed some few days ago to go to Wilson. He looked so pretty and good to his mother and his sister. The writer imagines he looked to them like a rose in full bloom in the sunshine sparkling with dew.

It was hard, so hard, to give him up. It looked like he was the mother's last prop. All the rest are married and have families of their own to look after.

Dear son, how we miss you,
In this world of grief and pain,
Oh Lord, I pray thee to prepare us,
To meet my dear son again.

The flowers of our Springtime may wither
away,

The leaf of our Summer may drop and
decay,

But clusters of Autumn blush on life's vine
To rest us and bless us with strength of
its wine.

The Springtime of life had trouble to meet,
The long days of Summer, their dust
and their heat,

But Autumn, cool Autumn, brings joy and
sweet rest

We take it and make it our brightest
and best.

The writer hopes mother, sisters, and brothers can be reconciled to the Lord's will. He liveth and he taketh at his appointed time.

Written by a dear friend of the family,
MRS. CHARLIE H. WIGGINS,

PLEASE READ CAREFULLY



There comes to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark and if you are not given credit in at least one month notify us, stating if you paid by check or money order and when you paid and we will investigate.

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NO. 19

BLESSED IS THE MAN WHOM GOD DWELLS WITH.

Thou which hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled it with thine hand, as it is this day.

Now therefore, O Lord God of Israel, keep thy promise by servant David my father that which thou hast promised him, so that here shall not fail thee a man in my sight to sit upon the throne of David; yet so that thy children take heed to their walk in my law, so that they have walked before me.

Now, then, O Lord God of Israel, let thy word be verified which thou hast spoken unto thy servant David.

But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built.

Have respect therefore to the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and the prayer which thy servant prayeth before thee:

That thine eyes may be open upon this house day and night; upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth toward this place.

—2 Chron. 6:15-20.

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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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 of 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.

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Zion's Landmark

Devoted to the Cause of Jesus Christ

THE LOVE OF GOD.

I will offer some thoughts to Landmark readers, in regard to death and the everlasting love of God. Man fears and dreads death, and no wonder that he does, for it is the fruit of sin. I think that all the trouble and sorrow that has come, or ever will come, upon the world, is the fruit and the effects of sin, and man's rebellion against an all-wise and holy God. "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." Ecclesiastes 7:29. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." John 3:19.

"The heart of man is deceitful above all things, and desperately wicked, who can know it."

Now I will leave man in his sad condition by reason of sin, and try to talk some about the love of God, which will be more pleasant. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in him should not perish but have everlasting life." John 3:16. We find no beginning to God's love for His people, and there will never be any end to it. God loves His people when they are dead, and their bodies sleeping in the earth, just as well as He does, when they are living in the world. "He that believeth in me, though he were dead, yet shall

he live: and whosoever liveth and believeth in me shall never die." John 11:25-26. Christ did not mean that our natural body would never die, but the spiritual man that is born of God. That man that sinneth not, but dwells in our sinful bodies, that must die, but death has no power over the spiritual man, "The hidden man of the heart." 1st Peter 3:4. Read the 8th chapter of Roman's, and see how impossible Paul makes it for any power that has ever come, or ever will come, to separate us from the love of God which is in Christ Jesus our Lord. This embraces all true believers in God.

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Revelations 13:14. Death is common to all, good and bad, it is a disunion of soul and body, and is the fruit of sin, and has in it something dreadful and sad, but sad as it is, Christ has, I think, changed it into a blessing for all that die in the Lord. And to die in the Lord, is to die interested in Him, in union to Him, and this union and interest and hope that believers have in Christ is not dissolved by death. John was commanded by a voice coming direct from Heaven, to write, "Blessed are the dead that die in the Lord." I

think this was said for the comfort and consolation of all true believers in God, while they live in the world, for in this world, the saints have all their troubles and trials, doubts and fears, but they all end forever when they die. "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16:33. "Precious in the sight of the Lord is the death of his saints." Psalms 116:15. When the saints die, their souls go back to God, and they are happy in His care and keeping, and their bodies go back to the earth and rests from all toil, trials and tribulations. So I am persuaded by the teaching of the Scriptures, to believe that the very moment the saints die, they are in a blessed condition, and will remain so until Christ comes again.

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." 1st Thessalonians 4:14. Every Christian believes this. Nothing is more certain or more comforting, and more firmly believed, than, that Christ died for the sins of His people, and rose again for their justification. "Greater love hath no man than this, that a man lay down his life for his friends."

Christ so loved his friends he is going to have them all where He is. "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:1, 2, 3.

Christ spoke these comforting words to believers in God, if it were not so, I would have told you, as much as to say, I won't fool you. God will have all true believers, safely housed in Heaven where He is; and I am persuaded to believe that He will be delighted with their company, and surely they will be with His. For since He so loved them, and paid such a great price for their redemption, I can't think He will dislike their company.

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

ARTICLES ENDORSED.

Eld. O. J. Denny,

Winston-Salem, N. C.

Dear Mr. Denny:

I heartily endorse your articles in the *Landmark* and the one in the last issue "Militant Church." If all troubles between churches were settled at home which is the proper place, peace and love would be more manifest among God's people, since many have been blinded to their own imperfections, but can see them in their brethren and try to destroy them because they are contending for the good old paths our forefathers trod. Let all such return to their first love and they will see their own situation.

Pardon me for consuming a few moments of your valuable time. May the Lord bless you and prosper you in the good work in which you are engaged and spare your life many years. The Lord needs such servants to labor in His vineyard.

Kindly remember me when at a throne of grace.

MONROE MANN,
Newport, N. C.

COMFORTING LETTERS.

Mr. John D. Gold,
Dear Sir:

I am sending a pack of good letters from a dear sister. Will you please put them in the Landmark if you can find space just one at a time, or anyway you can.

They have been such a comfort to me, I want them to be a comfort to all the Landmark readers.

MRS. J. T. PACE,
Ridgeway, Va.

Dear Sister Pace:

I am bound to say that you are too good to me. I wish that I was worthy of one little part of your kindness. The goodness and worthiness is on your part, else how could you even think of one like me. You mentioned in your last letter about claiming our relationship by addressing each other as sister and brother. I have always hesitated to do it from the feeling of unfitness. I love to hear it done. There isn't anything greater than God's love and I believe it is this love that constrains us to fulfill the above practice. Several times of late I have wished to be alone with you to talk with you. Why have I felt this way? Yes there is so much difference in our years in this life but that leads me to love you none the less.

You belong to those people who possess that rich treasure given you from above. You have been given a token which can never be taken from you. You bear evidence that you have been bought with a price which only the Saviour could pay. Did He not tread the winepress alone, all for the sake of a people

given to Him by the Father? He says in the Holy Word, "What the Father hath given Me, is Mine. They shall come unto Me." Again He says that He will not cast them out. Everyone given Him by the Father in the covenant arrangements before the world began shall be His and some day they shall reign with Him. They are all precious jewels unto Him. He says that some day He shall come and gather them home. How we love to look about us and feel and know that God is ruling this universe. He shall work all things for our good and His glory. He shall never want even the smallest favor from one on earth. We may be slack in doing things, but God is never slack. Our journey may seem a hard one but if we are His all things shall end in happiness. Often we complain when we should not. I know that I am guilty. We adore a God, who is rich in mercy and loving kindness. The poet has said that God knows best and that He owns everything, even to the tiny leaf and flower. The scriptures say that even the sparrow cannot fall without His notice. Are we not greater than they? Then on the other hand we are not great enough to secure salvation or help save souls. We hear people speak of soul-winners for Christ. Christ said somewhere that none could come unto Him except by the Father. How can poor, weak creatures as we are bring God under any obligations toward us? He is so far above us that we cannot comprehend any of His thoughts or ways.

Perhaps you think I should end

this writing. Please bear with me and pray for me. I do have a love for you which I cannot describe. Hope to come over to see you before I leave. Maybe I will see you Sunday.

Thanks for all the things you sent me. I found pleasure in reading the Landmark.

Write me again sometime.

MARY C. HUNDLEY.

Dear Sister Pace:

Again I have come to the place that I have a desire to write. I know that you are a far better judge than I am of spiritual things. If you have received any comfort from one word from me, I believe you have rendered praise where it is due. I am fully satisfied that this creature could not of herself have comforted you.

Sunday was a great day for me. I have never spent a better day in this place, nor one as pleasant. I was with good company that afternoon and the time was only too short. If I have a pleasure in this life it is listening to such doctrine as we heard Sunday. This Brother Thomas was the one who was ordained last first Sunday at my home church. I believe he is one good, humble man. He lives his religion. He is the same wherever or whenever you meet with him. Every word from him is in praise of the God of heaven, who I believe has taught him this way. He or no other man could preach such a doctrine as we heard Sunday without the help and teaching of a higher power. Every good and perfect gift must come from above from the Father of light in Whom there

is no variableness or shadow of turning. He is the one God and there is none like him. As was said before, He has never wanted anything. He never has or never will depend upon man for even the smallest thing. How precious is the doctrine of salvation by grace, if indeed I know anything of it. It makes my heart rejoice to hear God's dear name receive the praise and glory. His name shall have all the praise from His dear people. From first to last the scriptures point out this family and make it complete. It is so fixed that man cannot change its size by adding to it or taking from it.

Sister Pace, I love your letters more each time. They do me so much good. I was glad you sent the Landmark. I should have returned it before now. I love you for taking that much thought of me. I do not deserve it.

Mary C. Hundley,

Dear Sister Pace:

I have never felt worthy to address an old Baptist with the above title. Somehow I feel less worthy to call you that than any one. I believe the stamp or mark of God's people is beheld in their countenances. If not deceived I love those who bear this mark and whose words testify for them that they belong to this family. I am not worthy of all the things you have said and done for me. If one word from my pen has comforted you, give God the glory. When such as you find joy and comfort in writing and preaching I feel that it must be manna from on high. Every good and perfect gift cometh down

from the Father above in whom there is no variability neither shadow of turning. This is the God I want to praise. This thought brings to mind an article I read some days ago. The writer mentioned some people who said that they praised the Lord. Then he said there were others who desired to praise Him but did not know how only as they were taught. Does any one who has been taught of God believe that he can do one thing of himself? Only those who know of their dependence can answer this question. Then how do they come to this helpless condition? They would not exchange the life of the world and come to this, but once they come into possession of this new life and the precious hope they would not take all the world for it. In one letter to me you mentioned loving to read the eighth chapter of Romans. I hope I have for a long time loved that same chapter. I am made to believe that we love it because it sets forth the doctrine we believe. This gospel is meat and drink to all of God's humble poor. Never has it been preached to save one soul nor will it ever be. It is to feed those who know the joyful sound of this precious word. It is the bread of life to the hungering, thirsting soul. There has been a people and will yet be as long as time shall last, who shall feed upon it. God shall never be without a witness and this one shall be fed from on high. All that is prepared of man shall ever be unsatisfying. It does not sound right anyway it is fixed.

Dear Sister, I wish you could have been with us at Strawberry

last Sunday. We had such a good meeting. I believe the love and presence of the Lord was felt there. Have you ever felt that you did not desire to leave a place? You felt to be at home with the dearest people on earth and there you wanted to stay. This feeling crept over me while in this meeting. Even the singing was sweeter than usual.

I wanted to get to see you before leaving but don't know that I can. If I do not, please remember me. You have meant so much to me and have made my stay here so much more pleasant. We can trust that God's hand was in the matter. If you feel that you ever can spare me a moment, I would love to have a word from you. You are far my superior, but I love you. May God's richest blessing be yours to enjoy. May He be your closest friend for He is nearer and dearer than any kin on earth.

Please throw this letter aside. It is not worth sending but I had a desire to say a word for fear that I would not see you. Whether I am back here again or not, I shall ever hold you dear, I hope for Christ's sake.

With love,

Mary C. Hundley,

Dry Fork, Virginia.

ABLE TO ATTEND MEETINGS.

Dear Mr. Gold:

Here I am again with pen to let my kindred in Christ hear from me. I'm yet able to attend my meetings, which is my greatest pleasure, mingling with the dear people of God. The 4th Saturday and Sunday in April I attended church at White Oak, where I joined in 1905

at a union meeting in October before my father, Eld. Job Smith, passed from this world May 1906. So many of the aged servants of God are gone that I hold in fond remembrance. In January old White Oak lost its only Primitive Baptist preacher, Elder B. F. Eubanks. We miss him so much. I hope to see an account of his death in the Landmark. I hope our pastor, Elder Gurganus, may live many, many years. I attended South West church the first Saturday and Sunday in May. It was a large gathering. Three preachers besides our home ones were there. I was rejoiced to hear them preach so ably. I hope to hear them again. 'Tis Heaven below to be in such sacred places. I get overjoyed and feel 'tis a wonder that I am spared so many years to mingle with you Baptist people. I'm nearing my 78th year. Feel my weakness daily, spiritually and bodily. I hope to go to North East Church the third Sunday. I hope to praise God the remainder of my days for letting me go to the meetings and associations. I think of Sister White in the Durham County Home, who can't attend often. I hope she got my letter, and Mrs. Bettie Page Bradner. I want to write you again soon. I was glad to see your sister Louise's letter. I advise you to go to the church, all four of you. 'Tis such a resting place for the weary. Remember me in your prayers and please esteem me as a Primitive Baptist, though I feel to be the least among you. I'll close now and write some of you separately, for I do look for the answer.

Mr. Gold, I renewed my subscription to Landmark in October last. I hope you get new ones and keep the dear old Landmark going.

SUSAN HIGGINS,

Verona, N. C.

ABOVE ALL PUT ON CHARITY.

"And above all things, put on charity, which is the bond of perfectness. And let the Peace of God rule in your hearts. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in Psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord." Col. 3:14, 15, 16.

If we would follow the admonition given in the above Scriptures, surely we would get along with less strife and confusion. As Elder P. D. Gold said in the Landmark, Oct. 1, 1925, "Some seek to pry into things not revealed. Some try to find out who hypocrites are, and who are unsound. They set up a standard and slay all that do not measure up to their false standards. We preach Christ, not the devil—the remedy, not the disease."

Elder Joshua T. Rowe had an article in the same issue. Elder Rowe says in his early ministry, old Baptists seemed to be the same wherever he found them, and he heard not such expressions as "time salvation," or "absolute predestination." I think those two pieces are worthy of our consideration. It seems like we have come to the place, some of us, where they were in the days of Jeremiah. Jer. 11:21 — "Saying prophesy not in the name of the Lord, that thou die not by our

hands." It seems like they wanted a new doctrine, a doctrine of their own teaching. "All things are fixed predestinated." It seems to me "What God predestinates, he is the author of it." I see no getting around that. Read Jer. 7:10-11, and see what it takes to constitute the Church, into a den of robbers. They said, "We are delivered to do all these abominations." In substance: "We had it to do." He is a zealous God, of good works, not of bad. "Mark them that cause divisions," Rom. 16:7. And "offences contrary to the doctrine, which ye have learned, and avoid them." 18. For they that are such serve not our Lord Jesus Christ, but their own belly." And by good words (not works) and fair speeches, deceive the hearts of the simple.

I like this scripture fine. I think it useful. I try to obey its teaching as much as in me is. I read it myself. I never hear it from the pulpit. This is the reading. Rom. 6:12. "Let not sin therefore reign in your mortal body, that ye should obey it in the least thereof. 13—Neither yield ye your members as instruments of unrighteousness, unto sin. But yield yourselves unto God, as these that are alive from the dead. And your members as instruments of righteousness unto God. 16—Know ye not, that to whom ye yield yourselves servants to obey, his servants, ye are to obey; whether of sin unto death or of obedience unto righteousness." Rom. 9:11. "For the children being not yet born, neither having done good or evil, 13—as it is written Jacob have I loved, but Esau have I hated.

According to the scriptures, he

loved one and hated the other before they were born. I understand that Esau and Jacob represent the Christian. They were two men, but in a representative way they were the one twain man.

Paul says, What shall we say then? Is there unrighteousness with God? (or in substance is God the cause of their unrighteousness?) 14, "God forbid." If God had put sin in the man when he made him, then the scripture would say yes, where it says "God forbid." But sin came after the fall. The parable of the tares will tell you that, Matt. 18:37. The Son of Man sowed the good seed, not the bad; the enemy that sowed the tares was the devil, and right in the Garden of Eden. So the Lord does not make you sin. Neither does he tempt you to sin, James 1:13. We chasten our children. The Lord made all things for himself, yea the wicked for the day of evil. He beareth the sword not in vain, evil is the fruit of sin; we bring the evil on ourselves. We should know no man after the flesh, and if we want peace, we should strive to that end. Rom. 14:19, "Let us therefore follow after the things which make for peace, (not strife) and things wherewith one may edify another." Rom. 15:18, "I will not dare to speak of any of those things which Christ hath not wrought by me." 2 Cor. 6:4, "But in all things approving ourselves as the ministers of God, in much patience in afflictions, in necessities, in distresses, the Lord allows us to do some things." 1 Thess. 2:4, "But as we were allowed of God to be put in trust with the gospel. James 3:10,

"Out of the same mouth proceedeth blessing and cursing. My brethren these things ought not so to be." 14—"But if ye have bitter envying and strife in your hearts glory not, and lie not against the truth." 15—"This wisdom descendeth not from above, but is earthly, sensual, devilish." James 4:7 "Submit yourselves therefore to God, resist the devil, and he will flee from you." 8—Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double-minded. 1 John, 2:16, "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." 1 John 3:8. "He that committeth sin is of the devil, for the devil sinneth from the beginning, for this purpose the son of God was manifested that he might destroy the works of the devil." But the foundation of God standeth sure, having this seal, the Lord knows them that are his. If we could be found in ones right mind, or could be satisfied with well doing, the Lord has promised to supply our needs. If we can feel that the Lord has pardoned our sins, and is able and wise enough to shield and protect us here, heal our diseases, be with us in death, receive our spirits to himself, from whence they come, and in the morning of the resurrection raise our vile bodies, fashion them like unto himself, and there to be with him forever and ever, where there will be no pain, sickness, sorrow, nor death. Isn't that enough for us? Are we promised anything more? Will we be any better off by disturbing the peace

of the church about something we do not know? Surely a Christian in his right mind will not cause confusion and division over something he does not know, but that is just what is causing division now. It is about something we do not know. Things we know we agree on, but just who is causing confusion or whether they are the children of the day, I know not. But mark them that cause divisions contrary to the doctrine. Brethren if a preacher comes along preaching things that cause confusion he should be called down right then. That is the best way, and the best place.

W. S. SMITH,

Route 6, Reidsville, N. C.

SOME THOUGHTS.

As my mind has been and is very much concerned about things wherein the Church is exercised, I desire to offer a few more thoughts in connection with those set forth in the last issue of the Landmark, June 15th., for while I am confident that the church is being purged with the things (causes) wherein she is now passing through because of her sins and iniquities, and if we would pause to consider what they are, I am sure we would find them almost innumerable. God has very mercifully blessed this nation with natural prosperity since her founding, of which also the church in a literal sense has shared, but history proves as well as the scriptures, that natural prosperity and spiritual prosperity hardly ever if at all, go hand in hand together. The organic body or primitive faith that is called out from the world to

take up her cross to follow Christ through evil—as well as good report, has drifted to where it seems to be more in name than in reality. However, I know that the spiritual exercises of the children of God in their minds are the same (so far as they affect) as has always been, but as we indulge in sin to the grief of the holy spirit and against our own better knowledge, it seems to be the Lord's way to withdraw the influence of his holy-spirit (to a certain extent). Therefore we are left to the hardness of our own hearts and grow from bad to worse, (so far as practice is concerned).

We need not that another testify for us for our own experience answers Amen to this. Hence we fall again (to a certain extent)—into bondage, to learn that we have (in a very great measure) departed from our first love, to learn that our eyes need more eye-salve, that wherein we trusted we were rich, to learn that we are still poor and needy, to learn that we cannot serve God and mammon; to learn that when we become easy in Zion the woe is sure to follow. To learn that when we sleep the enemy sows tares, and so we are discovering that the church has (even now) a bountiful crop of tares (seeds of discord) and should the job of rooting them all up be undertaken (to sweep stakes) some of the wheat would be rooted up also. What can be done? What has the church always done in times of distress? Necessity always forces us to "wait on the Lord, and in due time he shall renew our strength."

Such conditions as we are facing now always serves to purify and re-

fine the gold and consume our dross (corrupt natures). The furnace of affliction in which God's people are tested is a trying ordeal—either individually or collectively, but it serves the purpose.

Many of those afflictions spring up through our natural affairs, hence we can see how the providence of God works together with his grace to the ultimate good of his children. Those conditions bring us low in a low place, the perplexing problems in which the church is now grappling, is teaching us a good lesson, that none can trust in an arm of flesh. Though that arm be one of our ablest ministers—(when he might be influenced by the flesh). When our own people get in the flesh they can do the church and themselves too, as much harm as the hypocrite. And, at a time like this it behooves us to look well to our step, and as the Lord grants we shall do that. The church is now struggling between two great errors: Armenianism on the one hand, and fatalism on the other. (Fatalism in this sense is an opinion without a true foundation, or destination, coming from nowhere and going to nothing.) (If we would use that expression, I trust it may be understood). That there be those who lay too much stress on works (what the creature can do) and there be those who preach the sovereignty and purpose of God in such a way as not to tell us whereof they affirm and neither can we tell. Therefore, I do believe that the churches are too loose on some (if not all) of her preachers. For she is supposed to know both the doctrine and order

of the house of God as well as the preacher, but when we remember that the hypocrite is among the laity as well as the ministry, then to know how to rectify things becomes more confusing. This is another medium through which we are brought down to realize our poverty. But I believe we have a good guide by which the church may judge very safely, to wit: that, a child of God has not much desire to fight and continue to fight the doctrine of the sovereignty of God and on the other hand, he has no much desire to contend and continue to contend for the ability of the creature, for in a deep mystery there is a sublime blending of our obligations that seem to work harmoniously with the purposes of our God. And the child of God can feel that, though he may not be able to explain it.

As there seems to be no limit to this subject I will close.

As ever, yours to serve,

JOHN R. SMITH,

Reidsville, N. C.

THREE WONDERFUL DREAMS.

(Republished by request.)

By Leah Slusher, aged 44 years, 21 years old when married, lived with my husband 4 years at which time he died. In a short time I was taken ill with what the doctors called neuralgia, and my teeth were sound, beautiful and white, at this time I had them all removed which gave me permanent relief of this trouble.

From this time I enjoyed good health until about 44 years old, at which time I was taken with a severe pain in the head, which was

thought to be neuralgia. Soon after this affection pieces of bone came into the cavity of my ears, which were removed by the aid of forceps, upon average of once in two weeks for nearly four years; and as time passed the number of bones increased. Previous to the removal of bones the pain was so great that I was unconscious. After a number of bones had been removed I had three dreams. The first I discovered a wide, beautiful road extending out in front of my door as far as I could see, and in this road I saw a handsomely dressed gentleman coming toward my door. He came into my house, took a seat and looked at me for some minutes before he spoke. Then he said to me, "I suppose you are the lady who has been diseased with your head." "I am." "I have been sent from a foreign country to see if I can find out what is the trouble with your head. I do not wish you to think that I have come here to interfere with anything that

Dr. Howard has been doing; for the power of God. Have you any he has been instrumental through objection to my examining your head?" "I have none." Then he placed one hand on the back of my head and the other on my chin; then he placed his hands on each side of my head and the one on the left went in, and taking his hand out he looked at me smiling and said, "Your suffering is not over and your skull is one eighth of an inch thicker than a common skull, and it must come off before you get well. You will have to suffer yet. Dr. Howard will still be instrumental through the hands of God."

Then he walked out. This dream gave me some hope of recovery, but as time passed and my suffering became so great I began to doubt my recovery.

The second dream: In a short time after this the spirit of God, as I believe, came to my bed and spoke to me in an angry tone, "I thought you had faith. I told you your sufferings were not over, your afflictions have been put upon you to show the power of God. You will bear your afflictions with patience. You shall be rewarded for all your long suffering and will stand eleven yet." And he departed as before. After this dream I was inspired with all confidence of getting well, and I spoke of it at different times, but persons who were present and saw the bones taken out of my head said it was impossible for me to get well. I told them that I read there was nothing impossible with God, though I was left for near two years to wonder what the eleven meant. And about six months before my recovery it appeared to me that there had to be eleven hundred bones taken out of my head before I could get well and I told my children what I believed. They remarked that it could not be.

The Third: A very short time before my recovery the comforting spirit appeared unto me the third time with a most beautiful countenance and said: "I reckon you think my absence has been of a long continuance." "I have been looking for you." "I have come back the third time to comfort you. Your prayers are answered, you shall live and have eleven bones taken out of

your head and then you will see the power of God." He then departed as before. This dream still gave me more hope of my recovery. Dr. Howard paid regular visits taking more or less bones each visit. Next to the last visit while under the influence of chloroform I was heard to exclaim: "I thank the Lord of heaven I will not have to have my head cut but once more." The doctor made the last trip the eleventh of May and when he had taken out the bones I told him he would never take another bone from my head, and said, "How many have you?" He said, "Eleven hundred." At that moment I felt such a relief I could have shouted. I felt as though a great weight had been taken off my breast and I felt free and calm. I called for a pen to write, though I knew nothing of writing, yet I wrote these lines of poetry upon my hand with my finger,

God of my life to thee I give,
With all the blessings I receive;
He told me as I do believe,
That I should surely live.
Go publish it to all around,
What a dear Saviour you have
found.
I trust in my Redeemer Lord,
And say behold the power of
God."

Leah Slusher,
Mira Fork, Floyd County, Va.

Remarks.

As we are, by a great many, styled "dreamers," which we do not deny, in the sense that was spoken of by the prophet Joel, 2:28, and verified in Acts, 2:17, some may question the truth of the above

dreams of Sister Slusher's. I wish to state that I am personally acquainted with Sister Slusher, and know her to be an exemplary Primitive Baptist, in every respect. I heard these dreams related by her, and am well acquainted with the circumstances of her afflictions, have conversed with different brethren and sisters who witnessed the extraction of many of the bones, at different times. I am also well acquainted with Dr. T. H. Howard, who is my father's family physician, who extracted the bones which can be seen by calling at his office at Floyd C. H., Va. There are eleven hundred of them. They have been exhibited by Dr. Howard at some of our Medical colleges, which furnished a case without a parallel in this age or perhaps any other. The result with this sister was just as she dreamed it would be.

She was born in 1835 and joined the church in 1859.

P. G. L.

LET BROTHERLY LOVE CONTINUE.

This admonition by the apostle Paul to the Hebrew brethren, Chapter 13, 1, we think, was intended for the whole brotherhood of the gospel church. And oh how good it would be if we could only proclaim today in the language of the Psalmist David, "Behold how good and how pleasant it is for brethren to dwell together in unity and peace." This love we are now called upon to originate, for love is the sovereign gift of God. But the frequent exhortation to the saints on this subject shows the importance of our watchfulness against

those sources of bitterness, strife and contention which have ever been found so hostile to the spirit and temper of the meek and humble followers of the Lamb of God. And this admonition implies an obligation on the part of the brethren who cherish its action to carefully avoid whatever is calculated to oppose it.

The experience of all true saints, from the primitive age of the church to the present time, has always encountered a very strong propensity of the flesh warring against the spirit, and opposing the free expression and salutary effects of brotherly love. Even in the apostolic day, John and James, those two eminent apostles of our Lord, joined their ever anxious mothers in desiring for them an elevation above their brethren in their master's kingdom, and by this imprudent act subjected themselves to the reproof of their master and the displeasure of their brethren. We have witnessed, greatly to our sorrow, many things of late calculated to remind us of the apostle's words, "If ye bite and devour one another, take heed that ye be not consumed one of another." And that whatsoever disrupts our mutual love robs us of one of the brightest evidences of our vital union with Christ is established by the declaration, "We know we have passed from death unto life, because we love the brethren."

If the two apostles, John and James, personally present with the Master, displayed a disposition so hostile to the continuance of brotherly love, ought we not, in this age in which so much error abounds

and the love of many waxing cold, to seek out and endeavor to warn our brethren of existing dangers and causes of dissension and bitterness among us? Again, "Then are ye my disciples indeed, if ye do whatsoever I have commanded you," and, "a new commandment give I unto you, that ye love one another." How very important it is then that we should carefully avoid giving offense to the children of God.

That brotherly love for which we contend is to be continued upon the principles laid down in the case of those added to the church on the day of Pentecost, viz: "Those who gladly received the word and were baptized continued steadfastly in the apostles' doctrine and fellowship, and breaking of bread, etc.

By the apostles' doctrine we are to understand more than a simple admission of the correctness of the sentiments set forth in their instructions in relation to the character and attributes of God, the purpose and election of grace, etc.; all the instructions, admonitions, and reproofs taught by them, belong to, or are a part of their doctrine; and all alike are essential to the preservation of brotherly love.

If therefore, while we contend for the doctrine of our Lord and perfect harmony, and yet regard heresies or a departure from the faith, wink at or condone to innovation, etc., we acquiesce in those things and thereby oppose brotherly love, and all our energies are enlisted in the promotion of a false and treasonable amalgamation with that from which God has command-

ed us to be disconnected and separate.

Therefore, in cultivating harmony we are not at liberty in any case to transcend the gospel rule, or to barter away the truth nor the order of the gospel for the sake of peace. For peace procured at such expense is but a treacherous alliance with the enemies of our Lord. No one governed by the spirit of truth will require us to depart from truth or gospel order to secure love, or peace and harmony. For none but an enemy to truth and right and to God and His cause would ask such sacrifice at the hands of any. Any love gained by forsaking the cause of truth is not love, but a hypocritical pretense, and is not worth the name. When truth, sin or crime, or order of Christ becomes a matter of contention, there is no compromise to be made with any for the sake of peace. For there is no power or authority vested in any Christian to accommodate their faith and practice contrary to God's laws to produce peace with any. Such a profession of love would be false and very dishonoring to Christ and his cause. Where the order of God's house, the doctrine of discipline, is the issue, a-compromise is a poor "make-shift" for peace. A compromise never settles anything permanently. It may relieve tension temporarily and modify the situation for a little while; it may postpone clashes with all their inherent dangers; but manifestly, compromises do not correct causes to a full extent, and the defects which its very nature acknowledges and attempts to get around still remains.

And again, compromises do not strengthen brotherly love, but to the contrary has a tendency to cause good brethren to grow lukewarm toward each other. The church which makes a compromise with disorder hoping that time may heal the trouble, makes a serious mistake. While honestly I think that right hands and right eyes are to be sacrificed when the order of Christ requires it, yet we are far from being convinced that the war lords ought to be let loose upon occasions when undesigning brethren differ in their views, when such difference does not amount to downright heresy.

We hope we are willing to be God's anything for the sake of a righteous peace with his chosen people, and he commands us to manifest toward each other the proper spirit of love by long suffering, forbearance, gentleness, goodness, temperance, etc., and thereby to "keep the unity of the spirit in the bonds of peace." But, if, as soon as error begins to appear we immediately begin to set up bars of non-fellowship, then there is no room for any further forbearance or long suffering, to give time for repentance and space to learn our mistake. Therefore, as long as we intend to bear with wrongs or any hope of saving from disorder or error, let us not declare non-fellowship, as under such a circumstance, forbearance is inconsistent and impossible. According to our weak understanding there is a vast difference in disorder, error, and rebellion. We understand there is no law or limit to long suffering and forbearance; but where there

is premeditation and a spirit of rebellion plainly manifested, there is a limit to where those good graces cease to be a virtue.

The watchmen are commanded to always openly declare against wrong, and why it is a departure from Christ and His law. We are commanded to kindly and lovingly labour to correct all mistakes in theory and practice, that we may not be charged with the guilt of any disorder while we bear with it and while trying to correct it.

Just as long as a church can keep her house in gospel order she should not cease to warn her members against hasty action, and should never allow bars of non-fellowship to be put up against any brother just as long as there is a ray of hope of saving by gently teaching against the disorder in question by showing how and why it is a departure from gospel discipline. We should profit by our sad experiences with those things which have disrupted our people for the last 40 years. A family cannot be happy without the feeling and manifestation of kindness on the part of all the members to each other. And so it is with the family of God, which is His church. It is impossible for the church to be happy, healthy and contented without the mutual love and kindness of all her members to each other. And just as certain as they depart from the doctrine and precepts of Christ and the apostles they go to biting and devouring and consuming each other, or they will become lukewarm or cold toward each other, and apparently forsaken by their Master. OSCAR YOUNG, Angier, N. C.

ZION'S LANDMARK

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

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WARS AND FIGHTINGS.

A careful reading of the Old Testament Scriptures, shows that the Jews of old were, much of the time, engaged in war. Their warfares may be divided into two general heads. 1st. Wars which God appointed, and 2d. Voluntary encounters, in which they met defeat, and in which God seemed displeased. God fought the battles appointed unto the Israelites.

James had under consideration a different kind of war and fightings, in his address to the twelve tribes scattered abroad. He asked the question, "from whence cometh wars and fightings among you? The answer, "Come they not from hence, even of your lusts, that war in your members." James 4:1.

This kind of wars and fightings, is not confined to the unregenerate; but is found among those who are known as believers in the Lord Jesus Christ. In the flesh, warring and fighting, is often manifest. Perfection is in and of the Lord. The flesh is imperfect, and when we are left to commune with the flesh and the devil, the warring, fighting spirit, or fruits of darkness are in evidence. Paul realizing the imperfection in his flesh, said "Who shall deliver me from this body of death." He saw and felt a warfare going on and so said, "When I would do good evil is present" etc.

All the children of the Kingdom are, in the true spirit of the matter, one people. All have their conflicts within and without, and all can say, "Not unto us, not unto us; but unto Thy name be all the glory."

The children of God, who are in the true Spirit of worship and praise, can say with Timothy, Paul and others, "I have fought a good fight," etc. But must give to God all the glory.

They come in the unity of the Spirit and in the bond of peace, when Christ, who is their head appears with them in glory. Such unity comes alone from the "One Lord in the one faith, and the one baptism, of the Holy Ghost.

In Christ, the warfare is against the powers of darkness, and they triumph through Him. In the flesh when the Spirit of the Lord seems withdrawn, or hidden from view, the fleshly warfare and fightings are carnal and come not from the source of all true light; but from our carnal lusts, warring in our members.

James said, "If ye have bitter envyings and strife in your hearts, glory not, and lie not against the truth." "This wisdom (or unholy conduct) descendeth not from above, but is earthly, sensual, devilish." "Where envying and strife is, there is confusion and every evil work." This shows the origin of the wars and fightings James had in mind. It is as true today as then.

But, Wisdom hath builded her house, etc. Deliverance is in store for all believers, in His name. "This Wisdom that is from above is first Pure, then Peaceable, Gentle, and easy to be entreated, full of Mercy and Good Fruits, (the fruits of the Spirit) without partiality, and without hypocrisy." James 3:14-18.

Lusts, warring in our members, is given as the cause, and Wars and Fightings as the result of that cause. How long must the people of God endure such conduct? Until they are called home, raised above the fleshly state and crowned in His glorious likeness and in His presence.

Men thought to root up the tares that the wheat might grow to perfection; but Jesus said let them grow until the harvest, and then explained the harvest was to be in the end of the world, at which time He will send forth His angels, who will gather the tares, and then the righteous shall shine forth as the noon-day sun, in all the glory of the saving, resurrecting and glorifying power of God and of Christ.

If lusts are the root of our divisions, strivings, warrings and fightings, let us see the definition of Lust. "Lust is all manner of concupiscence, unlawful, carnal passion

and inordinate desire. It stands for the original corruption which inclines and induces to sin and a chain of evil conduct that grows out of it."

Pure oil and water will not mix. Truth and error, right and wrong, life and death, good and evil, sin and holiness and many other things we might mention are the one set over against the other and we know the value of one by the sorrow that the other brings. We never truly value health until we have lost it, and so it is, in our experience, we would never know the sweets of pardoning love, had we not known the depths of sorrow because of our sins, for, like one of old we can say, "My sins, like a mountain rose and by them I am slain." The sinner must first drink the sorrow of conviction before he can sing the glory of deliverance.

The flesh lusteth against the Spirit, and the Spirit against the flesh, says Paul. Peter admonished his followers to "Walk in the flesh; but not after the flesh." Being in the flesh we must live in it; but in the Spirit of divine truth, we do not live after its lustful nature. "The flesh must be crucified, and "If ye suffer with him, ye shall also reign with Him."

Peter said "Lusts war against the soul." This warfare is known unto God and He that once became the end of the law, paid the price, and set the lawful captives free, hath covenanted with the Father, to suffer with them, and in the end to present them to the Father in glory without the loss of one, who hath believed on Him to the saving of the soul.

O. J. DENNY.

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NO. 21

SOLOMON ASKS TO BE REMEMBERED IN ALL THINGS.

"When the heaven is shut up, and there is no rain, because they have sinned against thee: yet if they pray towards this place, and confess thy name, and turn from their sin, when thou dost afflict them;

Then hear thou from heaven, and forgive thy servants, and of thy people Israel, when thou hast taught them the good way, wherein they should walk; and send rain upon thy land, which thou hast given unto thy people for an inheritance.

If there be dearth in the land, if there be pestilence, or the blasting, or mildew, locusts, or caterpillars; if there be enemies, or the pestilence in the cities of their land; whatsoever sore or whatsoever affliction there be:

Then whatever prayer or whatever supplication soever shall be made of any man, or of all my people Israel, when every one shall know his own sore and his own grief, and shall spread forth his hands in this house:

Then hear thou from heaven thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only knowest the heart of the children of men);

"That they may fear thee, to walk in thy ways, so long as they live in the land which thou gavest unto our fathers. 2 Chron. 6:26:31.

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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Zion's Landmark

Devoted to the Cause of Jesus Christ

A POEM

Another year has rolled around,
And not much pleasure can be
found,
For one who is nearing eighty-two;
Come, tell me, is it thus with you?

There is nothing here that I can see
But sin and sorrow and misery,
There is nothing here that I desire,
But a mind from earth to things up
higher.

I hope that God has taught me this,
And He never does anything amiss,
At times I can rejoice in Him,
And hope he has freed my soul
from sin.

I want to praise Him while I have
breath,
And I hope to praise Him after
death,
Who blessed me with His love so
kind,
And gives to me some peace of
mine.

Unworthy though I feel to be,
No good in me that I can see,
Yet I would not change my mind,
Nor exchange my hope with any
mankind.

The Lord is good and always true
He bled and died for me and you,
So in His name we will ever rest,
And hope to be forever blest.

I often feel my time is short,
Would love to praise Him as I
ought,
While sin is mixed with all I do,
I hope the Lord will guide me
through.

His grace is all I have to claim
Which always will remain the same
I hope to praise Him when I die,
And shout salvation as I fly.

Grace by faith has always stood,
And will do helpless sinners good,
Some may think I am very bold,
Yet the half has never been told.

So fare you well in Christian love,
May richest blessings from above,
Attend us all the way through life,
And keep us free from toil and
strife.

Composed and written, February
the 2nd., 1934 by

EMMA SPARKS,

1626 Dale Ave S. E.,
Roanoke, Virginia.

THE WAY HE HATH LED ME.

For many years the truth of
Christ's gospel has been precious to
my soul; it has been my house and
consolation. Today I was musing
upon the way in which I was led
into the truth, and I see the sover-
eignty and riches of Jehovah's
grace gloriously displayed in teach-

ing a poor sinner like me. God had been pleased, in the year 1871, to give me to taste the preciousness of pardon and salvation through the precious blood of Jesus, the Crucified Saviour, and for several weeks it was little indeed that I knew of points of doctrine. I was a happy boy; Jesus I felt was my Saviour; he had died for me, my sins were forgiven, and the hope of eternal glory was mine. It was a sweet anticipation to my spirit that in eternal happiness in heaven, I should be with Christ, who had loved me and washed me from my sins in his own blood. I loved O yes, I loved him, he was dear to me, and in all the fervor of a sin-pardoned heart I poured forth unto him my grateful praises.

This continued for several weeks. But one Sunday I heard my father talking with a man upon the doctrine of Christ and some things that my father contended for greatly stirred me up. I thought he gave utterance to strange things and I myself entered into a discussion with him. (This was the first time I had ever said a word to anyone to indicate that I was interested in things pertaining to God.)

Let me now relate a few particulars of this conversation with my father. My father contended that the Lord had an elect people; chosen in Christ Jesus before the foundation of the world, and that Christ gave himself a sacrifice for them, to redeem them unto himself from all their iniquities. And he gave utterance to one text of Scripture that greatly exercised my soul. The words were, "He shall see the travail of his soul, and shall be satisfied." Isaiah 53:11. My

father contended that if one of the elect for whom he died were lost Christ could not be satisfied, it would mean that he had suffered, bled, and died in vain for that one. In the evening of that day my father read to me many things in the Holy Scriptures; I was surprised to find that the things my father had been contending for were in the Bible. They silenced my ignorant speeches, but I understood not what those scriptures taught. I was as one whose eyes were suddenly opened upon a vast and glorious vision, a world of glories. So the revelations of Christ's gospel burst upon my view. I was amazed; I felt I was as a very babe looking upon creation, the things that are seen but how little understood, but how little I understood, so immense was Christ's Kingdom, so high, so deep, and vast as eternity. I felt I had scarcely entered, and only with the eyes and understanding of a babe could I discern and comprehend.

The light, the trees, the mountains and valleys, the rivers, the birds that sang, the flowers that yielded sweet perfume, the objects that I saw, and the sounds that I heard, melodious or dreadful, were all so mingled I was amazed, I trembled, I wondered and wondered at the wonderful things my father read to me out of the Bible that night. I felt I was a babe, and a poor weak, sickly babe, and I was ignorant, without understanding. When I retired to my bedroom that night I fell upon my knees before the Lord and poured out in babe-like simplicity my wonderment, and with cries and tears I besought the Lord to teach me,

erty of the children of God, O this was sacred indeed to me.

I contemplated the revelation of the gospel of Christ, I saw that all this shall be consummated when he shall bring forth the blood ransomed bodies of his saints from death and the grave at the last day. They shall be raised, spiritual, immortal, incorruptible bodies. O then shall they all in their whole spirit and soul and body be conformed to the image of God's dear Son; we shall be like him, we shall bear the image of the Heavenly. O how blessed! Our Lord Jesus Christ shall come from heaven and shall change our vile body, that it may be fashioned like unto his own glorious body, according to the working whereby he is able even to subdue all things unto himself. The apostle Paul saith "Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when the corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O Death, where is thy sting? O grave where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord, Jesus Christ." 1 Cor. 15:51-57.

All this was gloriously and comfortingly new to me in those days.

After tasting some of the unspeakable blessings of the everlasting covenant ordered in all things and sure, there intruded into my soul a dreadful power that seemed to be challenging, questioning my right to be feasting upon any portion of the benefits of the covenant of grace. I thought, All these benefits belong unto the heirs of promise, the seed of Christ, the elect of God. Are you one of God's elect? I trembled I felt as though I had stolen the blessedness I had begun to taste in the deep things of God; I feared I had perhaps no right to sit at the King's table and eat the children's bread.

I argued with myself, If I am not one of God's elect, then I have no right to lay my hands on any of their inheritance, and all I have experienced is not such as God's chosen and redeemed ones experience. I began to examine myself, searching for evidences of regeneration, of my election of God, and began searching the scriptures to discover what were the true tokens that distinguish the elect of God, and, most of all, I found myself deeply exercised with sighs and fervent cries before God that he would give me some token that I was one whom he had chosen in Christ Jesus before the foundation of the world.

My heart in its sore anxieties poured forth its complaints, its fears and longings unto God. I showed before him what I had experienced, and I enquired is this the way thy children are taught and led? I told the Lord I had been stricken and wounded under my sins and the condemnation of the law, and how I had cried for

mercy, how Jesus, the crucified One had absorbed my heart, and that I had at length hoped that he had died for me, and that all my sins were forgiven and washed away by his sacred blood.

But am I one of God's elect? Is my experience of the Holy Ghost such as God's people know? I longed and long to have scriptural testimony, some intimation from God's own mouth that I was one of his children.

I was afraid to feel delight in the glorious doctrine of the everlasting gospel, lest I should be delighting in that which did not belong to me. But as I mused upon the revelation of Christ I felt my heart going forth more and more to embrace the doctrine of God our Saviour. I felt, How glorious, beautiful, precious it is, but I must not touch it, handle it or taste it for perhaps it is not for me. I would think, Why have I in the past few months experienced such things, why so drawn to the Lord, to the dear Saviour, if I am not one of the chosen of God? I felt insinuations entering into my mind that I was too insignificant, too mean, sinful, ignorant to be accounted among those whom the Everlasting God eternally loved.

What presumption it was in me to presume to think that I was the object of his infinite, eternal delight. Under these challenges my soul was much disturbed, but my longings for evidences of my acceptance in the Beloved could not be quenched, yet with all my reasonings over the matter I could not reason myself into the comfort of assurance that I was a child of God. At length one day there

came into my heart with assuring comfort the sweet wonderful words, "Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." Jer. 31:3. I felt in my heart those words were from God to me, and I rejoiced with trembling. Psalms 2:11. O many times since then those same words, and many other portions of the scriptures, have comforted my soul, lifting me, a poor, vile sinner, above all my misgivings, strengthening me to still hope in God, who is my Rock and my Salvation. From those early days of my soul's experience of the things pertaining to God, I trust I have known, very much of the time, to sit down at his feet and to receive his words. Deut. 33:3. Christ has the words of eternal life, John 6:68, and only by them are we nourished to live unto our God.

FREDERICK W. KEENE,
Raleigh, N. C.

Brethren write your experiences, and keep your troubles at home, in re things that divide and mar the peace of Zion.—O. J. D.

ELECT UNTO OBEDIENCE.

All true obedience is from the heart. "Ye have obeyed from the heart that form (or, as the word means literally, 'type' or 'mould') of doctrine which was delivered you" or "whereto ye were delivered" (margin); the figure being taken from that of a stamp or signet where the impression coincides perfectly with the seal, or from that of a mould where the object

cast corresponds exactly with the model from which it is taken. Thus, as divine truth is stamped upon the heart by the power of God, it obeys that truth in every line and lineament, and copies it into the life, in the same way as the cast obeys and copies the lines and features of the mould. This is being "like wax to the seal," or clay to the potter. (Job 38:15; Isa. 648.) And as "with the heart man believeth unto righteousness" (Rom. 10:10), this obedience is called "the obedience of faith" (Rom. 16:26), and to yield it is to obey the gospel. (Rom. 10:16). But the question may arise, How is this obedience of faith produced? It is by the voice of the Lord speaking with power to the soul. The promise given to our gracious Lord when he was made a priest for ever after the order of Melchisedec was: "Thy people shall be willing in the day of thy power, in the beauties of holiness." (Psa. 110:3.) David, therefore, personating the Lord, says, "As soon as they hear of me they shall obey me." (Psa. 18:44). It is, then, the hearing of the Lord's voice ("My sheep hear my voice"), which raises up faith in the soul; and with faith comes the obedience of faith; for faith and the obedience of faith are so closely and intimately connected with that faith which is not obedient is not the faith of God's elect. We see this very plainly and clearly in Paul's case. The moment that the Lord spoke to him at Damascus gate, faith was raised up in his heart, and with faith immediately came the obedience of faith. "Lord, what wilt thou have me to do?" (Acts 9:6.) The neck of unbelief was in

a moment broken, and with it the neck of disobedience, and the faith which made him say "Lord," made him also say, "What wilt thou have me to do?" "Why call ye me, Lord, Lord, and do not the things which I say?" Our own experience also proves this. God spoke to us in various ways before he called us effectually by his grace. How often, for instance, did he speak to us in his providence, sometimes to warn, sometimes to admonish us, if we had had but ears to hear. What narrow escapes sometimes with life; what severe strokes of illness, and yet what raising up from the very gates of death! What unexpected turns at other times in our favour, as if the very goodness of God were calling us unto himself from the paths of sin and disobedience! How often, too, he spoke to us by secret warnings and admonitions of conscience, telling us that the end would be of walking after our own crooked ways! How he spake to us sometimes also by the words and example of godly men and women, the truth and sincerity of whose religion we were compelled to acknowledge! And how he spake to us, it may be, for many have not this, in and by the ministry of the word, so that, in spite of ourselves, a ray of unwelcome light darted into our conscience to produce a momentary pang of guilt and uneasiness, with some desires to be different from what we were. But how ineffectual was all this; and how the power of sin, the love of the world, the fear of man, the pleasures and pursuits of life, and above all, the strong cords of unbelief, impenitence and hardness of heart held us fast bound; so that in

us there was neither faith, nor the obedience of faith. And so we should have lived, and so we should have died, had not the Lord put forth another power, and spoken to us by another voice than that of providence, or natural conscience, or the outward ministration of the word and done that for us and in us, by the power of his grace, which has made us what we are as new creatures in Christ Jesus.

We thus see the special blessedness of being "elect unto obedience," and that God secures it by as fixed and firm a decree as salvation itself; and, indeed, it is a part of salvation; for as by grace we are saved through faith, it is by the obedience of faith that we become manifestly interested in God's great salvation. We can, therefore no more be saved without obedience than we can be saved without faith; for the wrath of God is upon all the children of disobedience (Eph. 5:6); and as to believe the gospel is to obey the gospel (Rom. 10:16) so disobedience of the gospel is of the nature, and will have the punishment of unbelief of the gospel.

The other end to which the people of God are elect is "the sprinkling of the blood of Jesus Christ." This deals with their conscience as obedience deals with their heart. Wherever there is a work of grace in the soul, it makes the conscience alive and tender in the fear of God; and the application of the law to this living and tender conscience lays upon it a heavy load of guilt, under which it cries and groans, being burdened. In this sore and guilty conscience the law of God and his wrath meet together, and

down goes the soul, more or less, into those depths of which the Psalmist says, "Out of the depths have I cried unto thee, O Lord." Now, nothing but the blood of Christ revealed unto and sprinkled upon his guilty conscience can remove from it this heavy load of guilt. Sin after sin, crime after crime, iniquity upon iniquity, in thought, word or deed, press the soul at times almost down into despair. But God will never suffer his elect people to sink, that is, wholly and finally, into this horrible pit, for they are elect unto the sprinkling of the blood of Jesus Christ. Not only, therefore, has he chosen them in Christ that they should be holy and without blame before him in love, made them accepted in the Beloved, and forgiven them all their sins, but he has determined, in the riches of his grace that the atoning blood which was shed for them upon the cross, and by which they were redeemed from death and hell, should be sprinkled upon their conscience, so as to cleanse and purge it from this load of guilt that they might draw near to him with a true heart, in full assurance of faith, as having their heart sprinkled from this evil conscience. (Heb. 10:22.)

We now see the connection between obedience and the blood of sprinkling and how and why the elect are chosen unto both. By the special gift and power of God they believe with the heart unto righteousness, and thus render the obedience of faith; and by the blood of sprinkling obtain a manifestation of forgiveness of their sins, and thus serve God with an obedient, loving heart, in newness of spirit,

and not in the oldness of the letter, and with a conscience purged from guilt, filth and dead works. And though there are many of the dear family of God who have not yet attained to an experimental knowledge of the blood of sprinkling revealed and applied to their conscience, yet being elect unto it and already favoured with the first blessing of obedience to the gospel, this second blessing will in due time also be revealed unto them.

We need hardly remark that the expression, "the sprinkling of the blood of Jesus Christ" has reference to the practice of the ceremonial law in which the blood of the victim was first shed and then sprinkled. It was so in Egypt at the institution of the Passover, when the blood of the paschal lamb was first shed when the animal was killed, and then struck or sprinkled on the lintel and the two side-posts of the houses. (Exod. 12:7, 22.) So it was when Moses sprinkled the blood on the altar, on the book, and on the people." (Exod. 24:6-8; Heb. 9:19.) So also he first shed and then sprinkled with blood both the tabernacle and all the vessels of the ministry. (Heb. 9:21.) And we may here observe that the blood was always sprinkled whilst warm, when, so to speak, the life was still in it for it was never suffered to become cold or clotted; and thus was a lively type of the life that is in the blood of Christ when it is sprinkled on the conscience. But more especially was this the case on the great day of atonement, when Aaron took the blood of the bullock and of the goat and sprinkled it upon and before the mercy seat. (Lev. 16:14, 15.) We thus see

that, according to the ceremonial law, the blood was first shed and then sprinkled. In a similar way, in the antitype, it was through the bloodshedding and death of the gracious Lord that sin was atoned for, put away, and blotted out. This was the shedding of the blood, and accomplished our redemption. In this redemption by blood all the elect of God are interested, and therefore by virtue of this redemption all their sins are forgiven them. (Eph. 1:7; Col. 1:14.) But in order to enjoy the manifestation of this forgiveness the atoning blood of the Lord Jesus Christ must be sprinkled upon their consciences, that they may have a knowledge of salvation by the remission of sins. And as doubtless there were many to whom Peter wrote, who "as new-born babes had tasted that the Lord was gracious," but had not yet attained unto a personal, experimental knowledge of pardoned sin, he encourages them to hope and patiently wait for the promised blessing, by assuring them that they were elect unto it, and that, therefore, they could not fail of obtaining it at God's appointed season.

The Apostle also opens the instrument through whom these blessings are communicated, and thus instructs us into the means as well as the ends. If we are elect unto obedience and the sprinkling of the blood of Jesus Christ as ends, we are put into personal possession of them by the Holy Spirit as the means. He, therefore, says, "through sanctification of the Spirit." It is desirable to observe how we have here in the compass of one verse the three Persons of

the blessed Trinity brought before us, viz God the Father, his Son the Lord Jesus Christ, and the Holy Ghost the sanctifier; and mark also the three blessings ascribed to these three distinct Persons—that the Father elects, the Son atones, and the Holy Ghost sanctifies. Observe also from it how we are brought into the personal, experimental possession of these blessings and how we are made to know our election, our redemption and our sanctification; and that it is the Holy Ghost moving in sweet accordance with the electing love of God, and the atoning blood of Jesus Christ, who sanctifies the soul by leading the heart into the obedience of faith, and applying to the conscience the blood of sprinkling. We thus see that election is a holy doctrine, because it moves in accordance with the sanctification of the Spirit, and that redemption by blood is a holy doctrine, because attended by the Spirit's sanctifying grace; that the obedience of faith is a holy obedience, as produced by the power and operation of the Holy Ghost, and that the blood of Jesus Christ sprinkled upon the conscience both cleanses and sanctifies it, by not only revealing pardoning mercy, but by making sin exceedingly sinful and holiness the very element of the renewed soul.—(Extracts from — "Meditations on the first chapter of the First Epistle General of Peter" by J. C. Philpot).

MRS. ANNIE BURCH LEATH

It is with a sad heart that I attempt to write of the death of Sister Annie Leath. Sister Annie Leath was a daughter of Elder J. A. Burch and Margaret Burch.

Elder Burch was a noted and gifted minister of the Primitive Baptist faith.

Sister Leath was born April 2, 1857. She was married to William Mack Leath, May 5, 1881. To this union were born four sons and two daughters. They were blessed to rear a nice, respectable and highly esteemed family. All are living. Their names are John A. and Willie of Burlington, N. C.; O. W. Leath, Reidsville, N. C.; D. O. Leath, Burlington, R. 2, N. C.; Mrs. Carrie Davis, Roxboro, N. C.; Mrs. Bessie Davis, Yanceyville, N. C. Her kind husband died Oct. 2, 1920.

Sister Leath united with the church at Bush Arbor in the month of July, 1894, and was baptized by Elder Y. I. Chandler. She was a faithful member until her death which occurred January 25, 1934.

She was buried in the cemetery at Giliam's church in the presence of a large congregation of sorrowing friends and relatives.

The funeral was conducted by Elders W. C. King, T. A. Stanfield, and M. B. Martin.

The pall-bearers were neighbors of hers. The many beautiful flowers were carried by her grandchildren, nieces and neighbors.

Besides her children she leaves seventeen grand children, two sisters, Mrs. Martha Lea, Burlington, N. C., and Mrs. Mollie Caviness of Greensboro, N. C.

One sister, Mrs. James Summers, died about three weeks after Sister Leath died.

She also leaves several nieces, nephews and other relatives and a host of friends.

She will be sadly missed in her home, the church and the community in which she lived.

In conclusion I will say, sleep on Sister Leath. We believe when the trumpet sounds and the graves give up the dead, your body will be changed with the redeemed of the Lord.

Written by,
M. B. MARTIN.

UNION MEETING AT CLEMENT

The next session of the Angier Union is appointed to be held with the church at Clement, Johnson County, Saturday and fifth Sunday in September, 1934. Elder L. H. Stephenson is chosen to preach the introductory sermon and Elder E. C. Jones is alternate.

Clement Church is located about four miles northwest of Four Oaks.

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

W. F. YOUNG, Union Clerk.
Angier, N. C.

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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JOHN 17:24.

"Father, I will that they also, whom Thou hast given me be where I am; that they may behold my glory, which thou hast given me; for thou lovedest me before the foundation of the world."

This short verse tells, within itself, a wonderful story.

(1) Father. Father of Jesus, and of all the faithful in Christ. All are the heirs of promise. Heirs and joint heirs with Christ, the only begotten of the Father, full of grace and truth.

(2) "I will." Jesus came, not to do his own; but to do the will of the Father. Yet, he wills, that they also, whom Thou hast given me, be where I am."

God respects the will of the Son

and Jesus respected the will of the Father. He could say "Thy will be done," and so instructed his disciples to say, "Thy will be done in earth even as it is in heaven."

(3) "Whom Thou hast given me." Who are the "they also," who were given to Jesus in the covenant of redemption? All who are truly made to see their fallen state and come, pleading only the righteousness of Christ for their salvation. The needy are bidden to come, they come not in order to be made alive unto God; but their great distress and cry for cleansing is evidence of life, as truly as it is said, "The branch cannot bear fruit of itself, no more can ye except ye abide in me." "I in you, you in me, I in the Father and the Father in me."

(4) This gift of the Father unto the son was purchased, not with gold or silver; but by the blood of Jesus Christ. "He shall see of the travail of his soul the purchase of his blood and be satisfied." No wonder He willed that they should be with him and behold His glory, for he was glorified in the redemption.

(5) Unlike men, he made himself of no reputation; therefore he says: "I will that they, whom Thou has given me be where I am, that they may behold the glory, that was given unto him by the Father." Thus Jesus would have all his saints glorify God, the Father.

(6) All these things above described as of God and were born of love, born from above, "For Thou lovedest me (saith Jesus) before the foundation of the world." We hear Him say before the earth was I was. I was ever with the Father." Solomon said,

concerning Wisdom, "The Lord possessed me in the beginning of his way, before his words of old." "I was set from everlasting, from the beginning, or ever the earth was." Christ the anointed, the eternal Son of God, did not exist of old in the flesh of man, whose sins he bore; but the prophets spake of Him as though he was then among them as the Holy One of Israel. The prophet Isaiah said, "The Spirit of the Lord was upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives" etc.

Man, in his weakness, could write a book and not teach as many eternal truths as is taught in this one verse, which teaches, There is a Father over all, from whom all blessings flow. It teaches there is a Son, to whom the church was given, in covenant. It teaches that there is an inheritance, undefiled, by reason of his saving grace, that there is a place of abode, or an eternal dwelling place, in which the Saviour and the Saved will dwell in the light of divine love to all eternity, and that He, the Son, who was and is and will ever be, will be glorified, and they, His people will be glorified in Him.

Paul taught the Romans that there was a great mystery in the matter concerning the salvation of the people of God: but said, "I would not brethren that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in, and so all Israel shall be saved, as it is writ-

ten. There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob, for this my covenant unto them, when I shall take away their sins." "As touching the gospel they are enemies for your sakes; but as touching the election, they are beloved for the Father's sake. For the gifts and callings of God are without repentance." "For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out." Romans 11th ch.

With the gift of God, in giving his Son, he also giveth them faith to believe on Him and giveth the Spiritual mind, "For to be carnally minded is death; but to be Spiritually minded is life and peace."

In our carnality, we serve the law of sin. In our spirituality, we serve the law of the Lord. Here we have our sorrows. There all will be joy. Here all is dark within, when left to our own carnal reasonings; there all will be light, for Christ, shall be the light of the City and of all who enter there.

Shall we enter there? If we are of that blessed number of whom it is said, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 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; so shall

we ever be with the Lord.' ' 1st. Thes. 4th. ch.

Paul said, "For me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor; yet what I shall choose I wot not, (or I know what to choose). For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better; nevertheless to abide in the flesh is more needful for you."

In this strait betwixt two Spirits, the carnal and spiritual, there was a warfare, and this same Paul said to the Galatians, "I am crucified with Christ nevertheless I live, yet not I; but Christ liveth in me; and the life which 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.

As truly as Paul could say, so all the redeemed of the Lord can say, "We live by the faith of the Son of God, who loved us and gave himself for us. Love is the very root, or foundation head of all Spiritual life, and "We love God because he first loved us."

"Hereby perceive we the Love of God, because He laid down His life for us, and we ought to lay down our lives for the brethren." 1st John 3:16.

This does not mean that we should literally die for our brethren but it does mean that we who have been forgiven much should show forth the praise to God in being Christ like in bearing long, and suffering (not for but) with one another.

The love of God is so high and excellent that John said "Behold, what manner of love the Father

hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now (not in eternity only) but "Now are we the sons of God, and it doth not appear what we shall be; but we know that, when he shall appear we shall be like Him, for we shall see Him as he is." "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. That is the true God and eternal life. 2nd John, 5:20.

In hope,

O. J. DENNY.

WEIGHED IN THE BALANCE AND FOUND WANTING.

There is no perfection in humanity, and yet the Poet says, "Earth has no sorrow, that Heaven cannot heal." Jesus said, "Of myself I can do nothing."

Saint John, the Divine, "Who bear record of the word of God and of the testimony of Jesus Christ, and of all things that he saw," and wrote to seven churches of Asia, as he was commanded to do, by Him, who said of himself, "I am He that liveth and was dead, and behold I am alive evermore." This "Jesus Christ," the faithful witness, the first begotten of the dead, and the prince of the Kings of the earth. "Who loved us and washed us from our sins in His own blood," spake by John, who was in the Spirit, on the Lord's day, and heard from behind him a great voice, as of a trumpet, "Saying, I

am Alpha and Omega the first and the last." "And He said unto John, write in a book, and send it unto the seven churches of Asia."

Unto the angel of the church of Ephesus write: "I know the works, labour and patience," etc. And they were commended for their labour and patience; but said he, "Nevertheless I have somewhat against thee, because thou hast left thy first love." "Remember therefore from whence thou art fallen, and repent, and do the first works, or else I will come unto thee quickly and remove the candlestick out of its place except thou repent." Note the candlestick, the spiritual flame that lighteth the church of God was not to be destroyed; but removed out of His place. We all know, when the light is removed, we are left in darkness. There being no light within. How gross is that darkness when the light, or Spirit of the Lord is removed.

The Church in Smyrna.

To this church, He, the first and the last, which was dead and was alive, said: "I know thy tribulation, and poverty (but thou art rich) and though poor in Spirit, and persecuted, they were commanded to "Fear none of those things which thou shalt suffer, (not may suffer). "Behold the devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days. "Be thou faithful unto death, and I will give thee a crown of life."

The Church in Pergamos.

The Lord said, by the Divine, "I know thy works," and where thou dwellest, even where satan's seat is and thou holdest fast my name,

and has not denied my faith," etc. Wonderfully were they preserved in faith; but said he "I have a few things against thee, because thou has them here that hold the doctrine of Baalam, who taught Balac to cast a stumbling block before the children of Israel, etc. So hast thou also them that hold the doctrine of the Nicolations, which thing I hate." Here we have One, who not only knew the people of the Church; but knew all about the sins of Baalam and Balac in the prophetic ages. The Nicolatians, like Baalam and his followers, mingled themselves in the orgies of idolatrous feasts and brought the impurities of these feasts into the meetings of the Christian Church. To hate such things is a sign of life in a church. Of such things the Lord said repent, "lest I fight against thee with the sword of my mouth."

The Church in Thyatira.

To this body of believers he said, "I know thy works and charity, and service, and faith, and patience and thy works; and the last to be more than the first." Yet, this church was not perfect since Jezebel, who called herself a prophetess, was suffered to teach and seduce "My servants" to commit fornication and to eat things sacrificed to idols."

To the Churches in Sardis, Philadelphia and Laodicea, as fully described in Rev. 3rd ch. Neither was perfect. Sardis had a few names which had not defiled their garments; but to the church as a whole it was said, "Be watchful, and strengthen the things which remain, that are ready to die; for

I have not found the works perfect before God."

Of Philadelphia, the Lord said, "I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name."

The Laodiceans were neither hot nor cold, lukewarm, and so the Lord said, "I will spew thee out of my mouth." But continued, "As many as I love I rebuke and chasten. Be zealous therefore, and repent." Churches are not different now from those in the days when John was so wonderfully instructed as to what he should write.

Some are much alive, with garments not defiled; some poor and afflicted; some have a name to live and are dead to any outward service; some have a little strength in the Lord remaining; but all of them are to be judged righteously by Him who liveth forever, and, in the end, His Church triumphant will adorn Heaven, as it is clothed in His Righteousness.

This word picture shows just what we have often seen. Love grown cold, zeal for the cause of Christ languishing. It is a sad day when the Church is in such a low state; but life remains, otherwise we would not know our depravity, nor could we go back, in our experience, to the times when we were so filled and thrilled with hope and faith, in the reality of things that it was indeed Springtime in the soul.

With a little remaining Faith, Hope and Charity which things remain, if we are to believe our great Apostle, to the Gentiles, the struggling soul looks onward and up-

ward toward the mark of the prize of the high calling as it is in Christ Jesus.

The little things that remain are, given strength, to behold in Him everlasting strength.

"Life is real, life is earnest,

And the grave is not its goal,
Dust thou art, to dust returnest,
Was not spoken of the soul."

Jesus said, "I know my sheep, I call them by name, they hear my voice, they do follow me, I give unto them eternal life and they shall never perish." To all such, "There is a fountain opened, for sin and uncleanness. That fountain will not run dry, and though the refreshing evidences of its presence in our lives may seem to have gone, not to return, yet in its own time and way, the dews of heaven fall again and again and we are refreshed and look up to the source from whence all blessings' flow.

How shall we strengthen what remains? Only by prayer and supplication. The prayers of the saints are so beautifully described in the Poem of Toplady, "Rock of Ages," etc., that we commend its reading in this connection. "Nothing in my hand I bring, simply to the Cross I cling."

A great minister in London said some years ago. "Better that we be as one famishing until the Lord, the blood of Christ brings relief, than to be so divested of the true spirit of worship as to cry peace, peace when there is no peace. All the true or vital religion we have is through and by the imputed righteousness of the Lord Jesus Christ.

O. J. DENNY.

QUESTIONS AND ANSWERS.

Paul said to both Timothy and Titus "Avoid foolish and unlearned questions, knowing they engender strife."

Some questions are asked in good faith, and others in the hope of putting some other party in bad light, and shield the questioner from coming out in the open and setting about to right matters in a scriptural manner. Too often questions are accompanied with the request that no one is to know that "I have asked this question."

Elder Gold was a prudent man. He often failed to answer questions and have heard him say, "That is your question, would like to have your opinion." Often questions are asked in order or in the hope of having the opinion of the one asking it confirmed.

The man said to Jesus, "How oft shall I forgive, seven times? He would have had Jesus answer in the affirmative; but Jesus said not seven times only; but seventy times seven."

Before a minister or member of an orderly Church should seek outside council, as to what to do with erring brethren or sisters, they will do well to carefully read and consider the 18th Chapter of Matthew and then take stock first, as to whether or not they have tried in scriptural manner, to save, rather than destroy offending brethren.

First go according to the directions given by the Lord Jesus Christ, and if the trouble has not been removed, "Tell it to the church." Christ did not say talk to all the ministers or members possible, and give their views before

you go according to the pattern or rule given. Elder Burch once made an appeal saying, "Brethren, please do not give me your seeds of discord to sow." The prudent husbandman tries to select good seed.

One of the evil surmisings of those who are ready to sit in the Judgment seat, is, to presume that if a question is asked of an editor in regard to some evil thing or practice, and the question is not answered promptly, it may be regarded as evidence that the Editor is in favor of the laxity hinted at in the question. Such a spirit shows the type of the one thus casting a reflection on the one of whom the question was asked, and should be passed up without notice.

Jesus did not answer all questions. He could divine the reason and knew when questions were not asked for information, but in the hope of entangling him. Traps are set yet, and there will ever be those who ask questions in order to get up a quarrel, or to put someone in disfavour.

Once upon a time, I knew certain designing men who even threatened to publish ministers in the secular papers, if they persisted in declining to enter into doctrinal contentions through our papers or by direct correspondence. One of our able ministers, now gone, showed me such a letter some years ago. I said what was your answer? He said "I wrote the party that I thought I knew Primitive Baptist doctrine having spent my life among them and having been in some fifty Primitive Baptist Associations, in my life, and as for the things he had said that were not true, I did not need to answer."

It is just as necessary to know the motive in a question involving the conduct of church members, as it is to know both sides to a contention, before a prudent answer can be given.

The better way, is to regard each church as a sovereign body, with the right to discipline its own membership, and that by the Bible rule and let outsiders, ministers, editors and others have little to do with local troubles.

Shall a church baptize, or rebaptize members who come out of other Primitive Baptist Churches, once in fellowship; but now estranged, is a matter for the one being received and the receiving church to decide. Their decision should be unanimous and final.

Is it right to be intemperate, to dance, to play social card games, etc. The Bible teaches that we should avoid every appearance of evil. Both David and Solomon spoke of dancing in praise to the Lord. Modern dancing, along with all other practices bordering onto sensuality, is not commendable. Let each church handle its own cases, if they have any, in their own manner.

This answers in a general way a number of questions that have accumulated.

O. J. DENNY.

ELDER S. A. THOMPSON

Elder S. A. Thompson, of Stuart, Va., prominent lawyer and Primitive Baptist minister, passed away Friday, July 6th, after an illness of several months and was laid to rest in the family plot in his home town, Sunday, July 8th., 1934. The very large attendance at the funeral, conducted by Elder J. E. Marshall showed the esteem in which he was held by his brethren, sisters, relatives and friends. The writer was requested to be present;

but due to previous engagements could not do so. Elder Thompson leaves one of the best of families and a host of friends to mourn his departure. Sister Thompson asked that the song be used upon the occasion, "Death is only a dream," thus showing forth the faith that sustains the living as well as that which comforted Elder Thompson before his death.

This brief notice is given without request and will likely be followed by an obituary notice giving more of the details as to his life, faith, service and passing into that land of eternal day.

In hope,

O. J. DENNY.

This July 10th. 1934.

BEAR CREEK ASSOCIATION.

The Bear Creek Primitive Baptist Association will, the Lord willing, convene in the one hundred and second annual session with the church at Jerusalem in Anson County, North Carolina on Saturday before the first Sunday in October, 1934 and close Monday following.

Jerusalem is located ten miles North of Peachland, N. C., and 7 miles south from Oakboro, N. C. Good graded road from both ways. For farther information address brother Arch Helms, Route 4, Marshville, N. C., Brother J. C. Griffin, Marshville, N. C., or the undersigned.

A cordial invitation to Primitive Baptists and friends to attend.

Elder W. C. Edwards, Moderator,
Wingate, N. C.

J. W. Jones, Clerk,
Peachland, N. C.

LOWER MAYO ASSOCIATION

The Lord willing, Lower Mayo Association will be held with Pleasantville Church beginning on Saturday before the first Sunday in October and two days following, Oct. 6, 7, and 8th. Pleasantville church is in Rockingham Co., N. C., on the highway between Reidsville, and Madison, N. C. Brethren of our faith and order invited.

D. V. SPANGLER.

APPOINTMENTS FOR ELDER J. W. WYATT

Please publish the following appointments in Zion's Landmark for Elder J. W. Wyatt.

Burlington, Sept. 17th at 7:30 P. M.

Mebane, Sept. 18th., at 7:30 P. M.

Willow Springs, Sept. 19th., 11 A. M.

Angier, Sept. 20th., 7:30 P. M.

Then on to Bethel to the Little River Association.

In hope,

T. FLOYD ADAMS.

PLEASE READ CAREFULLY



There comes to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark and if you are not given credit in at least one month notify us, stating if you paid by check or money order and when you paid and we will investigate.

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P. D. Gold Publishing Co.

WILSON, N. C.

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Zion's Landmark:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

The Daily Times:

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P. D. Gold Publishing Company
WILSON, NORTH CAROLINA

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NO. 22

SOLOMON PRAYS FOR THE STRANGER.

Moreover, concerning the stranger, which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched out thy hand, and they come and pray in this house;

Then hear thou from the heavens, even from thy dwelling place, and do according to all that the stranger calleth for; that all people of the earth may know thy name, and fear thee, O thou God of thy people Israel, and may know that this house, which I have built, is called by thy name.

If thy people go out to war against their enemies, whosoever way that thou shalt send them, and they pray unto thee towards the city which thou hast chosen, and the house which I have built for thy name.

Then hear thou from the heavens their prayer and their supplication, and maintain their cause.

If they sin against thee, (for there is no man that sinneth not) and thou be angry with them, and thou deliver them over to their enemies, and they carry them away captive unto a land far off or near; yet if they bethink themselves, and turn and pray unto thee, and say, we have sinned, we have done amiss, and have dealt wickedly, then hear thou from heaven thy dwelling place, and forgive thy people which have sinned against thee—2 Chron. 6:33-39.

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

ASSOCIATE EDITORS

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

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

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

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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 of 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

FALSE PROPHETS.

(Republished from Gospel Standard, September, 1845 Issue)

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." Matt. 7:15.

In giving a few thoughts from the Scriptures on false prophets, we shall present them to the reader under three heads:

I. We shall prove that many false prophets existed before Christ, and that it was predicted many should arise after him.

II. We shall point out the criterion by which to know them.

III. We shall show their end, and that of all those who follow their pernicious ways.

I. That many false and wicked prophets existed in Israel of old, is evident from the fact, that Ahab and his wicked wife Jezebel had no fewer than eight hundred and fifty of them at once which did eat daily at Jezebel's table. (1 Kings 18:19). But the number of true, faithful, God-fearing prophets was comparatively very small; for, while there were four hundred false prophets, filled with a lying spirit, who prophesied lying and smooth things to Ahab, to deceive and lead him to destruction, there was to be found in the land only one true and faithful prophet, Micaiah, the son of Imlah, who de-

clared the thing as it was; and the king, his household, and all the false prophets, hated him in their hearts, because he never prophesied good concerning them, but evil. (1 Kings 22). In Judah there were also many false prophets in the days of Jeremiah and Ezekiel, who prophesied lies, and opposed the truth.

But that we may not be deceived in supposing that the race of false prophets was to be extinct when the Jewish dispensation was done away and the nation broken up and scattered, the Lord himself in the Scripture above, tells his people to be aware of false prophets, who should come in sheep's clothing. They are therefore to be expected, not in the skin of the wolf, but in sheep's wool, wrapped in a profession of religion, in the doctrines of grace in the letter of experience, and a fair show in the flesh; and the nearer they approach to the truth in the letter, in any or all its branches the more successful will they deceive, and the more difficult will it be to the people of God to detect and avoid them. The Lord therefore, gives the caution, "Beware of false prophets." And he predicts positively that false prophets shall arise and deceive many and, if it were possible, deceive even the elect. "Many false prophets shall arise and deceive many;" "There shall arise false Christs, and false prophets, and

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shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before." (Matt. 24:11, 24, 25.) Peter also, by the Spirit, foretold that, after his earthly tabernacle was put off, false teachers should arise in the church, similar to the false prophets among the Jews: "But there were false prophets also among the people even as there be false teachers among you, who privily shall bring in damnable heresies even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." (2 Peter 2:1, 2). Mark three things in this Scripture: 1. The Holy Ghost identifies the false prophets among the Jews and the false teachers among Christians as the same class of persons. Modern false prophets then, are the false teachers or ministers of Christianity. 2. That they shall exist among the people. 3. That many shall follow their pernicious ways. Paul declares that "the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." (1 Tim. 4:1, 2). These seducing spirits are, doubtless false prophets, deceiving the people. Again, Paul in his farewell address to the overseers of the Church of God at Ephesus, says, "I know this, that after my departing shall grievous wolves enter in among you not sparing the flock. Also, of your own selves shall men

arise, speaking perverse things, to draw away disciples after them. (Acts 20:29, 30). From this we see that false prophets shall both enter in among them, and rise up out of their own number. And many years after the Apostle's death this was literally fulfilled; for to this same church at Ephesus Christ writes by his servant John thus: "I know thy works, and thy labour, and thy patience, and how thou canst not bear them that are evil; and thou hast tried them which say they are apostles and are not, and hast found them liars." (Rev. 2:2) After the Scriptures were finished and the personal labours of the Apostles ended, then a falling away was to take place, and the man of sin the son of perdition, whose coming is after the working of Satan, "with all power, and signs, and lying wonders," was to be revealed. (2 Thess. 2.) As the mystery of the iniquity was the soul of this man of sin a great crop of lying prophets was to be expected to proceed from him as he grew and spread in the earth, and so it has come to pass; for out of the smoke of the mystery of iniquity which arose out of the bottomless pit has proceeded from age to age, a swarm of lying prophets, like a cloud of locusts; (Rev. 9.) and with their "great lying wonders" and spiritual "sorceries" have they deceived those that dwell on the earth of all nations. (Rev. 13:13, 14; 18:23.) But this Babylon of iniquity will be made manifest to be "the habitation of devils, and the hold of every foul spirit and a cage of every unclean and hateful bird." (Rev. 18:2). By the many anti-Christians and lying prophets, John

knew it was the last time, or the latter days; (1 John 2:18) he therefore tells the beloved of God not to believe every spirit, but to "try the spirits whether they are of God; because" says he, "many false prophets are gone out into the world." (4:1) O how truly has it been, and is in this day, fulfilled, that which the Spirit prophesied by Paul to Timothy: "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth and shall be turned unto fables." (2 Tim. 4:3, 4). How abundantly evident it is then, that many false prophets were before Christ and that great numbers were to rise up after him to deceive. This we see in the present day.

Before we leave this head, I would mention one startling and remarkable fact, and that is, that many of the false and wicked prophets of old though their general character was to be liars and false pretenders, yet at times prophesied truth by the supernatural and miraculous gift of the Spirit. Thus Balaam, who was a wicked man, and went after the wages of unrighteousness was made by supernatural power to declare God's unchangeable faithfulness and love to Israel, and the comeliness, beauty, and flourishing prosperity of Jacob and to predict that Christ, the shining Star, should arise out of Jacob and smite the corners of Moab. (Numbers 23:24). God gave Saul "another heart," not a new one; and the Spirit of God came upon him, and

he prophesied among the prophets; but Saul never had a grain of grace, a spark of divine life, love, and the fear of God in his soul. And the old prophet of Bethel, who lied to the true prophet, the man of God out of Judah by telling him that an angel of God had spoken to him, and thus deceived him and brought him back to his house to eat bread, contrary to the word of the Lord; and when the prophet of Judah was eating at his table, "The word of the Lord came unto the prophet that brought him back (that is the lying prophet), and he cried unto the man of God that came from Judah saying, thus saith the Lord, forasmuch as thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee—thy carcass shall not come into the sepulchre of thy fathers." This was fulfilled, for a lion slew him by the way. Thus the first message was a lie to deceive, but the last was the truth, by the miraculous power of the Spirit; but, notwithstanding, this was an old lying, graceless prophet under Jeroboam, conniving at his wicked idolatry and abominations. (1 Kings 8)

By the miraculous gift of prophecy Caiaphas, the high priest, prophesied that Jesus should die for his people and gather together in one the children of God. (John 11:49-52). These are awful instances what great gifts men may have, and after all be but graceless deceivers and brands to be burnt. (Heb. 6.)

II. The criterion by which to know them.

1. If a prophet do not prophesy

according to the analogy of faith, in harmony with the doctrines of grace, and in strict accordance with the oracles of God, then he is a false prophet; for it is written "If any man speak, let him speak as the oracles of God." (1 Peter 4:2) "To the Law and to the testimony: if they speak not according to this word, it is because there is no light in them." (Isa. 8:20). Every teacher of religion, then how fair soever his pretensions may be, no matter how zealous for good works, creature righteousness, the form of religion, or how well stored with head-knowledge, as keen as the vulture's eye to know all mysteries or a mystery, or a tongue that walketh through the earth cleverly to express them, if his ministry is not strictly according to the law and the testimony, he is to be looked upon as a blind and lying prophet.

2. If a prophet arise and give signs and wonders and they come to pass, if he lead the soul from the God of Heaven, he is a false prophet: "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet." (Deut. 13:1, 2, 3.)

3. If the prophet's predictions do not come to pass, he is a false prophet: "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously;

thou shalt not be afraid of him." (Deut. 18:22). "The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him." (Jer. 28:9)

4. Out of the vision of their own hearts they prophesy lies to deceive, and to please the ungodly. Thus, four hundred false prophets, with a lying spirit in their mouth, lied unto and deceived Ahab. (1 Kings 22). And thus Jeremiah writes of them: "Then, said I, Ah, Lord God! behold, the prophets say unto them, Ye shall not see the sword, neither shall we have the famine; but I will give you assured peace in this place. Then the Lord said unto me, the prophets prophesy lies in my name; I sent them not, neither have I commanded them, neither spake unto them; they prophesy unto you a false vision the divination and a thing of nought, and the deceit of their heart." (Jer. 15:13, 14.)

5. They strengthen the hands of the wicked, and make sad the heart of the righteous, by giving the promises of peace to the former, and speaking evil against the latter, and robbing them of the portion which the Lord has allotted them: "Will ye hunt the souls of my people, and will ye save the souls alive that come unto you?" "To slay the souls that should die, and to save the souls alive that should not live;" "Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not turn from his wicked way, by promising him life."

(Ezek. 13:18-22). "The diseased have ye not strengthened, neither have healed that which was sick, neither have ye bound that which was broken, neither have ye brought again that which was driven away neither have sought that which was lost; but with force and with cruelty have ye ruled them. Because ye thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad." (Ezek. 34:4, 21.)

6. "Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles." (Matt. 7:15) The ministry of a false prophet, then, will be to the righteous a pricking thorn and a stinging thistle. Under their ministry there will be no luscious grapes dropped into the thirsty soul, no rich fig given to the hungry heart.

7. They are ministers of the letter and not of the spirit; (2 Cor. 3:6) their preaching is, therefore, death to the living in Jerusalem; their preaching stands in word, not in power—in the wisdom of men, not in God's. True ministers are "able ministers of the New Testament not of the letter, but of the Spirit." Their ministry stands in the teaching, the light, and power of the Holy Ghost sent down from Heaven (1 Peter 1:12) and commends itself to the consciences of men in the sight of God. They labour and strive according to God's working, which worketh in them mightily; (Col. 1:29) and at times truly they are "full of power by the spirit of the Lord and of judgment and of might, to declare unto Jacob his transgressions and to Israel his sins." (Micah 3:8). But

false ministers "speak lies in hypocrisy" are "deceitful workers," and their speech, even when it is truth, is "in word only," and does not profit the Lord's people. To the needy they are "a deceitful brook," "wells without water," and barren clouds borne with a tempest—wandering stars, never fixed nor steady, carried about with notion, fancy, and every wind of doctrine. Lies, presumption hypocrisy, delusion, deceit, head-knowledge, letter-preaching, worldly and fleshly motives, a hatred to vital godliness, to experimental power in the heart, and to a painful and deeply exercising sense of sin, corruption, and human helplessness, and the joys and blessedness of pardon, grace, and power, from the sweet manifestations of Christ to the soul, are some of the true marks of a false prophet. A lying prophet may, however, speak much truth and preach much of the gospel in the letter: he may be very learned, have great gifts, be clever in speech, ready in wit, have fine ideas, be clear in method, and zealous in address, and he may draw away many disciples after him; have a great name for a season and thus make a fair show in the flesh. But, on a little close examination, the carcass of the wolf is easily discovered beneath the sheep skin—no godly fear, contrition of heart, tenderness of conscience, heart-searching examinations, trembling at God's word, speaking the truth in love as in the presence of God, singleness of eye for the honours of God and the real good of the church, fears within and fightings without, weighty sensations from a sense of the importance of the min-

istry or a sense of the utter inability to be sufficient for it, or ever in the heart of the false prophet.

III. Their end and that of all those who follow their pernicious ways.

The Lord pronounces death upon them: "That prophet or dreamer of dreams, shall be put to death." (Deut. 13:5). "The prophet which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die." (Deut. 18:20). "Thus saith the Lord, concerning the prophets that prophesy in my name, and I sent them not, yet they say, sword and famine shall not be in this land; by sword and famine shall those prophets be consumed. And the people to whom they prophesy shall be cast out in the streets of Jerusalem, because of the famine and the sword; and they shall have none to bury them; them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them." Jer. 14: 15, 16.) "Behold I will feed them with wormwood and make them drink the water of gall;" "I will even forsake you, saith the Lord;" "And as for the prophet, and the priest and the people, that shall say, the burden of the Lord, I will even punish that man and his house;" "I, even I, will utterly forget you, and I will forsake you." (23:34, 39) Hananiah, the false prophet, who opposed Jeremiah, was cast from the face of the earth by death that year. (Jer. 28:15, 17.) "I will set my face against that man, and will make him a sign and a proverb, and I will cut him

off from the midst of my people" (Ezek. 14:8) How the Lord will blot them out of the writing of the house of Israel and how he will accomplish his wrath upon them, see Ezek. 12:22-31. The time will come when all false prophets and teachers shall have no answer from God, and shall be ashamed of their vision, and go into darkness: "Therefore the night shall be unto you, that ye shall not have a vision; and it shall be dark unto you that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded; yea, they shall all cover their lips; for there is no answer from God." (Micah 3:6, 7). The end of all false prophets shall be according to their works.

(2 Cor. 11:15) "Their damnation slumbereth not;" "To whom the mist of darkness is reserved forever;" "To be taken and destroyed;" "And shall utterly perish in their own corruption." (2 Peter 2:12, 17) False prophets, at the day of judgment, shall say to the Lord, "Lord, Lord have we not prophesied in thy name? and in thy name have we 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." "And these shall go away into everlasting punishment; but the righteous into life eternal." (Matt. 7:22, 23; 25, 26). Thus we have briefly seen, from the word of God, that false prophets have existed, and do exist the criterion by which to know them and their awful end. May the Lord's people be

aware of them, and test them by the word of God. Whether they pass for men of truth or not, "try the spirits whether they be of God."

EXPERIENCE.

When I was not more than 8 years old, I felt to be a sinner so condemned and my heart so burdened, I would often find myself trying to beg the blessed Lord to have mercy on me a poor sinner.

I felt unless the Lord helped me I was forever lost.

Why I was thus led at so tender age I know not.

I believe about the age of 10 years the blessed Lord came with healing in his wings and poured in the oil of joy that caused my heart to rejoice in my Saviour's love.

I was made to say, "bless the Lord, oh my soul." And everything seemed to be praising God. I felt like I was in a new world.

I had a great desire to follow the Lord in baptism, but I felt my unworthiness.

When I was about 15 years old, I joined the Missionary Baptist church, and remained a member for about 17 years.

I was brought up in the Missionary Baptist faith and had never heard the Primitive Baptists preach many times. I attended a foot washing in High Point. I thought it was one of the sweetest and most sacred services I ever saw. Looked like I could see the presence of the Lord with those dear Saints of God. Somehow I loved them.

I well remember the first time I heard Elder O. J. Denny preach. I felt like the Gospel had been preached. I told my husband that

he (Elder Denny) was a man called of God. And somehow there was a love in my heart for that doctrine.

I believe the blessed Lord led me to pray in a very submissive prayer, that the Lord would show me in some way if that was the true doctrine.

On Sunday morning I went to Broad Street Church to preaching. Elder O. J. Denny read from the 21st chapter of Revelations, 1st to 8th verse. (Hope he will be blessed to preach from this chapter again some time.) I saw, I believe, the spirit of the Lord come down in a circle around Bro. Denny's head and shoulders and shone to me brighter than the noonday sun. And while he was preaching the brighter that light shone to me. Dear people of God, the tears trickled down my face. I believe if I ever shouted praises to my God it was that morning. Yet I didn't shout aloud; and from that time on I have loved the Primitive Baptists.

On Nov. 27, 1921 I offered to the church and was baptized by Elder O. J. Denny. I believe he is a servant of the most high God, and some day will be carried to a city whose builder and maker is God; where associations never break up or divide, and trouble can never come.

I do feel like we should all love our pastor and church. And may the Lord keep us humble to esteem others better than ourselves, and to look over each other for good and not for evil. And when our Church house needs repairing, we should have that love in our hearts that causes us to give as the blessed Lord has prospered us, and deny

ourselves of things not needful, and help our church.

For if the Lord withhold his help, we would be without spiritual or material blessings. It is "In him we live, move and have our being." Now dear people of God, let's not forget our beloved pastors that go in and out Sunday after Sunday and preach the good tidings of the Blessed Son of God.

For the Lord is a sun and a shield: the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly. Psalms 84:11. I hope the Lord will enable us to look to Him for help and for guidance in every trial. He is a rock in a weary land, a shelter in the time of storm.

"If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." My prayer is that we love one another. For God is love. We read in John 15:17-18, these things: "I command you that ye love one another." Unworthy I feel to be, and much of my time as one alone. I am made to wonder if there is any one like me. Yet I realize there is one rich in mercy can fill the empty, hungry soul, and make us to say blessed be the name of our Lord. I desire the prayers of God's dear people.

In hope of eternal life beyond this vale of tears.

Mrs. Evie Smith,

1178 Waughton St.,
Winston-Salem, N. C.

Dear Readers:

Sister Smith shows, not by word and admonition alone; but by deeds of love, kindness and sacri-

fice that she loves her church, her pastor and the needy ones of the flock.

She has done much toward keeping our church property in repair and though she is modest and unassuming in her labour of love for her church, her deeds speak louder than mere words.

May the Lord bless her and her faithful husband and Deacon of our church, is my prayer.

O. J. DENNY.

LOVES THE LANDMARK.

Mr. John D. Gold,

Dear Sir:

Inclosed please find \$1.00 for part payment on the Landmark. I will try and pay the balance in the next two months. If it is so I can't I will let you hear from me. I would hate for the Landmark to stop coming as it is all the preaching I can hear. My husband has been sick for over 4 years with the pellagra and the county is now paying us a small allowance to live on. We have been wonderfully blessed through these hard times to get food and clothing. My husband and myself are humble believers. I would be glad if the brethren would pray for us.

Yours in hope,

Mrs. E. L. Giles,
Burkeville, Va. Route 3.

A GOOD LETTER.

Mr. John D. Gold,

Dear Sir:

Am enclosing money order for (\$2.00) for one year's subscription to the Landmark. I am nearing my 90th birthday, which will be October 3rd. Have been reading

the Landmark for many, many years and want to take it as long as I live. Have been confined at home all this year and look forward to its coming, as I once did to my regular meeting day. But since I don't get to go any more, the Landmark is a great comfort to me. I still love its doctrine and hope it may continue in soundness and keep out of those things that divide and mar the peace of Zion. May the God of all grace be with us is my sincere desire.

Sincerely yours,

Mrs. M. I. Clayton,
Route 1, Box 30,
Roxboro, N. C.

ENJOYS THE LANDMARK.

Dear Mr. Gold

Enclosed find \$2.00 to pay for Landmark. My time will be out Sept 15. I like to pay in advance when I can. I do not like to be behind. I am always anxious to see it come. There are so many good writers, and I enjoy them so much, and I so much enjoyed Elder O. J. Denny's article in the last Landmark. It was very comforting and cheered me up so much. I would like for him to attend our association at Red Banks beginning Friday before the second Sunday in October. I would love to have as many visiting ministers visit us as have a mind to do so. I hope the blessed Lord will give you light and liberty to write more for the Landmark. My prayer is, the blessed Lord will bless you all to keep the good old paper going. It is a lot of pleasure to me, when I am alone with no one but my father. He is ninety three years old, and I am alone with him most of the time,

but I can feel sometime that my blessed Lord is near and watching over me. I feel like I can say at times, "The Lord is my shepherd, I shall not want" but I can't have that feeling all the time, but just a few moments I praise.

Hope the Lord will be with you all is my prayer, for Christ's sake.

Mrs. Mittie Bright,
Greenville, N. C.

A GOOD PLACE FOR SOME ONE

I want a good tenant for a two horse crop. Also a clerk for a store, market and grocery. We also want some one to lead the singing in our church. Elder Collier is our pastor, and has been very faithful but he is getting old and feeble.

W. H. WOODARD,
Pine Level, N. C.

NOW IS THE TIME TO EXTEND ITS CIRCULATION.

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

Gentlemen:

Enclosed you will find \$3.00, which please accept as payment for the Landmark for Mrs. E. J. or Nora Edwards, of 329 East Edenton Street, Raleigh, N. C.

Sister Edwards informs me that this pays her up to September, 1934. I hope to get her to continue to take the Landmark, and others also.

As you know, money is scarce, but I hope to send you more subscriptions and renewals, and trust that I may collect some arrears when the farmers begin to sell their tobacco.

I do the best I can to secure subscriptions for the Landmark for I do wish that the publication of the same be continued, and those who love the paper and what it contends for, should as much as they possibly can keep their subscriptions paid up, and solicit others to subscribe.

I hold 25 per cent of what Sister Edwards paid as you advised me.

Yours very truly,

F. W. RHODES,

1506 Morning Glory Ave.,
Durham, N. C.

care for it, and after it has gone on to them some time they will write and say discontinue it and do not pay for the time sent.

The circulation of the Landmark has reached the point where it is not paying expenses, since we are dependent solely on the subscriptions for revenue, and for that reason we appeal to all those who love the paper and the principles it advocates, to bestir themselves to increase its circulation.

J. D. GOLD.

**WILL NOT BE RESPONSIBLE
FOR MONEY SENT IN
LETTERS.**

Appreciate very much your efforts and others to increase the circulation of the Landmark. We trust that every one interested in the paper will exert themselves to increase its circulation which has fallen off considerably during the past three years of the depression.

Conditions are better and the price of farm products is improving, and the saving of a few cents every day will raise the \$2.00 per year. Now is the time, while the crops are being sold, to pay in advance, and get others to renew.

Conditions are forcing us to work the paper to a cash in advance basis to prevent loss.

So many move and the paper keeps going to their old post office, and we are not notified, and we lose that subscription. Then others write us that we should have stopped the paper at the end of the time paid for. The death of a subscriber frequently means that the other members of the family do not

A number of subscribers have been sending money in letters to us, and others have reported that they have sent money to us in letters, which we have not received.

We cannot be responsible for money sent in letters, for the simple reason that the odor of money can be detected in a letter by smelling it, and silver of course in a letter can be detected by its weight.

When you send money by check or money order, or registered mail there is a record of the transaction, and it never fails to come to us. It is simply a matter of business, and a guarantee of safe transit for money. So do not send cash to us in a letter, for the chances are it will be lost somewhere and will fail to reach us.

Yours very truly,

JOHN D. GOLD.

ZION'S LANDMARK

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

Editor

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

Associate Editors

Elder M. L. Gilbert—Dade City,
Fla.

Elder S. B. Denny—Wilson, N. C.

Elder J. T. Rowe—704 Deepdene
Road, Baltimore, Md.

WILSON, N. C. OCT. 1, 1934

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QUERIES.

"Should the churches ever allow the Association, or any body of men formed by their combination, to dictate to them against their consent?"

Answer—"It has ever been held that their liberties in such case will have passed away, and they become no longer churches of Christ, but tools of tyrants. A genuine church has ever been considered by genuine Baptists to be the highest tribunal on earth." Adopted by the Kehukee Association in 1777.

The above is the first query on record, noticed by that venerable body of saints.

The second query noticed by the Association, reads, "Has a church any authority from God's word to

lay it upon their minister to get up in a congregation and publish the excommunication of a member?"

Answer—"We think that the offending member being dealt with in a public conference, is sufficient without any further publication." (Brethren please note, and do not ask us to publish the exclusion of members, since it is usually not possible to give all the facts, and without the facts injustice is often done in publishing partial information governing any church action.—Editors note.)

Query—"Is it right or not right for a gospel minister to attend and preach funeral sermons over the dead?" Answer: "We believe it an institution of man, and therefore not right." The question was asked by Conetoe Church one hundred years ago in 1834.

The 37th query to engage the attention of the Kehukee brethren many, many years ago, reads: "Are professors of religion, whose children live with them as members of their families, justifiable in allowing or even suffering them to go to dances, or associating with those who delight in that evil practice and its concomitants?"

Answer: "Let parents under such circumstances not forget the case of old Eli, (1st. Samuel) nor the express word of God elsewhere, that children should be trained up in the way they should go." "We think it inconsistent with their religious professions to indulge their children in that in which they cannot allow them to participate."

Query: "Has a church the right to receive members while two of their members are in confusion?" Answer: "Yes, provided those

members who are in confusion be first silenced." (Fishers River Association.)

Query: "Is it gospel order for a member or minister to agitate an evil which may or may not exist in a brother, sister or church, until the complaining party has first investigated the matter complained of and bestowed gospel labour for removal of the disorder, if such exists, and for reconciliation. Answer, "No."

Query: "When leaders are laboring to bring division, though their real intent is kept under cover and frequently denied, is it gospel order for members who desire to be separated from such, to obtain letters of dismission and remove to churches less involved? As a rule, it is proper to labour to remove the objectionable tendency; but until lines are clearly drawn and non-fellowship established, it is a matter of concern only to such members as may desire to change their place of membership, and with the dismissing and receiving church. On the other hand if it is clearly established that there is no fellowship existing between the churches, it is not proper to transfer members from one church to another since no fellowship exists. Letters usually state that a member or members has been dismissed when joined to another church of the same faith and order. Therefore, until due labour has been bestowed to save erring brethren to the fellowship, it is usually thought best to receive members from those churches, which have been in the same faith and practice, though it be apparent to some that their

leaders are seeking to carry them off into disorder. Patience should have its perfect work."

O. J. DENNY.

CHRISTIAN EXPERIENCE.

Eld. M. L. Gilbert:

The word of the Lord is quick and powerful and the love of God travels faster than the light. Some one sent me a copy of Zion's witness, published in England. The love of God in my heart flashed across the Atlantic. There is a wireless telegraphy existing among the people of God. It is of a timely nature. In eternity there will be no need for it. The drouth seems to have cut off a number of my papers. But the dear old Landmark is prompt to be on time.

Love to you and Geney. I desire that you pray for me and mine that I may live in this world in such a manner you will not be ashamed of me.

W. F. BRITT

Arcadia, Fla.

REMARKS.

Who is there that knows anything experimentally of the power, love and grace of God except one who has been translated out of the kingdom of Satan into the kingdom of God's dear Son? An experience of grace is the measuring rod by which one measures every principle of doctrine, and his religion by the experience of Bible saints. If there is no affinity to theirs it is most evident that such has no vital union with Christ. All divine teachings must be of the Lord which is not mere head knowledge; "for with the heart man believeth unto righteousness; and with the

mouth confession is made unto salvation." Such faith is the operation of God's power producing soul joy and gladness. Moved in that obedience one never looks at circumstances or stops to ponder results. Neither does he confer with flesh and blood. This man's testimony would not be of God, for such never serve or obey God. Spiritual worship has its spring in Christ, and not in the power of man.

There be some in the church today, like Peter with more zeal than knowledge, at the Mount of Olives, who will say, "Although all shall be offended, yet will not I"; or as in the transfiguration with Moses and Elias talking to Jesus, when Peter said to Christ, "It is good for us to be here: and let us make three tabernacles: one for thee, one for Moses, and one for Elias." Then those men of the heavenly world disappeared: "and a voice came out of the cloud saying, This is my beloved Son: hear him." These words were spoken to Peter, John and James: "And suddenly, when they had looked round about they saw no man any more, save Jesus only with themselves." As all spiritual salvation is of the Lord, how glorifying it would be to God if all Primitive Baptists would continue to speak as when first brought to Zion.

M. L. GILBERT.

ELIZABETH HILL NEAL

On June 22, 1932, as the afternoon shadows were lengthening, God sent His angel to visit the home of Mr. and Mrs. I. E. Neal, of Bessemer Park, Greensboro, N. C., summoning their beloved younger daughter, Elizabeth Hill, who was born February 27, 1911, making her stay here twenty-one years, three months, and twenty-six days.

With a smile lighting her face, she calmly and peacefully slipped away from

the home where she had been so tenderly cared for and where she had spent so many happy hours. Death was attributed to blood-poisoning and pneumonia, caused by infected and imbedded wisdom teeth, two of which had been extracted.

"Liba" (as she was known to her friends) was confined to her bed only six days, but had not been well for at least six months. Although everything medical and surgical science could do was done, having five of the very best doctors and two trained nurses, with the efforts of her devoted family and friends, nothing could save her. We feel God called her to the realms above where there is no sickness or pain. All during her illness she was so patient and uncomplaining, giving a sweet, resigned smile to the many loved ones who were so constantly striving to relieve her.

"Liba" had such a lovely character—To know her was to love her. She was always gentle and considerate. She loved her parents and sister with such tender love and her home with such great devotion, where she was always happiest, though she enjoyed many other activities with her friends.

She spent many happy hours at her piano and with her violin, for she was a great lover of music. She also loved children and they loved her. Always in her contacts with these little ones she was striving to implant in their minds and hearts her own high ideals. She was ever striving to brighten the lives of the sick or of those less fortunate than she. She was ever eager to serve.

"Liba" had been brought up in the Primitive Baptist church and attended regularly. While she never made an open profession of faith she was a firm believer of the Primitive Baptist doctrine and "the Light of the Spirit shone forth in her life." She not only enjoyed the sermons and good old hymns of Zion, but she lived them. Her favorite song which seemed to express her hopes, was:

"Ah, when with saints where Jesus reigns,
My soul hath found a place;
I'll sing in loud, exalted strains,
A song of boundless grace."

Her funeral was conducted at the home by Elders O. J. Denny, W. C. King, and G. M. Trent. Each made a short talk and prayer was offered. Several beautiful hymns were sung by a quartet. Each spoke of her in endearing words of love and esteem. In Elder Denny's talk, he said that having known "Liba" since birth, he had never heard any criticism of her. The funeral was so largely attended that the house, porches, and yard were full of devoted friend and relatives, who came to pay their last respects to one who had been such a ray of sunshine in the lives of

so many. She was laid to rest under a beautiful tree in Forest Lawn cemetery beneath a large bank of flowers, where she will await the Resurrection and coming of our dear Lord.

She leaves not only her devoted and grief-stricken mother, father and sister, but also a host of relative and friends to mourn their loss. However, we feel assured that our loss is her eternal gain.

BELLE BENTON,

Jefferson St.,
Greensboro, N. C.

Belle Benton.

The obituary of Elizabeth Hill Neal, in this issue was dictated by Belle Benton, of Greensboro, N. C., who has been confined to her bed, and practically helpless for fourteen years, with a form of rheumatism that caused a hardening of the joints, to the point that she has practically no body motion.

About twelve years ago, she asked the Church to meet in her home and was gladly received into the Primitive Baptist Church in Greensboro, and later baptized in her bed room, in a specially prepared basin of water. She has been cheerful most of the time since, and long cherished the hope that she would live to walk again and be restored to some activity in life. She now says all she is deeply concerned about is that she may be made whole in the life to come. The family have been the burden bearers over the years of her affliction; but all of them seem devoted to Belle and watch over and care for her day and night. The late C. W. Gold was deeply moved by her afflictions and did more perhaps than any one outside the home to aid them financially. His devotion to this family is a monument to his name, to those who knew of his interest, fellowship and aid.

Sister Belle has now become so near rigid that she cannot take any food except milk, which is sipped through her teeth, which are so tightly drawn together that she complains of constant pain. She cannot write, since her hands are as the rest of her body; but letters from those who like to write to such invalids as she will be appreciated. Correspondents, however, should not expect lengthy replies since the family have their hands and hearts doubly full.

The writer and hundreds of others have gone to see her in person many times and have always had an inspiration to take renewed courage and thankfulness to God for all his blessings and for such faith as he has given to this great sufferer.

It was my pleasure, as her pastor at the time, to baptize her, with the aid of Deacons W. L. Teague of Winston-Salem, I. E. Neal of Greensboro, and the late James Combs of Greensboro. All were deeply moved by the fact that though at

that time she suffered greatly from soreness, she came out of the liquid grave with a smile and murmured not a word as to pain. May God grant her continued grace for her every day and trial and a home eternal where no sorrow or sickness will be known.

O. J. DENNY.

HENRY CASWELL EVANS.

We are made to realize more every day of our lives that in the midst of life we are in death.

Henry Caswell Evans was born Oct. 6, 1856, died Sept. 16, 1933. He was married to Miss Maud Sutton Dec. 12, 1906. To this union four children were born, all living, Arthur, Lonnie and Guy Evans, and Mrs. Mack Haddock, all of Pitt County.

Mr. Evans was a very quiet and peaceable man, a good neighbor and good to his family.

We hope to be made reconciled to the Blessed Lord's will. We hope our loss is his gain. He never united with any church, but he was a strong believer in Salvation by Grace. While he did not have his name at any church here on earth, but we do hope he was one of God's chosen ones. Now since he has departed to be with his Blessed Lord we feel to say that we sorrow not even as others which have no hope, for if we believe that Jesus died and rose again even so them, also, which sleep in Jesus will God bring with him.

I pray that the good Lord will watch over his dear companion and children, giving them needed grace for every trial that awaits them through life's uneven journey.

Mr. Evans was confined to his bed nearly twelve months with heart trouble and rheumatism. A heart attack was the immediate cause of his death.

May God's richest blessings rest upon all of the bereaved ones and may He be pleased to give each of them a spirit of reconciliation that they may be able to endure all of their troubles, is my prayer.

Written by request of Mrs. Evans.
Mittie Bright.

LITTLE RIVER ASSOCIATION.

The next session of the Little River Primitive Baptist Association will convene with the Church at Bethel on Friday before the Fourth Sunday in September and continue three days, 21, 22, and 23. Bethel church is located on the Johnston and Harnett County line road, six miles east of Angier, N. C., and eight miles west of Benson. Those coming by Angier will leave Angier on Highway 210, east four miles to M. B. Pleasant's store. Then turn right, two miles to church. Those coming by way of Benson will leave Ben-

son on the Benson-Garner road one mile, then turn to left to Charlie Bailey's store. Then turn to right, two miles to the church. Those coming by train or bus will get off at Angler Thursday afternoon or Friday morning and the brethren will arrange conveyance to the meeting. A general invitation is extended to brethren, sisters and friends, and especially ministering brethren to meet with us.

Elder E. F. Pearce, Mod.
Elder L. H. Stephenson, Clerk

FRANCES LEWIS WINSTEAD.

It has become my sad duty to write an obituary notice of my very dear aunt, Fannie Lewis Winstead. I know without the Lord's help I cannot do her justice. She was such a bright Christian and a dear mother in Israel. I have lived with her over five years and I miss her as I would my own dear mother. She was my companion all the time, both day and night. I heard her every groan and went to her many times to administer to her needs, and oh how I have missed her I can never tell. But I would not call her back if I could, for I saw her suffer so much. She would often say, Oh, Mattie, I wish it was all over with me. She was so humble and submissive in her last sickness.

Aunt Fannie was the daughter of Reddin and Sallie Lewis, and was born Dec. 3rd, 1853, and was relieved of all her suffering the 28th of March, 1934, making her stay on earth 80 years and three months and 24 days. She was married to Francis Marion Winstead, December 12th., 1882. She was the mother of four children, two dying in infancy and two sons survive her.

She united with the church at Wilson, N. C., March the 22nd, 1884, and moved her membership to Elm City, N. C., Nov. 22, 1919, where she made her home. She was a very faithful member until death. She was called the mother of the church, and was always interested in the welfare of the church, always filling her seat as long as health would permit. It was a great joy to her to prepare for the brethren and sisters to visit her. She would always brighten up as they would come in. She was confined to her bed only one week to the day, and would say all through her sickness that it was the last. The first time that Dr. B. F. Barnes came in to see her she asked him to be with her in passing out, and her request was granted as he was by her bed until she breathed her last. And then it was all over with her in this life, but oh, it left me so lonely. But I believe she is happy in the arms of Jesus, praising him around the throne of God. I miss her everywhere, but I can say sleep on Aunt

Fannie, that blessed sleep from which none ever wake to weep.

Her funeral was conducted by Elder E. U. Cobb, her nephew and Elder T. H. B. Pridgen, her pastor, and they both spoke very comfortingly to the bereaved family and many friend that were present. She was laid to rest in Elm City cemetery, near her church she loved so well. She leaves to mourn her loss two sons, D. Roy Winstead, of Norfolk, Va., and George C. Winstead of Rocky Mount, N. C., who was so faithful to his mother, two granddaughters and one grandson, one brother R. S. Lewis of Dinwiddie, Va., and a host of nieces and nephews, relatives and friends, but we do not mourn as those without hope. She was loved by everybody that knew her as she possessed such a pleasant and cheerful disposition.

I do hope to meet Aunt Fannie some sweet day in that happy home above where there will be no more parting and all will be love and happiness. May the good Lord be with her children and direct their steps to walk and live as their dear mother and die in the Faith as she did, and may He be with us all in the sincere desire of one that loved her.

Written by request of some of the brethren at Elm City church.

Her niece who is very sad and lonely,
Elm City, N. C. Mattie L. Jarrell,

DEACON J. E. COBB.

It has been God's will to remove from our midst our Brother J. E. Cobb, who united with the Church at Lower Town Creek, September 8th., 1889, and was faithful until the end of this life came April 12th., 1934.

Brother Cobb was chosen clerk May 9th 1891 and served until Jan. 1902. Chosen again July 1903 and served until March, 1905. He was ordained a deacon in June 1898 and served until his death. Brother Cobb was highly esteemed by his brethren and friends and is and will be missed by all for his faithfulness to his church.

Therefore be it resolved:

1st. That we bow humbly before God hoping to thank Him for this and every good gift and beg Him to make us reconciled to His will. We desire to ask God to visit (with His angels of mercy) all who love him and make them know He is too wise to err, too good to do wrong, and His loving kindness endureth forever.

2nd. Resolved that a copy of this be sent to his family, one sent to the Landmark for publication and one recorded in the Church minutes. Done in conference Saturday before Second Sunday in May, 1934.

Elder J. C. Smith, Mod.
Geo. G. Trevathan, Clerk.

RESOLUTIONS OF RESPECT.

In sad, but loving remembrance of our dear brother, P. F. Peoples, whom we hope entered rest June 15, 1934, peacefully sleeping and resting. At last the world's troubles and trials are past.

In silence he suffered, in patience he bore his affliction, till God called him home to suffer no more.

Not being able to go to church, his desire was to unite with the church so Elder J. D. Fly, our pastor, held a special conference at his home and he united with the church the first Saturday, May 5th., 1934. He was baptized by Elder J. D. Fly, May 6, 1934.

Therefore be it resolved: That we the church at Tarboro desire to bow in humble submission to Him who doeth all things well. That we extend to his bereaved children our deepest sympathy and would commend them to the great I Am, the only one who has power to cause them to say "Thy will be done."

Elder J. D. Fly, Moderator,
G. W. Barnes, Church Clerk

J. B. BRYANT.

Whereas, our Heavenly Father has removed from our midst by death one of our members, Brother J. B. Bryant,

Therefore be it resolved: First, that we bow in humble submission to God's just and holy will.

Second, that we cherish in our memory the long life of Brother Bryant. He was born on July 31, 1861, died March 23, 1934. Brother Bryant joined Little Creek Church only a short time before his death, but was a faithful attendant for many years, showing his love for the church in many ways. We extend our heart felt sympathy to the family.

Third, That these resolutions be placed on our Church record, and a copy be sent to Zion's Landmark for publication.

C. C. Dawson, Clerk,
Sister Ella Bullock, Committee.

BEAR CREEK ASSOCIATION.

The Bear Creek Primitive Baptist Association will, the Lord willing, convene in the one hundred and second annual session with the church at Jerusalem in Anson County, North Carolina on Saturday before the first Sunday in October, 1934 and close Monday following.

Jerusalem is located ten miles North of Peachland, N. C., and 7 miles south from both ways. For further information address brother Arch Heims, Route 4, Marshall, N. C., Brother J. C. Griffin, Marshville, N. C., or the undersigned.

A cordial invitation of Primitive Baptists and friend to attend.

Elder W. C. Edwards, Moderator,
Wingate, N. C.
J. W. Jones, Clerk, Peachland, N. C.

SKEWARKEY UNION

The next session of the Skewarkey Union will be held with the church at Cross Roads the fifth Sunday and Friday and Saturday before in September, 1934. The church is located eight miles from Tarboro, N. C., and eight miles from Bethel.

Tilman Sawyer, Moderator
W. M. Grimes, Clerk.

LOWER COUNTRY LINE UNION.

The next Session of the Lower Country Line Union will be held with the church at Ross, near Durham, N. C., where our last association was held. All lovers of Truth and especially ministers are invited to attend.

J. M. O'BRIANT, Clerk.

CONTENTNEA UNION.

The 246th session of the Contentnes Union will be held with the church at Damascus, Pitt County, N. C., in the town of Farmville, the fifth Saturday and Sunday in September, 1934.

Elder W. B. Kearney is appointed to preach the introductory sermon.

A special invitation is extended our ministering brethren.

J. E. Mewborn, Clerk.

CONTENTNEA ASSOCIATION

The 104th session of the Contentnea Primitive Baptist Association will be held with the church at Red Banks meeting house, Pitt County, N. C., Friday, Saturday and Sunday, October 12, 13, and 14, 1934.

Elder J. W. Weaver is appointed to preach the introductory sermon and Elder J. C. Smith as alternate. The church is situated about 5 miles south east of Greenville.

A special invitation is extended our ministering brethren.

J. E. MEWBORN, Clerk.

WHITE OAK ASSOCIATION

The next session of the White Oak Association will convene with the church at the Bay, Onslow County, N. C., Saturday before the third Sunday in October and continue three days. Those coming from our country will take 24 at Kenansville and follow, take U. S. 17, 1 mile from Jacksonville at Onslow County home, follow 1 mile past Verona, turn left 2 miles to church. Look for posters. We cordially invite all orderly Baptists.

L. E. BRYAN.

THE MILL BRANCH UNION.

The Mill Branch Union is to convene with the church at Mount Pleasant, Saturday and 5th Sunday in September, near Bishopville, Lee County, S. C.

M. MEARES.

PLEASE READ CAREFULLY



There comes to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark and if you are not given credit in at least one month notify us, stating if you paid by check or money order and when you paid and we will investigate.

The mailing list is corrected only once a month.

AGENTS WANTED

Reliable persons to sell our publications on commission.

You can make money in your spare moments by getting your neighbors to take our publications, Zion's Landmark, two dollars per year, Daily Times \$6.00 per year and the Semi-weekly Times \$1.50 per year.

These publications cover the field of religion and news and you will have no trouble in securing subscribers. References required.

Write for particulars and sample papers of these publications.

P. D. Gold Publishing Co.

WILSON, N. C.

Our Publications

Zion's Landmark:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

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Published every day except Sunday at One and Five o'clock P. M. Associated Press dispatches, market reports, general and local news.

Price per year -----	\$6.00
Price 6 months -----	\$3.00
Price for 3 months -----	\$1.50

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Published Tuesday and Friday, carries summary of the news of the country and the world.

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Price for 4 months -----	.50

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WILSON, NORTH CAROLINA

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AT

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VOL. LXVII.

NOVEMBER 1, 1934

NO. 24

SOLOMON SENT THE PEOPLE AWAY REJOICING.

"Moreover Solomon hallowed the middle of the court that was before the house of the Lord: for there he offered burnt offerings, and the fat of the peace offerings, because the brasen altar which Solomon has made was not able to receive the burnt offerings, and the meat offerings and the fat.

Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto the river of Egypt.

And in the eighth day they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days.

And on the three and twentieth day of the seventh month he sent the people away in their tents, glad and merry in their heart for the goodness that the Lord had showed unto David, and to Solomon and to Israel his people.

Thus Solomon finished the house of the Lord, and the king's house and all that came into Solomon's heart to make in the house of the Lord, and in his own house he prosperously effected."—2 Chron. 7:7-12.

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 I

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 of 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.

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Zion's Landmark

Devoted to the Cause of Jesus Christ

FEED THE SHEEP.

If one who is a subject of grace does not clearly comprehend and fully accept some particular point of doctrine as the predestination of all things, or that the old carnal nature is not changed and made spiritual in the new birth, shall the preacher insist upon setting that particular point of truth before that one every time he preaches, to the exclusion of other parts of the great variety of spiritual truth? Some continually dwell upon the subject, especially when they suspect some to be present who dispute that point, or are not fully in accord with it. At such times such preachers seem to feel it their duty to repeat and repeat their arguments in defense of that doctrine; and not only that, but they are inclined to reprove one who does not on every such occasion reassert his belief in the disputed point of truth, and repeat his reasons for his belief. One who may disregard the opposition to that point sufficiently to go on to other important and blessed portions of truth is sometimes thought to be lacking in boldness and faithfulness as a gospel preacher, and as a watchman upon the walls of Zion.

Suppose one member of our household does not like beef. He sees that it is good food for other members of the family, for they relish it and thrive upon it, but he does not seem able to digest and as-

similate it well. He prefers lamb and wheat and herbs. Shall I persist in placing a generous piece of beef upon his plate every time I wait upon the table, and insist that he shall eat it? He says, "I am willing you shall have your strong meat. It seems to do you good, and I am glad to see you enjoy it; but as I am weak, let me have my herbs, with a little lamb or a young pigeon." Shall I still insist that in his case beef is a necessity. That unless he shall eat of it freely his right to sit at the table is questionable? Shall I not rather cheerfully and lovingly accord to him his privilege of choice of all the good things of the gospel which are spread before us, and his right to eat what suits his present appetite, though it be only herbs? If I am spiritual I will not despise him because he eateth only herbs, nor he, if spiritual, judge me because I eat meat. Romans 14.)

How often we are surprised to see that one whose food we were so anxious about, seeking of his own accord for that very piece of strong doctrine which we had tried so often in vain to force him to eat. He has been brought into that condition by the Spirit of the Lord, which makes him now need that particular kind of food. Herbs do not satisfy his need now nor even lamb. He must have the beef, and a large piece of it, too. We could not make him hungry for it by all our

zealous urging, but the Lord could do it easily in his appointed time. Instead of turning away from the doctrine, now he sees it as a green pasture into which the great Shepherd makes him feed and lie down in sweet gospel rest.

I would not have any minister of the gospel avoid any scriptural truth which may be upon his mind because of the presence of any opposer. I am not conscious of ever having done so. If I have, I have done wrong. But I cannot say that I have not dwelt upon some disputed point because of the presence of some one whom I regarded as an opposer. At such times I have often feared that I was actuated by the contentious spirit of the carnal mind. It is my desire to preach the truth in love, trusting to the power of the Spirit to make a way for it, and give it force, rather than to any power in myself.

The Lord's ministers are not sent to debate, but to deliver the solemn messages of the gospel. The excellency of the power is of God, and not of man and that is the reason we have this treasure in earthen vessels. The gospel is high above all worldly subjects. It is solemn, and clear, and firm, and well defined, and stands in clear and sharp contrast with, and contrary to all the principles of natural religion, as the light of the sun is in contrast with darkness. The preacher of the gospel, who is an earthen vessel, has no power to cause any one to see or believe the truth. But when the Spirit enables him to preach, those who have been prepared by the Lord will see the truth and gather to it, as those whose

eyes have been opened will see and rejoice in the light.

All of the Lord's people are not prepared to see with equal clearness all points of divine truth at all times and instead of dwelling always upon that which is not clear to some one or more of the dear children of God, as though it were left to us to give them power to see all things clearly, we should go on handing out of the rich variety of blessed good things spread upon the table of the Lord, remembering that it is the Lord who alone can give the second touch upon the eyes, enabling each poor soul to look up and "see all things clearly." While we are presenting some other of the precious things of the gospel, it is often the case that the particular truth which some of the children had not clearly seen, is made clear to them. Then we know it is the Lord who has done it, and not we. Then can each one say, "The Lord is my Shepherd."

—"Fragments" by Elder Silas H. Durand.

A GOOD LETTER.

Dear Editor:

I am just in receipt of a good letter from Eld. J. E. Mewborn, which I would be pleased to have placed in the Landmark, and yet I feel a delicacy in requesting its publication as only a short time ago you were kind enough to publish a short article from my pencil, and Eld. Denny's very beautiful remarks on the same, for which I feel very thankful. I feel to be one of the very least of the "little ones" if indeed such a sinner as I am may be numbered with "the little flock."

And yet, dear brother, I feel to have a little hope that our Heavenly Father has remembered me and is yet remembering me with his loving presence to cheer my lonely hours and strengthen my little hope in his love and mercies.

If I am not entirely mistaken my sincere desire or prayer to my heavenly Father is "Lord, keep me, and teach me, and guide me to feel thy presence and to be obedient to thine instructions. Yes, I trust this is my desire by day and by night. And dear brother, I am led to hope that my dim eyes have been opened to the extent that I have been enabled to view some of the marvelousness and the greatness of the wonderful works of God. If I keep feeling the impressions that the Lord is guiding my mind I may write more in the near future.

I love for the Landmark to come. I am enjoying it so much.

Yours in hope and love,

GEO. M. HARDY,

Aurora, N. C.

The Letter.

Mr. George M. Hardy,
Aurora, North Carolina,

My dear Cousin George:

We received your good letter a few days ago and are delighted to learn that you expect or plan to visit us and our section again in the near future. It being the place of your childhood days, I think it very remarkable, indeed, that the Lord has blessed you so much, as you say sometimes, in your old age. I think you are blessed, and have been all along the way, in a two-fold sense. Not only has the Lord blessed you in a natural way with

long life, a sound mind and strong, intelligent children, as well as two faithful wives during the days of your last sixty years, but, best of all, He has blessed you with an abiding faith which has sustained you through the many trials you have been made to pass through. In my thoughts of you sometimes I can almost hear you singing with the dear old poet Watts,

"Through many dangers, toils and
cares,

I have already come;

'Tis grace has brought me safe thus
far,

And grace will lead me home.

"The Lord has promised good to
me,

His word my hope secures;

He will my shield and portion be

As long as life endures.

"Yes, when this flesh and heart
shall fail

And mortal life shall cease,

I shall possess within the vale,

A life of joy and peace."

I am now thinking of how beautifully the 9th, 26th, and 29th verses of the 3rd chapter of Galatians applies to you and your life. Beginning with the 9th verse it reads, "So then they which be of faith are blessed with faithful Abraham." The 26th verse reads, "For ye are all children of God by faith in Christ Jesus." The 29th reads, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." We read in the 6th verse of the same chapter that "Abraham believed God and it was accounted to him for

righteousness." You see we are blessed in that promised seed which is our blessed Jesus Christ. The hope of eternal life was promised before the world began. Thus we can see that our God was ever mindful of us, even before the highest hills were formed.

Again I am reminded of the natural blessings and gifts of this life which he has shed abundantly upon you, but I feel to say with our Saviour when he spoke to his disciples, "But rather rejoice that your names are written in Heaven."

Yes, dear brother, we all love you for the work's sake or truth's sake we might say. I have recently been talking with some of your students of sixty years ago and they all say such nice things of you as a teacher as well as your manner of teaching, and have expressed a desire to read your recent articles in the Landmark.

Our children are all at school now and we are hoping that you can be with us before they go back to school; that is, if they can go back. Our crops are almost a failure on account of excessive rains. Parts of our crop will not pay for the fertilizer. It seems that we have been sorely tried this year. The last Monday in February our oldest son had a terrible accident by kicking over a can containing liquid lye. It found its way to both of his eyes, but one of them is almost cured and the other one is gradually improving. Too, my wife has had treatment in Parrott Memorial Hospital; yet we have to be thankful for and feel that the Lord has greatly blessed us.

My four older daughters and little son went with me down to Atlantic last Saturday. We spent the night with your niece, Mrs. Fulcher. We greatly enjoyed being with her and her husband in their good home. Mr. Ambrose is one of the nicest men I have ever known. They certainly make a fine couple and know very well how to entertain. On Saturday night and Sunday I had the privilege and sweet liberty of preaching in the old Hunting Quarter Church, which, as you know, your brother, Elder L. H. Hardy served for 53 years. I am made to believe that he was a good pastor. I knew him for 30 years or more as a good preacher, and since serving some of his churches since his death and finding them well-disciplined it makes me know that he was faithful. I expect to go back to Atlantic in December. They have asked me several times to serve the church as pastor, but I hardly know how to promise them, for I have more churches now than I can serve. I preach twice on the third Sunday in order to get around once a month.

I have told some of your old friends and the brethren of your plan to visit us soon, and I want to assure you that we are all looking forward to your visit with great pleasure. We esteem you as we would an Elder.

Bring Cousin Sarah with you.

Love to you all,

J. E. MEWBORN.

MUZZLE NOT THE OX.

To whom it may concern:

I want to say, dear brethren and sisters, it seems for the past ten years I've been cast off on some

kind of an isle that I fail to find words to describe to you just so you can see the picture of it just as I do, and as my pen has been silent near nine years for publication writing. As my own family has been divided, only one in a place it has brought many heart rendering thoughts to mind while on this lonely isle, so to speak. But I want to speak to you all in a well known tongue and not an unknown language.

I want to picture in our minds as near as I can some of the things that have been pictured in my mind of late by I feel through (Revelation) while in this state of feelings, and draw the picture in words of the things I've seen and felt, I hope by the hand of the Lord. It's the thought that has so wonderfully aroused my mind and feelings so keenly as it pierces through my heart.

The words that have so wonderfully arrested my mind of late years are these: "Muzzle not the ox that which treadeth out the corn." I do not remember just now the chapter and the verse. But it's scripture anyway, let it be where it may, and it is warning some one to their duties. Now comes the picture. The poor old ox mentioned here is the poor old preacher of the gospel of our Lord and Saviour, Jesus Christ; that he has placed here in the gospel field, to suffer in the heat and cold, to go through thick and thin, burdened down with the yoke of the gospel, that heavy load dragged upon the sled of the poor old oxen's heart as he is so heavy loaded at times as he reaches the foot of Zion's hill. It is so steep and his

load so heavy and that same old ugly muzzle still carried over the mouth, so to speak, and this old ugly muzzle that I wish to clearly show, in these words, is the unfaithfulness of those that fail to help remove it by giving alms and aid in the right way and at the right time.

Some may have a heavy wheat field reaped down, and a good many will take the poor old muzzled ox and lead him down to the branch where he thinks he can get plenty of water to drink and never remove the muzzle as he sees he can drink with the old ugly muzzle on and never thinks to take two bundles of that nice wheat along that the good Lord has blessed him to reap down in its gold colored heads; but probably says in his own heart if he can get plenty of good clear and cool water to drink his appetite faileth not, for he has been faithful for these many years with good cool water to drink and has managed to come and go with but little milk and wine. But in this picture I see the poor old ox is now getting poor and weak and nearing the end of the line, but as we examine the sled of the poor old fellow's heart, we still see it is loaded with milk and meat, both food for the lambs and sheep. Now it might be good in this picture to get the old well-worn fellow a young yoke-fellow to bear one end of the yoke as he has worn this old ugly muzzle so long, that should have been buried and stamped in the ground years ago, and put clear out of sight. Then our old faithful oxen would not have shown such cruel treatment as some do. Dear brethren, this is that old ugly pic-

ture that I am trying to show you, and bring clear to our minds, as it has burdened me so often as it would appear before me and give such a clear picture of itself, is why I have spoken of it in the manner I have, to make it look as ugly to you as it does to me, and to set forth the weight of the gospel as some may not clearly understand.

Now we want to notice a clear example and a proof text, if we should term it thus. In 1st John 3rd ch. 1st verse, if memory serves me right, we have words like these: "Behold what manner of love the Father has bestowed upon us, that we should be called the sons of God."

Now we see in this picture of words, that John is setting forth the singular love of God. Not both the love of God and mammon, but the one true love of God. As we notice in the above reading that John says, "Behold what manner of love the Father has bestowed upon us, that we should be called the sons of God." He did not say to be the sons of God, but to be called them, and in this manner we have to possess the singular love of God in order that we should be called the sons of God. And no other love compares to the love that the Father has bestowed upon us, for God so loved the world that he gave his only begotten Son to bleed and die upon the rugged tree of the cross, that poor sinners through his death and suffering could have life everlasting. This is the manner of love the Father has bestowed upon us that we, his church are under consideration here in the singular love of God. Therefore the world knoweth us

not, because it knew him not. Then it is love and long suffering that makes us called the sons of God, trials and temptations all along the way. There is a love that is not the singular love of God, that we all possess more or less—the love of money which is the root of all evil. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him.

Beloved, let us love one another, for love is of God, and every one that loveth is born of God and knoweth God.

But we have so much of the flesh to contend with, at times it pulls down the spirit that should stand firm. Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh, is of God. This sets forth the clear knowledge of the love of God in our hearts, to make the manner of love, that we are called the sons of God. But very often some fleshly spirit will come up in our midst that will cause strife and confusion in the church that should have been settled at home. Very often over the settlement of a dead man's estate. This is about the worst thing a church has to settle, for some one is sure to be wrong, and the church should be very careful that it doesn't take part with the wrong side and do something that will destroy peace and harmony in her midst, for remember where the biggest numbers are

we have our biggest troubles. So let us behold the manner of love that we should be called the sons of God, and try to remove all causes that will bring strife and confusion in our midst, and lend a helping hand to remove all muzzles from the poor old ox.

Your brother I hope, in Christ,
A. W. THOMPSON,
Bailey, N. C., R. 1.

EVIL AND ERROR.

There are two things which every child of God has the greatest reason to dread; the one is evil, the other is error. Both are originally from Satan; both have a congenial home in the human mind; both are in their nature deadly and destructive; both have slain thousands and tens of thousands; and under one or the other, or under both combined, all everlastingly perish but the redeemed family of God. Evil—by which we mean sin in its more open and gross forms—is, in some respects, less to be dreaded than error, that is, error on vital, fundamental points; and for the following reason. The unmistakable voice of conscience, the universal testimony of God's children, the expressed reprobation of the world itself, all bear a loud witness against gross acts of immorality. Thus, though the carnal mind is ever lusting after evil, thorns and briars much hedge up the road toward its actual commission; and if, by the power of sin and temptation they be unhappily broken through they return into the narrow path though difficult, is not wholly shut out. David, Peter and the incestuous Corinthian fell into open evil, but they never fell into

deadly error, and were not only recoverable, but by superabounding grace were recovered. But error upon the grand, fundamental doctrines of our most holy faith is not only in its nature destructive, but usually destroys all who embrace it.

As, however, we wish to move cautiously upon this tender ground, let us carefully distinguish between what we may perhaps call voluntary and involuntary error. To explain our meaning more distinctly, take the two following cases of involuntary error by way of illustration. A person may be born of Socinian parents, and may have imbibed their views from the force of birth and education. Is this person irrecoverable? Certainly not. The grace of God may reach his heart and deliver him from his errors, just as much as it may touch the conscience of a man living in all manner of iniquity, and save him from his sins. Or a child of God, one manifestly so by regenerating grace, may be tempted by the seducing spirit of error breathed into his carnal mind by a heretic or by an erroneous book, and may for a time be so stupefied by the smoke of the bottomless pit as to reel and stagger on the very brink, and yet not fall in. Most of us have known something of these blasts of hell, so that we could say with Asaph, "My feet were almost gone, my steps had well nigh slipped;" but they have only rooted us more firmly in the truth. These are cases of what we call involuntary error. But there is voluntary error when a man wilfully and deliberately turns away from truth to embrace falsehood; when he is given up to strong

delusions to believe a lie; when he gives heed to seducing spirits and doctrines of devils, and seeks to spread and propagate them with all his power. These cases are usually irrecoverable for such men generally wax worse and worse, deceiving and being deceived, error so blinds their eyes and hardens their hearts that they cannot or will not see anything but what seems to favor their views, and at last they either sink into a general state of unbelief and infidelity or die confirmed in their deceptions. It is scarcely possible to read the Epistles of the New Testament, especially those of Paul to Timothy and Titus, and those of Peter, John and Jude, without being struck by the strong denunciations which those inspired men of God launched as so many burning thunderbolts against error and erroneous men. Any approach to their strong language even in opposing the most deadly errors, would in our day be considered positively unbearable, and be called the grossest want of charity.

It is with most an unpardonable offense to draw any strong and marked lines between sinner and saint, professor and possessor, error and truth. The ancient landmarks which the word of truth has set up have almost by general consent been removed and a religious right of common has become established, by means of which truth and error have been thrown into one wide field, where any may roam and feed at will, and will be considered as sheep of Christ. It was not so in the days of Luther of John Knox, and of Rutherford; but in our day there is such a gen-

eral laxity of principle as regards truth and falsehood, that the corruption of the world seems to have tainted the church. There was a time in this country when, if there was roguery in the market, it was not tolerated in the counting house; if there was blasphemy in the street it was not allowed in the senate; if there was infidelity in the debating room, it was not suffered in the pulpit. But now bankers and merchants cheat and lie like costermongers; Jew and Papist, and infidel sit side by side in the House of Commons; and negative theology and German divinity are enthroned in Independent chapels. It would almost seem that Paul, Peter, John and Jude were needlessly harsh and severe in their denunciations of error and erroneous men, that Luther, John Knox, and Rutherford were narrow-minded bigots, and that it matters little what a man believes if he be "a truly pious" man, a member of a church, a preacher, or a professor. Old Mrs. Bigotry is dead and buried; her funeral sermon has been preached to a crowded congregation; and this is the inscription put, by general consent, upon her tombstone:

"For modes of faith let graceless bigots fight;

He can't be wrong whose life is in the right."

But if to contend earnestly for the faith once delivered to the saints be bigotry, let us be bigots still; and if it be a bad spirit to condemn error, then let us bear the reproach rather than call evil good and good evil, put darkness for light and light for darkness, bitter for sweet and sweet for bitter.

But as Abraham, when he went up the mount with Isaac, left the young men and the ass at the foot; as Moses put off his shoes, at God's command, when he stood on holy ground; so must we leave carnal reasoning at the foot of the mount where the Lord is seen (Gen. 22:14), and lay aside the shoes of sense and nature when we look at the bush burning with fire and not consumed. Four things are absolutely necessary to be experimentally known and felt before we can arrive at any saving or sanctifying knowledge of the truth as it is in Jesus: 1. Divine light in the understanding; 2. Spiritual faith in the heart; 3. Godly fear in the conscience; 4. Heavenly love in the affections. Without light we cannot see; without faith we cannot believe; without godly fear we cannot reverentially adore; without love we cannot embrace Him who is "the Truth," as well as "the Way, and the Life." Here all heretics and erroneous men stumble and fall. The mysteries of our most holy faith are not to be apprehended by uninspired men. Spiritual truths are for spiritual men; as the apostle beautifully says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love Him. But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God." (1 Cor. 2:9, 10.) It is, therefore utterly impossible for men who are "sensual, having not the Spirit," to understand any branch of saving truth much more the deep mysteries of godliness. We must be taught of God, and receive the

kingdom of heaven as a little child, or we shall never enter therein; and it is for those who have been so led and taught that we mainly write.

Whether we set forth truth or whether we expose error, and we can scarcely do the one without at the same time performing the other, the Word of God must ever be the grand armory whence we take the weapons of our spiritual warfare. This is both apostolic precept and apostolic practice. "Take the sword of the Spirit, which is the Word of God" (Eph. 6:17). "If any man speak, let him speak as the oracles of God." (1 Peter 4:11). "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." (2 Cor. 10:4) In this spirit, as obeying this precept, and walking after this example have we thus far attempted to overthrow grievous error. But we frankly confess that we have little hope of convincing those who have drunk deeply into the spirit of error. The poison is already in their veins, vitiating in them all that once seemed like truth and simplicity. As infidelity, when once it has got full possession of the mind, rejects the clearest evidences from positive inability to credit them, so error when once it has poisoned the heart, renders it for ever afterwards, in the great majority of instances, utterly incapable of receiving the truth. Against every test that may be brought forward in support of truth an objection is started, a false interpretation offered, a counter statement made, an opposing passage quoted—the object evidently being not to

bow down to truth, but to make truth bow down to error; not to submit in faith to the Word of God, but to make the Word of God itself bend and yield to the determined obstinacy of a mind prejudiced to its lowest depths. O what a state of mind to be in! How careful then, should we be, how watchful, how prayerful, lest we also, "being led away with the error of the wicked, fall from our own steadfastness" (2 Peter 3:17). A tender conscience, a believing heart, a prayerful spirit, a watchful eye, a wary ear, a guarded tongue, and a cautious foot, will, with God's blessings, be great preservatives against error of every kind. But to see light in God's light, to feel life in His life, to have sweet fellowship and sacred communion with the Father and the Son, to walk before God in the beams of His favour, to find His Word our meat and drink, and to be ever approaching Him through the Son of His love, pleading with Him for His promised teaching—this is the true and only way to learn His truth, to believe it, to love it, and to live it. No heretic, no erroneous man, no unbeliever ever stood on this holy ground. That childlike spirit, without which there is no entering into the kingdom of heaven; that godly jealousy for the Lord's honour which makes error abhorred and truth beloved; that tender fear of His great and glorious Name which leads the soul to desire His approbation and to dread His displeasure; that holy liberty which an experimental knowledge of the truth communicates to a citizen of Zion; that enlargement of heart which draws up the affections to those

things which are above, where Jesus sits at God's right hand—these, and all such similar fruits of divine teaching as specially distinguish the living saint of God, are not to be found in that bosom where error has erected its throne of darkness and death. On the contrary a vain-confident, self-righteous, contentious, quarrelsome hatred against all who oppose their spirit, breathing enmity and favorite dogmas, and thrust down their darling idols, are usually marks stamped upon all who are deeply imbued with heresy and error. They may be very confident in the soundness of their views, or in the firmness of their standing, but God rejects their confidences and they shall not prosper in them." (Jer. 2:37). By J. C. Philpott, M.A.

WE FADE AS THE LEAF.

"We all do fade as a leaf." Isaiah 64:6.

"If the leaves of a tree have a vital attachment to the tree they will surely fade. If they are artificial they will remain as good and beautiful as ever when they that were real are gone.

If there is divine life in a man he will fade as a leaf. There must be divine life in the soul before one can begin to see and feel the vanity and sinfulness of this natural life, and so begin to fade. Then he will try to keep the old strength and paint the leaf over to keep the natural beauty and freshness, but in vain. In the end his iniquities, like the wind, will carry him away and he will lie as helpless and undone as the withered leaf in the dust. The natural man does not realize any such fading as a leaf; his

strength is firm, Psalms 73. He remains satisfied with his natural life and the things that belong to it; he feels that his own works of righteousness are sufficient to keep him in the favor of God. His iniquities do not make him feel that he is cast off, and they do not carry him away from his confidence in himself."

S. H. Durand.

Remarks—In all ages the people of God have been tried as gold is tried in the furnace. They learn obedience through suffering. Their only safety in time to all eternity lies in the fact that they are "In Christ," who is their righteousness.
—O. J. D.

WANT HASSELL'S HISTORY.

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

You will find enclosed check for my renewal for the Landmark.

I would like to buy one of Hassell's Histories. Would you please announce through the Landmark.

If any one has one of Hassell's Histories that they will sell, write me.

Yours very truly,
ENEAS SIKES,

Asheboro, N. C.

NEED HELP.

We, the church at Rosemary, Roanoke Rapids, N. C., in the Kehukee Association, need help.

We have thirteen members and are in debt on the church property, and owe \$488.57.

We are asking for help and will appreciate any amount.

The note is due November the first.

Done in order of conference.

Elder Jerry Jenkins, Mod.

I. H. C. Joyner, C. C.

Committee:

I. H. C. Joyner,

Jarratt, Va.

E. T. Sanders,

Roanoke Rapids N. C.,

1013 Jackson St.

W. R. PERRY

The subject of this notice is Brother W. R. Perry, of Kitty Hawk, N. C., who was born Feb. 17, 1863 and died June 2, 1924, making his stay on earth 71 years, 9 months and 15 days. He leaves a widow, five sons, and two daughters, who mourn their loss, yet we feel that his life was such that our loss is his eternal gain. He is sorely missed by the church and all who knew him.

Brother Perry was twice married. His first marriage was to Miss Lavette Stutson and unto this union was born one daughter who still survives. Some time after the passing away of his first wife, he married Miss Hilagard Etheridge and unto this union were born eight boys and three girls. Five sons and one of these girls still survive.

This dear brother professed a hope in the Lord Jesus on Saturday before the 4th Sunday in September 1886 and was baptized on the next day by Elder John Rodgers, together with six others at the Sound Landing, all of which have lived a life consistent with their profession.

Resolved, That we, the church at Providence, Kitty Hawk, N. C., bow in humble submission to the will of Almighty God in this dispensation of his power and grace, believing that he doeth all things well and for good to them who love the day of His appearing.

Resolved further that we extend our hand of sympathy to the bereaved family, praying the God of all comfort to reconcile them unto every dispensation of his grace and power in calling his own unto himself.

Resolved, that we have a copy of these notes and resolutions spread upon our church records and a copy sent to Zion's Landmark for publication.

Done by order of the church in conference on Saturday before the 4th Sunday in July 1924.

Eld. J. T. Tingle, Mod.

Bro. Fred Perry, Clerk.

ZION'S LANDMARK

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

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DOCTRINE.

DOCTRINE signifies,

(1) Knowledge. All divine knowledge is revealed. On the day of Pentecost, the Holy Ghost came as the rushing of a mighty wind, and they all spake in praise to the Lord in their own tongue.

(2) An opinion. The scriptures speak of the doctrines of men and devils. Also, of the doctrine of the Pharisees and Sadducees. Of these Jesus said "Beware."

(3) The truth of the gospel. Paul admonished Titus to teach such things as become sound doctrine. What is sound doctrine? Paul said, of that: "Titus, should teach the aged men to be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behaviour as

becometh holiness, not false accusers, not given to much wine, teachers of good things; that they (the aged women) may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." Is this doctrinal preaching? Paul called it sound doctrine, the very truth of the gospel.

What of the young men? "Young men likewise exhort to be sober minded and then he taught Titus that it was not sufficient for him to teach these things in word only; but said he, "In all things shewing thyself a pattern of good works; in doctrine shewing incorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." Titus, 2d. Ch.

(4) Instruction, information and confirmation. "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 Tim. 16-17.

(5) Matter and manner of the doctrinal teachings of Christ, is set forth in Mat. 7th. Ch. In the Sermon on the Mount, Jesus set forth the essential truths of the gospel, its purpose, its application, and operation, and when he had ended his sermon, the people were astonished at "His Doctrine." For he taught them as one having authority, and not as the scribes. Therefore all he taught concerning the

people of God, their fallen state, the saving power of His grace, and of their life and service, should be respected and regarded as coming from the Man of Authority.

Doctrine—called good. Good, wholesome doctrine has a saving efficacy. Jesus did not claim to be good; but His doctrine has a good influence and therefore Paul, His minister, said to Timothy, "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained." Timothy was not alone to preach good doctrine; but was admonished to "Refuse profane and old wives fables," and "Exercise thyself rather unto godliness," for "Godliness is profitable unto all things."

Solomon said "The curse of the Lord is in the house of the wicked, but He blesseth the habitation of the just, and said "I give you good doctrine, forsake not my law."

Doctrine belongs to God, the giver of all good and perfect gifts. Jesus said, "My doctrine is not mine; but Him that sent me. John 7:15. God said by Moses, "My doctrine shall drop as the rain, My speech shall distill as the dew, as the small rain upon the tender herb, and as show-ers upon the grass." Deut. 32:2.

This doctrine is a witness. "He that believeth on the Son of God hath the witness in himself, and "This is the record, that God hath given us eternal life and that life is in his Son, he that hath the Son hath life, and he that hath not the Son hath not life." 2nd. John. 1st. Ch.

Christ not only set forth the certainty of Salvation as good or sound

doctrine, but included admonitions as to what his disciples should do and not do. "And He said unto them in His doctrine, beware of the scribes and pharisees," etc. Mark 12:38.

This was a new doctrine, to those who beheld his work, and they were astonished at His doctrine, so much so, they cried out, "What new doctrine is this, for with authority commandeth he even the unclean spirits and they do obey Him." Mark 1:27.

The true doctrine is a unit, or those who are in the Spirit of it are in one accord. Christ is not divided. "When the day of Pentecost was fully come, they were all with one accord in one place, and they began to speak with other tongues as the Spirit gave them utterance."

Profitable doctrine. "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 etc." etc.

Paul said: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and faith toward God, of the doctrine of baptisms and of the laying on of hands, and of the resurrection of the dead, and of eternal judgment. And this will we do if God permits." Paul no doubt felt it unnecessary to talk of these great truths all the time for he doubtless had reason to believe they were established in the principles of the doctrine of Christ. He then gives a word picture of those who have begun in faith; but go back or fall away; but said "Beloved, we are persuaded better

things of you, and things that accompany salvation though we thus speak, for God is not unrighteous to forget your work of labor and love, which ye have shewed toward His name, in that ye have ministered to the saints and do minister, and we desire that every one of you do show the same diligence to the full assurance of hope unto the end that ye be not slothful, but followers of them who through faith and patience, inherit the promises." We note the promises are not merited by the doing of the law; but inherited through Christ who is the redeemer of His people of every age and clime, and all things pertaining to His life, death, resurrection, fatherly oversight and protection, as well as his resurrection, ascension and glorification, including his wise council, commands and exhortations, may safely be classed as sound or good doctrine. May we all be satisfied with and be comforted and instructed by it.

O. J. DENNY.

BLESSINGS IN OBEDIENCE.

The man of God does not say I have walked in the paths of righteousness and obedience, of my own volition; but rather says, "He leadeth me in the paths of righteousness for his name's sake." We must be led of and by the Spirit, if we serve God acceptably.

We do not receive blessings because of our own good works; but our acceptable works are because of the grace given us in Christ Jesus who is our righteousness.

The rebellious man of God can truly say I am altogether to blame for my disobedience; but also can

say with Naomi, "I went out full, and the Lord hath brought me home again empty."

When the flesh is in the seat of authority, puffed up, we go out full; but when we are again brought low, our coming back to a sense of our great need is of the Lord and to him be all the praise.

O. J. DENNY.

RILLIE HUMPHREY.

I will try to write a sketch in respect of Rillie Humphrey (colored).

Sister Rillie Humphrey was a truthful and faithful member of Bay Church for many years, and was highly esteemed by all the members, but God saw fit to call her from this old world of trouble on the first day of September 1934. She was over 100 years of age on the third day of September, and was laid to rest to await the resurrection morn. The funeral was conducted by Elder R. W. Garganus and Elder E. F. Pollard at the grave side, with a host of friends both white and colored, attending. Though we lost a faithful member we believe our loss is her eternal gain. God has a people in every nation, kindred and tongue under heaven. We believe on the resurrection morn her hope she has had for many years will be turned into sight and will be forever satisfied in that Heaven above.

May God bless us and keep us by his Grace.

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

ELMON J. POLLARD,
Clerk of Bay Church.

JOSEPH EDWARD GRIFFIN

Smithwick's Creek Church at her regular Conference Saturday before the Second Sunday in June 1934, appointed the undersigned committee to write a notice of the death of our beloved and faithful member Joseph Edward Griffin. He was the son of John A. and Martha Peel Griffin, born Aug. 20th, 1864. Died May the 21st, 1934, making his stay on earth 69 years, 9 months and one day. He was married to Joanna Manning Feb. 11th., 1895 and to this union were born five boys and one girl, all living. His first wife died Feb. 8th. 1907. He was married to Cletie Griffin July 10th, 1912. To this union were born eight children, four boys and four girls, all living. He joined the church at Smithwick's Creek and was

baptized Aug. 20th, 1927. He was a true and faithful member, ever filling his seat at meeting, unless providentially hindered. He enjoyed the singing of Spiritual Hymns, and often was the first one to start the singing at meeting time. In the death of Brother Griffin the neighborhood has lost a good and accommodating neighbor, the community a good citizen, the church a faithful and true member, the wife a kind, true and affectionate husband, the children a loving and kind father. We believe all of our loss is His eternal gain. We, the Church at Smithwick's Creek, bow in humble submission to the will of him who doeth all things right, in calling our precious brother from time to his eternal reward. We extend our deepest sympathies to the bereaved widow and fatherless children in their lonely hours, and may the Lord bless them with His abundant love and Mercy.

A. D. GRIFFIN, Sr. Committee,
W. J. LILLEY,
H. F. HUTCHENS,

RESOLUTIONS OF RESPECT.

Whereas God in his infinite wisdom has called from our midst Bro. Allen Lupton. Therefore be it Resolved:

1st. That we bow in humble submission to Him who doeth all things well. Yet we feel in the death of Bro. Lupton that the church at Hunting Quarter has lost a good and faithful member.

2nd. That we extend to his family our sympathy.

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

Written by sister Lula T. Mason and sent in by J. D. Smith, Church Clerk.

On account of the church not having any regular pastor at the time and not holding Conference, the above was not done in Conference, but I am sure expresses the feelings of the entire church. J.D.S.

SISTER BETTIE WHICHARD.

On July 26, 1934, our Heavenly Father saw fit to remove from earth our oldest member, Sister Bettie Whichard, to her heavenly home.

In her passing, Great Swamp Church has lost a devoted member. She seemed ever to carry a deep interest in the welfare of the church. She was devoted to her family and kind and tender towards her friends. To know her was to love her. We miss her and mourn the departure of this dear humble and faithful sister, but not as those without hope. We believe it is for her good and his glory.

Therefore, be it resolved.

First: That we bow in humble submission to this divine dispensation. We have the assurance that our loss is her gain. It is far better to depart and be with Christ.

Second: We extend to her bereaved family our deepest sympathy in this hour of sadness, and pray the guiding hand of the Lord will direct and comfort them and give them grace for every day and every trial.

Third: That these resolutions be placed on our church record, and a copy be sent to Zion's Landmark for publication.

Done by the order of conference, Saturday before the fourth Sunday in August, 1934.

Elder S. B. Denny, Moderator,
Mary Emma Patrick, Church Clerk

SOPHIA JANE BULLOCK.

Sophia Jane Bullock was born July 30, 1879 and was married to J. B. Bullock, Dec. 15th 1897. She departed this life May 22, 1934.

To this union were born eight children of which two preceded her to the grave.

She united with the Primitive Baptist Church at Bear Grass Saturday before the third Sunday in Oct. 1919 and was baptized by Elder B. S. Cowin.

Sister Bullock suffered from diabetes and was confined to her bed about four months before her death.

All the physicians, husband, children and kind friends could do was of no avail. The Lord claimed his own.

This sister is gone but not forgotten. The life she lived is worthy to be remembered. She was always ready to bear any burden that seemed good for the cause of her Saviour.

A precious one from us is gone,
A voice we loved is stilled,
A place is vacant in our church,
Which never can be filled.

We loved her, yes, we loved her,
But the angels loved her more,
And they have sweetly called her,
To yonder shining shore.

Written by

Mrs. John L. Bailey,
Mrs. Dora Clark,
Committee.
B. S. Cowin, Moderator.

SALLIE ANN HEDRICK

We bow in humble submission to the will of our heavenly Father in removing from us our mother, Sallie Ann Hedrick, the wife of Joe H. Hedrick who preceded her two years ago.

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She fell asleep in the arms of one that she spoke of seeing many times before her death came on the 22nd day of July, 1934 at the age of 86 years, 8 months and 11 days.

She was a good mother, kind neighbor, willing to help in every way she could. She joined the Primitive Baptist Church at Old Union in Pittsylvania County, Virginia in 1899 or 1900, (don't remember) and was baptized by Elder C. D. Bray.

She continued a faithful member until death. For the past few years she had been in declining health and unable to attend meetings.

Funeral services were conducted by her pastor Elder J. E. Stigall, assisted by Rev. W. C. Clark. Mr. Clark being a special friend, we invited him to assist.

She leaves to mourn the following children: W. D., A. A., H. P. Hedrick; Lucy Mattox, Lizzie Jefferson, Kizzie Bowen, besides 25 grandchildren and 18 great grandchildren.

We feel to say with the poet:

The departed! The departed!
They visit us in dreams,
They glide across our memories,
Like shadows over streams.

By A. A. Hedrick,
Chatham, Va., R. F. D. 3.

J. M. WALSTON

The subject of this notice was born June 16th, 1888 and died May 24th, 1934, making his stay on earth 46 years. He was united in marriage to the writer November 29th, 1911. To this union were born 9 children, the last two dying in infancy. He united with the Primitive Baptist church at White Oak in the spring of 1922, and was a member there at the time of his death.

In September, 1931, he was stricken with paralysis from which he never fully recovered. But he had gotten so he was able to get around very well. But it did not last very long. He began to lose his weight last winter and kept on getting thinner until he died. He was taken very sick with colitis May 16th. We had our family physician with him three times and he advised us to take him to the hospital at once, which we did. But all to no avail. For the Master was calling for him and he must obey. He was a great sufferer both mentally and physically in his last years on earth. But I feel like I can truthfully say he is sweetly resting in the Saviour's love. I have seen him in a dream with a bright light shining around him. And it was made known to me that he was one of God's little ones. He was a strong believer in predestina-

tion as long as he lived, although his natural mind was badly impaired at times. His spiritual mind was as strong as ever in the blessed faith that was once delivered to the saints. I have heard him say very many times that he would not take a single step to the right or left for any other doctrine. For he didn't have a doubt about the Primitive Baptist Church being the true church. His greatest desire was to have a brighter evidence that he was embraced in it. And I surely have a sweet hope that he is. For the scripture saith, "Blessed are they that hunger and thirst after righteousness, for they shall be filled. And I feel like he did hunger and thirst for it more than anything else. He was laid to rest in the family burying ground to await the resurrection morn. His funeral was sweetly preached by our dear and much esteemed pastor, Bro. Cobb. We are very sad and lonely at times since he is gone. But we feel like our loss is his eternal gain.

So sleep on dear one,
And take your rest,
We loved you dearly,
But God loved you best.

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

Written in sorrow by his wife,
Mrs. Mollie Walston.

RESOLUTIONS OF RESPECT

Whereas God, in his infinite wisdom has seen fit to again visit our church and remove from our midst two of our oldest members, Bro. C. A. Tucker who died May 12th, 1934, and Bro. Absolom Wilkams, who died April 5th, 1934.

Therefore, he it resolved by the church at Red Banks that in the death of these two brothers the church loses two faithful members. They had been in declining health for some time before their death, but as long as they were able to attend their seat was occupied. We extend to their children our deepest sympathy and would commend to them the "Great I am" who is able to fill the vacancy by His Holy presence and enable them to say "The Lord giveth and the Lord taketh away, Blessed be the name of the Lord."

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

Done by order of the church at Red Banks, Saturday before the 2nd Sunday in June, 1934.

Elder Luther Joyner, Moderator.
Mrs. Bessie Brooks Gay, Clerk.

PLEASE READ CAREFULLY



There comes to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark and if you are not given credit in at least one month notify us, stating if you paid by check or money order and when you paid and we will investigate.

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WILSON, N. C.

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THE PENALTY FOR IDOLATRY.

"But if ye turn away, and forsake my statutes, which I have set before you, and shall go and worship other gods and worship them;

Then will I pluck them up by the roots out of my land, which I have given them; and this house, which I have sanctified by my name, will I cast out of my sight, and will make it to be a proverb among all the nations.

And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, Why hath the Lord done thus unto this land and unto this house?

And it shall be answered, Because they forsook the Lord God of their fathers, which brought them forth out of the land of Egypt and laid hold on other gods, and worshipped them, and served them: therefore hath He brought all this evil upon them."—2 Chron. 7:19-22.

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 I

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 of 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

GREETINGS.

Elder G. W. Hill sends greetings to the brethren and sisters of Salem Association and to all their correspondents, to all of the Household of Faith.

Through the abounding goodness and mercy of God we, of the Salem Association, have again been permitted to meet in an associational capacity, and feel that we have truly been made to sit together in a heavenly place, with one great Moderator and Head of the Church, in our midst, to own and bless us with all spiritual blessings.

Our visiting ministers have come proclaiming, in no uncertain sound, that the Lord God Omnipotent reigneth, and rules supremely in the army of heaven and among the inhabitants of the earth. They have in their hands the one great chain which John saw in the hand of the angel, the scriptures of eternal truth, not one link of which can ever be broken; and by it man has been thoroughly abased, and God exalted and crowned Lord of all. Mutual fervent love in one delightful stream has manifestly pervaded every heart, all speaking the same things, not a jar nor a discordant note has been heard.

"There is but one God, the Father of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him." "Who hath directed the Spirit of the Lord, or, being his

counsellor, hath taught him?" Who hath known the mind of the Lord, or who hath been his counsellor? For of Him and through Him and to Him, are all things. To everything there is a season, and a time to every purpose under the heaven; if it were not for these things,—for God's unchangeable will and purpose, how could we feel assured of anything?

Therefore He says, "I am the Lord, I change not, therefore; ye sons of Jacob are not consumed." Jesus said, "Fear not little flock for it is your Father's good pleasure to give you the Kingdom." "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 neither shall any man pluck them out of my hand. My Father which gave them me is greater than all, and none is able to pluck them out of my Father's hand. I and my Father are one." "And I will bring the blind by a way they know not, I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them and not forsake them." Therefore He said, "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."

Old Baptists believe in a Sovereign God; one that has all power, works and none can hinder, hinders and none can work. He does what He pleases and saves whom He will and whom He will He hardens.

We have had no desire to try to regulate the manner in which our brethren speak, or put words in their mouth; for we believe the gospel is preached today as it was on the day of Pentecost and they preached then as the Spirit gave them utterance.

By referring to the New Testament you will find that Paul wrote on God's predestination and purposes; Johns' theme was on love; Peter wrote more on election; James admonished to good works. Were these Apostles "hobby riders" or did they preach a complete gospel by Jesus Christ? Jesus said unto them "You have not chosen me, but I have chosen you." His chosen ones being sinners, children of wrath even as others, lost and helpless. Yet they were the Father's by choice. Jesus said "Thine they were, and Thou gavest them to Me." God the Father gave His chosen ones to Jesus that He should die for them, to redeem them from hell, redeem them from death, redeem them from all sin; and by His atonement satisfied divine justice, fulfilled the law; and, He is the end of the law for righteousness to every one that believeth.

Yes they are all redeemed to God by the blood of Christ out of every kindred, tongue people and nation under heaven; and through the atonement of Christ and by His grace we are saved in eternity, saved in time, saved in Heaven at

God's right hand; there to praise Him forever. The Lord's chosen people are called with an holy calling to the knowledge of this salvation, not according to their works, but according to His own purpose and grace which was given us in Christ Jesus before the world began. They are called out of darkness into His marvelous light. They are born of God, born of the Spirit, and thus they see and enter into the Kingdom of God. Christ the King of Kings and Lord of Lords rules in and over them; working in them both to will and to do according to His good pleasure.

There are three abiding elements in the Christian's life, faith, hope and charity. Although charity is conceded to be the greatest of these virtues, yet in the absence of either faith or hope, the life and walk of the Lord's people would be incomplete. For we cannot conceive of a Christian without faith nor one without hope, nor one that is void of charity. Faith is indeed a heavenly virtue and is the gift of God. We find that the whole structure of our faith is based on the Sovereign mercy of God, it being a free gift He bestows on whomsoever he will. For God is a Sovereign and He counsels no one as to where or upon whom He will bestow His gift. When we look for a manifestation of this gift we need not turn to men of high degree, but the meek and lowly are the happy recipients of this heavenly favor. "For ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the things which are mighty,

and base things of the world and things which are despised, hath God chosen, yea and things which are not, to bring to naught things that are, that no flesh should glory in His presence."

It is a well defined fact that this faith cannot be picked up nor laid down at the instance of mankind, for it is not of ourselves it is the gift of God.

God Himself is the dispenser of this. He is the Author and Finisher of our faith. In this as in all things, He is our Alpha and Omega, the beginning and the end.

What is faith? It is not a mere whim or fancy; it is not a mere notion upon which one may predicate his desires or ambitions. "Faith is the substance of things hoped for, the evidence of things not seen." Time and space would fail us to try to tell all that has been accomplished by faith. But so closely interwoven are faith and hope that it is evident that the one does not exist where the other is not seen or felt. For the substance as well as the evidence, is Christ the Lord. One Lord, one Faith, one baptism. We might add there is one hope for lost sinners and that is Jesus, Who was made unto us Wisdom, Righteousness, Sanctification and Redemption.

We can never doubt nor dispute the full accomplishment of that which was written of Him beforehand. He shall save His people from their sins. This is the end of our faith, and this is the blessed hope by which we live. It was a matter of true love for His bride that led Him to suffer, to bleed, to die. He did it that she might live, and it behoved Him to suffer these

things and enter into His glory. She had nothing with which to buy His favors, but she was ten thousand talents in debt and not a farthing to pay. Indeed, our God has no favors to sell; but He freely gives us all things. "I give unto them eternal life, and they shall never perish." Yea He hath said "All things are yours, and ye are Christ's."

As touching brotherly love they need not that any man teach them, for they are taught of God to love one another, that love being shed abroad in their hearts by the Holy Ghost. The prophets have said they shall all be taught of God. If they are not all taught of God, will not prophecy fail? John said, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." The manner of His love is such that it cannot be swayed even by the manner of our lives; but on the contrary our lives are influenced by the measure of the gift of His love to us.

Brethren, Jesus is your whole salvation, your all in all. You have not, you never will have anything to glory in but the Lord. Whatever good you receive comes from His grace, what evil you escape is from His blessings. Your bodies, also, are dependent on Him, as well as your souls. Thus He teaches believers, He humbles them that they may exalt their Saviour. He makes them poor in spirit, that they may live upon His riches. He keeps them sensible of their emptiness, that they will trust in His fullness and live in an absolute dependence upon Him for everything.

These are the humbling lessons which the Holy Spirit teaches. He

convinces the sinner that there is neither help nor hope in himself, and so leaves him nothing to trust in but salvation provided in Jesus Christ by covenant love, and freely by grace. And the manner of receiving this salvation cuts off all occasion of boasting, for Faith is the only means appointed of God, and faith is God's gift; not bestowed alone upon the worthy; but upon the unworthy, not for any merit in them or for any terms or conditions which they have performed or ever will perform. But by an act of Sovereignty of will and love for His children, and to the praise and glory of His grace.

Yet in the midst of all this heavenly keeping and mercy, Jesus said "In the world ye shall have tribulations." Paul says, "The time will come when they will not endure sound doctrine." Jude says, "Certain men will creep in unawares, who were before ordained of God to this condemnation; ungodly men, turning the grace of God into lasciviousness, and denying the only God and Lord Jesus Christ." Why God has purposed this, I do not know, but I do know men cannot hinder it from coming to pass. God said, "As I have thought so shall it come to pass, as I have purposed, so shall it stand."

I am sure the men Jude spoke of, have crept in our midst and are leading disciples after them, (and is with unspeakable solemnity I speak of these things) I do not feel that we have any middle ground on which to meet error for a compromise. All the divisions in the Church have been caused by something new being introduced. If the doctrines and commandments

of men had never been introduced, there would not have been but one Church, and in reality there is but one, she is the only daughter of her mother. Those who have departed from the doctrine and practice of the Church, as given by the Saviour, are styled harlots; because they have departed from the laws of their Husband and are thus walking disorderly. And His people are commanded to withdraw from those who walk disorderly.

Some seem to take great pleasure in boasting of their numbers, and admit they are seeking more territory, and are still to further divide our people. When they are questioned as to why we will not fellowship them, they claim they do not know; yet they are the ones who have raised the bars of non-fellowship, and have tried to put words in our mouth when they find we desire not to remove the landmarks of our fathers. They advise some of our churches to withdraw from us and go with them, crying peace and declaring war, at the same time. How long the Lord will suffer these things is unknown to us. We feel to advise our people to stand still and wait upon the Lord. He alone can right our wrongs and fight our battles. "Vengeance is Mine," sayeth the Lord, "and I will repay." The race is not to the swift, nor the battle to the strong, but of God, and we feel sure God cannot fail since all power in heaven and in earth is given into His hand; and one day He will lead us out more than conquerors. Then we can say with Paul, "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ." And His name shall receive all the

honor and the glory, now and forever.

Yours in tribulations,

G. W. HILL,

Greensboro, N. C.

**TUESDAY MORNING AFTER
THE ASSOCIATION
OF 1934.**

I write to the precious family of God, you whom I met at this association. I was so loathe to part with you. I am glad to say there were only two cars there when I left the grounds at its sitting. I hope I'm yet shouting praises to the Creator, for giving us such a time, and too such beautiful weather. I've been attending the White Oak Associations of which I am a part of it for 40 or 50 years. I don't think I've missed but two. This one was as good as any. I'm 78 and the more I see of the family of God the more I love you. Oh, tis heaven below to poor me to mingle with you. It is sad to think I may never see you again in this world, but so sweet to think that we are on the way to the Association that will never break up. I was made glad to sanction Elder Martin in his discourse yesterday, when he said "Ain't you glad, ain't you glad."

Yes the few lucid mornings,

That dawn on us here,

Are followed by gloom,

Or beclouded with fear.

Oh, I do love my old hymns. They are so near my heart. The 412th hymn was sung by Eld. Wyatt at my request at the stand after dismission. The tune and words were so sweet and sad I felt that he was singing at my funeral. Some who

read this may think my mind impaired. Some such remarks I heard of a sainted brother who sat in the stand yesterday crying so as to be heard. God heard his cry and knew the cause. I believe he was shouting, I'm glad I'm made to cry under the sound of such sweet, comforting preaching. I have loved it since my early recollection. I can never praise God enough for bringing me in the world a Primitive Baptist. I hope to go hear the traveling ministers this week, that are in my reach. Then Saturday and Sunday, if I live, I hope to be blest to attend dear old White Church, where my name is and where I've joined so many times with my dear father and mother, brothers and sisters, and so many others. So many have gone, I feel almost alone. I've recently seen the obituary of Sister Bettie Whichard of Greenville, of my age, and I so often think of my home preacher who departed in February, near my age. All three were born in 1856. It puts serious thoughts in my mind. But why should I grieve. Just say sleep on I'll soon follow after you.

I hasten to write of this Association while I'm so full, I hope, of everlasting love, for I can't always feel that way here.

Mr. Gold has been prompt in inserting my pieces in the dear old Landmark, and I expect to write as long as God enables me. I feel that's what my eyes are for. I don't use glasses, and I must soon close for this time. But want to say that I and my yoke sister went and sat awhile in the stand for the first time in all my life. God knows my cause for it. I love to think of Elder Keene saying, "the Lord has

me by the hand and the dear old sister too." We have joined in worshipping together, many many years. Elder Keene preached Sunday night at my daughter's home, where I'd been for two weeks at Verona, N. C.

We began having Association company Friday. Sister Humphrey, my niece Thursday before she came. Late in the evening Sister Hawkins, her husband and her uncle came a 200 mile journey to visit us and spent three nights with us, and we all did enjoy it. Had many others we enjoyed as well.

If any of you wish to write me, address me Maysville, N. C., Care M. A. Higgins. I guess that will be my address for a week or two. I change so often, but God's watchful eye is on me. I feel that I am his, and He is mine. What more do I want? Let worldly minds think of me as they may.

This letter is brim full of love to the Primitive Baptists, wherever you be. Pray for me, the least among you.

Susan Higgins.

SIN UNTO DEATH.

In April 1, 1891 Landmark, J. J. Ellison asked Elder Gold's views on 1 John 5:16, 17, 18, verses: "If any man see his brother sin, a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death." There is a sin unto death. I do not say that he shall pray for it. I want your views more particularly on that sin that is unto death that we shall not pray for.

Elder Gold's reply is as follows:

This is a text of scripture that might well be pondered over and

seriously considered. Indeed meditation on the word of God stirs up searching thoughts and prayer that we might know the meaning of that deep and mysterious word. We are dependent on the Lord for any true understanding of any part of the divine word and will of God. He is the one we all are to ask for wisdom and understanding, and we must ask in faith, nothing wavering if we receive wisdom of God. What a power there is in unwavering faith, or rather in that God who is approached by mortal man only by faith and in no other way. For he that cometh to God must believe that he is and he is a rewarder of them that diligently seek him. For without faith it is impossible to please God.

What God has given us we are to freely give to others and should communicate one to another, both in things of this world's goods, and the good things of the kingdom of heaven. If any man minister let him do so as of the ability that God gives. What therefore we have is freely given to the brethren. Peter said, silver and gold have I none, but such as I have give I thee. In the name of Jesus Christ of Nazareth rise up and walk.

Primitive Baptist preachers are not too poor to preach the gospel if they have neither gold nor silver. I have never been the possessor of much of this world's goods, nor would such things, if I had them make me a good preacher of Jesus and the resurrection.

Nor do I believe that one called of God to preach the gospel, if in his proper mind, would ever require money or anything of that sort as a reward for preaching.

How mysterious and wonderful is the word of God. John says "We know that whatsoever is born of God sinneth not," etc. 1 John 5:18. Yet he says in the same chapter, "If any man see his brother sin a sin which is not unto death," etc. Then he also says there is a sin unto death. Here are two kinds of sin named that it seems a Christian may commit; and yet he that is born of God does not commit sin.

Now how can all these things be true? Well, we do know that whosoever is born of God doth not commit sin, or that whatsoever is born of God doth not commit sin, and cannot sin because it is of the nature of God and as God cannot sin neither can that which is born of him sin. For the good reason the seed of God, that incorruptible seed abideth in him. The child partakes of the life of the parent. If the parent is a sinner then the child is a sinner. Everything begets in its own likeness, and everything brings forth of its own kind. This is a universal law of nature. It has no exception. Then that which is born of God cannot sin because God cannot sin.

But is there a Christian that liveth and sinneth not? No. John says, "If we say that we have no sin we deceive ourselves, and the truth is not in us." 1 John 1:9. Again John says, "If we say we have not sinned, we make him a liar, and his word is not in us."

Then, of course there is a complex nature in a Christian that is, that which is of Adam or the flesh that sins, and that which is born of God and cannot sin. Hence we have the flesh lusting against the Spirit and the Spirit against the

flesh, and these are contrary the one to the other. When we walk after the flesh, we sin and die, on the other hand when we walk after the spirit we live.

The flesh of a Christian is no better after he is born again, or born of God than it was before. That which is born of the flesh remains flesh. Nor is it any better than the flesh of any other man, not even of a murderer, or fornicator, or a drunkard. If it is kept under it defiles not the man, but when a Christian walks after the flesh, he at once sins, and his former righteousness is remembered no more. There are two classes of sins, and there are commissions of each kind of sin, one is not unto death, and the other is unto death.

If any man see his brother sin a sin not unto death, he shall ask (of God) and he shall give him life for them that sin not unto death. This presents a truth we are to well consider. We are all in the flesh and therefore liable to sin. Suppose you see your brother sin a sin not unto death, what shall you do? Go and talk to others about it, and publish it abroad, and tell others of it? No. What then shall you do? You should pray for him. How we are linked together as brethren and dependent on one another. If my brother sins it puts me in a strait. My vile nature bids me expose him, and publish him, or abuse him, and have no more to do with him. Grace bids me pray for him. Suppose I walk after the flesh, and do not pray for him, I also become a transgressor. If the sin be not unto death then I shall pray for him, and God shall give him life, or he shall live and remain in the fellowship of

the church, and you still fellowship him.

What is a sin unto death? Such as murder, fornication, or any of those sins that show the character to be utterly unfit, for church fellowship. You cannot if you are a spiritual man yourself, fellowship the drunkards or the railer, or the covetous man or the murderer, or the fornicator. Such sins are unto death, and you if you are right cannot retain them in your fellowship, for you have no heart to pray for them. Whenever you have lost all hope or feeling of love and fellowship for one as a church member, and feel that he cannot be held by you as a member, you cannot pray for him to live in the church. The sin is unto death. Then what solemn place is the house of God, and what a vital and serious thing it is to keep house unto God.

EXPERIENCE.

Dear Brothers and Sisters in Christ:

I feel too unworthy and ignorant to write, but somehow I want to. It was just the other day I was studying over being in such bad health and felt my case worse than others. I was real heart-broken over myself. It seemed to come as quick as a flash in 1892. I went to Dix Hill to see my sister, Sallie Thorn, who was an inmate there. We carried our dinner, so they let her come out of the building and eat dinner with us. She seemed to enjoy her dinner so much. She said she didn't ever get such victuals to eat. As soon as we ate our dinner, I thought we would walk around a little as she was never allowed to get out unless some of her people went, that was very seldom. Not

knowing it, we went right to the place where the worst inmates were. These poor, helpless creatures crawling around didn't appear to have any more intelligence than the dumb beasts. So when I was so troubled over my own case, I thought so quickly of those poor creatures. I thought how wonderfully blest I am, and I was made to feel my blessing. It was a good feeling to realize I was blest all along in life. Even if I can't get around and work like other people, I have a willing mind and want to work. I feel like I am so wonderfully blest in many ways. I sit right here, so sad and lonely I don't know what to do. Many times it makes my heart rejoice when I think of that heavenly body I saw in a dream which looks to be ever so much larger and brighter than the sun; with pretty blue sky all around it. I feel like Jesus broke daylight in my poor soul. In one week and one day from that night I had that dream, I felt like my sins were forgiven. I felt the power raising me. My troubles began to get lighter. I wanted to praise the Lord. Oh my soul and mind. Sometimes it seems everything works against us. But if the Lord is for us, who can be against us. We read, "God works in a mysterious way, His wonders to perform. He plants his footsteps in the rolling sea, and calms the raging storm."

Dear reader, isn't it good we have a living God whom we fear and whom we love. We hope he loves with an everlasting love. If it hadn't been for his mercy and love we wouldn't ever draw our breath. I feel I love the Lord and Saviour, Jesus Christ with a love I can't find

words to express. One time after I felt my sins were forgiven, I was ready and willing for Jesus to come the second time to judge the quick and the dead. I hope I am one of the redeemed. I wanted to be with him and be like him. I didn't have as many doubts and fears as I do now. I have read and re-read a brother's experience in the Landmark I enjoyed so much. That promise he spoke of is a great comfort to me. He spoke of hearing singing. I heard "Amazing Grace" sung and I thought all the rest were hearing like I did. No one heard it but me. It was sweet singing. I asked who had sung the first verse. I felt strange and wish I hadn't let any one know what I had heard.

"Jesus lover of my soul,

Let me to thy bosom fly,"

While the raging billows roll,

While the tempest still is high.

"Hide me, O my Saviour hide

Till the storm of life is past,

Safe into thy haven guide,

O receive my soul at last."

Mrs. Charlie H. Wiggins,
Elm City, N. C., R. 3., Box 136.

PRAISE THE LORD.

Oh that I could praise the Lord for his goodness and mercy. I feel impressed to write a letter to send to the Landmark. I hope the Lord will direct my mind so I can write in honor of his name. I can't express my thanks as I feel it in my heart about the Union Meeting at Cross Roads. I do believe the Lord gave me faith to ask for it and to trust him to be in our midst. I believe he was, for it was so good we had during the three days. We

had eight ordained preachers and two on the floor. It was all in harmony. All seemed to enjoy it so much. It made me think of 55 years ago when I joined there. So many and such good behaviour; and it came in my mind we have been as one of Jesus's disciples was when he said, "What are two loaves and a few fish to feed the crowd. But they were all fed, so it came to me if he was in the midst he'd take care of the union, so I believe he was for we had all things to be thankful for.

I desire to thank him and I want to thank the Lord and the people and the neighbors that hadn't been there for years and years helped us, and the dear members and friends for miles away brought food, enough for themselves and then more. The Lord and Gideon won the battle. I said there weren't but four of us, but if there were fifty we would have to trust in the Lord to be in our midst. I am so rejoiced I can't tell it. It is better felt than told. He told some it is given to you to know, but he didn't say you could tell it all. I must tell you I had my son W. M. Grimes and three of my daughters on Sunday to commune with us and one son-in-law, C. L. James. That was a pleasure to me. I have thought I could write enough to fill a Landmark, but a hint to the wise is sufficient.

I am 77 years old. I feel like the Lord has blessed me according to his goodness and mercy and not according to my deserts. I went all three days to the Association and enjoyed it so much.

Love to all the brethren,

M. M. CURRY.

ZION'S LANDMARK

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

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NOTHING NEW.

Man with his finite mind, sight, hearing, tasting, feeling, all the five senses, being like the temporal body, in which they dwell, is too imperfect to comprehend the greatness of God, who is infinite in all his attributes; therefore man is ever finding things new to him, but neither old nor new to God, for all things are known unto him, and with Him there is nothing new or old.

Proof text: "All things are full of labour; man cannot utter it; the eye is not satisfied with seeing, nor the ear filled with hearing. The thing that hath been, is that which that which shall be done, and there shall be, and that which is done is is no NEW THING under the sun." Ecclesiastes 1:8-9.

Solomon set himself to know wisdom; but with all his great ability he found himself to be as a little child, knowing not how to go out or to come in before the great people over whom he was to rule as King.

A true servant of God, now, is as it was then and as it will be, at the foot of sovereign mercy, asking for wisdom as to what to do and say, as to where to go, what things and places to remain away from, realizing as did Solomon, that it is not in man to direct his steps.

The natural wisdom of Solomon, led him to try a multitude of things in the hope of reaching a plane of enjoyment above "Vanity and vexation of Spirit; but after surveying all creation, so to speak, we hear him say, 'I saw that wisdom excelleth folly as far as light excelleth darkness.'"

Did he know whereof he spake? We read, "As King over Israel in Jerusalem, he said, 'I gave my heart to seek and search out, by wisdom, concerning all things that are under heaven,' and said, 'I have seen all the works that are under the sun; and behold all is vanity and vexation of spirit.'" As it was then, so it is now, and so it will be. Nothing new.

After all his worldly wisdom, riches and glory, we see him asking God, saying, I am as a little child, "Give thy servant, therefore, an understanding heart."

How different the wisdom of the world, to the wisdom of God. Haman sought the life of all the multitude of the Jews, through all the provinces of the Kingdom of the Medes and Persians, in the hope of having Mordecai hung on the gallows on which he later was hanged.

As it was then, so it is now, and so will it be. Men who seek the downfall of some other man or minister, seldom face the facts, deal with the individual; but by maneuvering as did Haman, they often get large numbers, under a shadow, cut correspondence, with many in order to wreak vengeance on Mordecai, or the man whom he represents, who will not bow to the enemy. Brethren, we have a habit of saying these things should not be, but according to Solomon, they have been, are now and will be in the future.

God said unto Solomon, "Because thou hast asked this thing, (wisdom to judge righteously) and has not asked for thyself long life, neither hast thou asked riches for thyself, nor has thou asked for the life of thine enemies, (as did Haman) but hast asked for understanding to discern judgment, behold I have given thee according to thy words, lo, I have given thee a wise heart."

A wise head may survey all creation and find sorrow and trouble; but the wise heart, made wise unto salvation, is filled with joy and gladness, and sorrow and sighing flee away; for the time we are raised above it, and made to sit together in heavenly places in Christ Jesus.

God given wisdom enables us to declare that "the wisdom, works and righteousness of the wise, is all in the hands of God."

With our short sightedness, our restlessness, our anxiety, to see the people of God, all dwelling in the light of His wisdom, living in peace one with another, seeking the welfare of each other, binding up the broken hearted, strengthening feeble knees, binding up those that are

bruised, in their conflict with sin and satan; we find ourselves, and practically all others, trying to fix responsibilities, seeking to bring calm out of the storm, to bring peace out of chaos; yet, when wisdom is our great guide and teacher, we are taught that life in the past, present and in the years to come, will be a mixture of joy and sorrow and that it is only when we are raised up out of the sin cursed world, in Spirit, and made to sit together in heavenly places in Christ Jesus, can we hope to be free from the carnal pitfalls, and sorrows of life. "All our hope is in the Lord. David said, "Many are the afflictions of the righteous; but the Lord delivereth them out of them all."

If the people of God could, by combined effort and organization, remove all the evil, the pitfalls, the tares, that are growing among the wheat thus getting unity and love abounding with nothing to mar the fellowship of saints, it would indeed be "Something new under the sun." Since wisdom says this cannot be, that the world will continue to be like an ocean, now comparatively calm, now boisterous; we have nothing left but to trust in Him who holds the issues of life and death in his hands, holds the winds in the hollow of his hands, who saith to the sea be still and there is a calm; and to fear him, and trust in Him, who hath loved us and washed us in His blood, he being made the propitiation for our sins. "Therefore being justified by faith, we have peace through God through our Lord Jesus Christ, by whom we also have access by faith into this grace wherein we stand,

and rejoice in hope of the glory of God." Rom. 5:1-2.

I have seen and heard many of our ministers during this year. Most of the preaching has been in agreement. Most of the members with whom I have talked, while sorrowful, many of them, because of strife and hurtful divisions, yet, I have found most of them agreeing that we can but wait on the Lord.

Occasionally I find one who says our trouble is lack of some outstanding man or minister, to counsel and steer the Old Church safely into the ways of peace and pleasantness; but when, God, who is at the helm, withholds his presence all is chaos; but when Jesus comes, with healing in his wings, saying to the troubled sea, "Peace be still," it will be, hath been so in the past, and will be so in the coming years, for His Work is with him, his reward before him and He shall see of the travail of his soul, the purchase of his blood and be satisfied."

While we are left on the boisterous sea of time, what we cannot cure we must endure, for the race is not to the swift, nor the battle to the strong; but it is all of the Lord who sheweth mercy.

To each and every minister, with whom I have been associated in services the past months, this year, regardless of what may be said of you as to your doctrinal contentions, beliefs and practice, I hereby invite you to write a short article on your experience. We need more "speaking one to another" in regard to the things we have seen, felt and handled of the word of life, and less striving for the mastery, or over debatable questions, as to doctrinal extremes pro and con.

May the Lord bless and comfort us all is my sincere desire.

In hope,
O. J. DENNY.

PLEASANT VISITS.

On September 11th, my wife and myself and little boy, and Sister Mary P. Sadler left our home in Baltimore, Md., and after driving two hundred and seventy miles, stopped in Ellenville, N. Y., for the night at the home of Mrs. Beebe, widow of the late Judge George Beebe, who was a son of Elder Gilbert Beebe, who passed away in May 1881. After spending the night and taking breakfast with Mrs. Beebe, who was very kind to us, we started for Ashocare, N. Y., thirty miles away to attend the Lexington-Roxbury Primitive Baptist Association. We arrived in due time and were cordially received, and for three days we enjoyed a very pleasant meeting, also our stay in the home of dear Brother and Sister A. L. Smith. This Association years ago, on account of some trouble, was divided into two Associations the Lexington and Roxbury. But be it said to their credit they esteemed each other as the children of God. They got together, reconciled their matters one with the other, united the two Associations and call it the Lexington-Roxbury Association. The ministers in attendance were Elders C. W. Vaughn, of New Jersey; R. Lester Dodson, New Jersey; George Ruston, of Canada; and the writer, as visitors. Elder A. H. Bellows, of Roxbury, N. Y., is the only minister in the Association. He is a lovable brother, an able minister of the New Testament and highly esteem-

ed by his people for his work's sake. The circular letter for the Association was written by Deacon Hewitt Osborn, of Athens, N. Y., on the subject of the resurrection of the dead. The Association appointed as a committee to examine the circular and report to the Association, all the ministers and deacons present. They met and heard Brother Osborn read the letter and with out comment or question voted unanimously to recommend it to the Association for adoption, which they did without question. Brother Osborn is a lovable brother, faithful and earnest. He told me that a few years ago he did not believe in the resurrection, but he got in trouble over it and the Scriptures began to come to his mind with such force that for a time he could not sleep at night, until he was by the word of God convinced that it is the truth. Yes, brethren, it is the capstone of the whole gospel plan. Paul tells us in the 15th chapter of 1st Cor., that if it is not so, our preaching is vain, and your faith is also vain. Why preach and pretend to believe in Christ and then deny that the dead shall be raised incorruptible. The mortal is to put on immortality, the corruptible must put on incorruption.

On our way home we stopped in Hopewell, N. J., and spent the night with Elder C. W. Vaughn and his good wife, Sister Vaughn. Saturday morning, September 15th., we called to see Bro. David L. Blackwell, who was one hundred and two years old the 28th of last July, who has been a member of the Hopewell Church for 64 years. He is a deacon and, excepting his sight, has all his faculties good, is bright and

cheerful, and talks interestingly both of natural and spiritual things. They have meeting in Hopewell every Sunday and he has not missed a meeting for about two years. We all felt it was a gracious privilege to visit and talk awhile with this aged and faithful Brother in Christ. His long life and faithful service in the church of Christ is another proof of what the power and grace of God can do. Nothing is too hard for the Lord. Brother Blackwell is a strong Democrat and says he has voted for President twenty times.

I am enclosing a copy of the circular letter referred to which I fully endorse and wish published in Zion's Landmark.

JOSHUA T. ROWE.

THINGS RESPECTING ESAU AND JACOB (Continued)

The Blessing.

The blessing of God must come through Isaac. But he is now old and blind, and too often when a servant of the Lord gets old he forgets at times what manner of man he is, and is actuated by a selfish spirit. When some 40 years old, Esau married a heathen wife of the daughter of Seth, and brought his wife to the home of his parents, which marriage was a grief to the hearts of both Isaac and Rebecca. But for the venison which Esau brought from his chase and made his father savoury meat, Isaac loved Esau, and for that cause desired to give him the blessing. What humiliation! But Rebecca loved Jacob because he was faithful in all things, taking care of the flocks and walking in the footsteps of the patriarchs.

Let us return to the home of Isaac and Rebecca, and behold nature acting on the part of both: Isaac anxious to bestow the blessing upon Esau, and Rebecca doing her might to have Jacob receive it. Unquestionably, God had loved and purposed that Jacob should receive the blessing at that time; and nature's devices in his parents did not hasten or retard the bestowment: "Nevertheless the counsel of the Lord that shall stand." Some may be ready to ask if we have no stones to throw at either party. Before a righteous God we answer, No! According to the testimony of God's words, there is not a believer in Christ today that can say, I am sinless; for if his sins are not like theirs, they may be worse. Some may be able to judge between sin and sin; but we are not; God hath said by an apostle: "For whosoever shall keep the whole law, and yet offend in one part, he is guilty of all."—James 2:10. "Children, obey your parents in all things: for this is well pleasing unto the Lord." Col. 3:20.

Note, when Isaac had called Esau to him, he said, "Behold now, I am old, I know not the day of my death: now therefore take, I pray thee, thy weapons, and go out to the field, and take me some venison; and make me some savoury meat, such as I love, and bring it to me that my soul may bless thee before I die." Gen. 27:3, 4. Rebecca heard what Isaac said to Esau, then she called Jacob to her, and said: "Now therefore, my son, obey my voice, according to that what I command thee. Go to the flock, and fetch me from thence two goat kids of the goats; and I

will make them savoury meat for thy father, such as he loveth: and thou shalt bring it to thy father, that he may eat, and bless thee before he die. And Jacob said to Rebecca, his mother, behold, Esau my brother is a hairy man, and I am a smooth man: my father peradventure will feel of me, and I shall seem to him a deceiver; and I shall bring a curse upon me, and not a blessing. And his mother said unto him, upon me be thy curse, my son: only obey my voice, and go fetch me them. And he brought them to his mother: and his mother made savoury meat such as his father loved. Gen. 27:8-14. Then his mother put Esau's raiment on Jacob; and put skins of the kids of the goats on his hands and neck. She sent the prepared meat by Jacob to his father. "And he came unto his father, and said, My father: and he said, Here am I: Who art thou, my son? And Jacob said unto his father, I am Esau, thy firstborn: I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me. And Isaac said unto his son, how is it that thou hast found it so quickly, my son? And he said, because the Lord thy God brought it to me. And Isaac said unto Jacob, come near, I pray thee, my son, whether thou be my very son Esau, or not. And Jacob went near unto Isaac, his father; and he felt him, and said, the voice is Jacob's voice, but the hands are the hands of Esau. And he discerned him not, because his hands were hairy, as his brother Esau's hands; so he blessed him." Gen. 27:18-23.

Wonder if those who esteem Esau

above Jacob, because he was an elect of God, will condemn him for saying, in order to get the blessing—"The Lord, thy God brought it unto me"—when the greater part of their devotional service is not commanded of the Lord, but by their leaders.

While Isaac was blind his God would never suffer him to bestow the blessings upon one for whom it was not intended. "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Rom. 9:16. Jacob prevailed, being moved by his mother's direction with all of Esau's rights legally fulfilled as the first-born. So Jacob obtained the blessing in the name of the first-born. The blessing is in the first born of God, not of the first born of Rebecca. No spiritual blessing has ever been obtained in one's own name: it must come through Jesus, the first born among many brethren.

M. L. GILBERT.

MRS. CARRIE WITTY

The church at Cross Roads, Guilford County, N. C., being assembled with one accord on Saturday before the 3rd Sunday in Nov. 1933, requested that these lines be written in memory of our departed sister and mother in Israel, Mrs. Carrie Witty.

She was born in the year 1876, and departed this life in October, 1933, age 57 years.

She is survived by her husband, five sons and four daughters, many relatives and friends to mourn her departure.

While she is missed by the church where she was a regular attender as long as her health permitted and mourned for by her relatives and friends, she is mourned for not as one without hope. She has left behind evidence that there was implanted within that living faith and hope which is an anchor for the soul sure and steadfast, being a lover of the doctrine of salvation by grace, trusting not in her own strength, but in the strength of him who hath declared that all the Father hath given me shall come unto me. Hence the

church at Cross Roads, desires to bow in humble submission to our Father's will, knowing that he doeth all things well and it seemed good in His sight to call this precious one to himself. Hoping to meet with her and all our loved ones, who have gone from a world of sorrow to that home and building not made with hands, where sickness and death cannot enter, where parting will be known no more. These lines are ordered recorded in our church record in memory of Mrs. Carry Witty, by the church at Cross Roads, while seated in Conference meeting on Saturday before the 3rd Sunday, in December, 1933.

Elder G. M. Trent, Moderator,
T. D. Clayton, Church Clerk,
Bro. S. P. Knight, Asst. C. C.

MRS. SUSAN HILL

Mrs. Hill was the widow of the late Mr. R. C. Hill; who preceded her to the grave several years. She was a daughter of the late Isaac and Mary Ann Holden. She will be greatly missed as a kind and considerate neighbor; yet she hadn't been able for more than three years to visit the sick and minister to their needs. Her health began to fail about four years ago; gradually growing worse, until the end came October 19th., 1934, at which time, we hope, all her suffering ceased; and her spirit returned to the God who gave it. We can know nothing of the hereafter; "But there is that hope which is an anchor of the soul, both sure and steadfast; and which entered into that within the veil." "Whither the forerunner is for us entered; even Jesus; made an High Priest, forever; after the order of Melchisedec." Melchisedec signifies peace, state of rest, or tranquility. Cousin Sue was ever ready to lend a hand in time of need; even the poor beggar never left her door empty handed. She considered others before herself in many ways. She taught school several years before her marriage, and was widely known as a capable teacher, never manifesting the least partiality. The writer was one of her pupils in early girlhood; and loved her very much, in fact, she was loved and esteemed by all who knew her. She was the mother of seven children; and step-mother to three others; who were children of Mr. Hill's first marriage. "A good name is better than precious ointment; and the day of death than the day of one's birth." "Sorrow is better than laughter; for by the sadness of the countenance, the heart is made better." The loss of her husband was a great handicap to her in the rearing of her children; nevertheless she did remarkably well; all of them are married and settled down in their homes. They all honored and obeyed their parents, so far as was known; and of course, if such has been their life; the blessings of an all-wise God are theirs

to look for, theirs to expect; and above all—theirs to realize.

The shifting scenes of life are fixed
By God's creative "Hand";
What'er befalls—however mixed—
Each good or ill must stand.

His rod may give a stinging blow;
His "Staff" is steady still;
His aim we neither see nor know.
But He must do His will.

He dispossesses some of strength
Through ills of every kind;
Our portion will arrive at length
To which we much resign.

A severed limb is his to take,
If such his will should be;
He can supply a steadier "Stake"—
His power that you may see.

We can supply our every need,
Should all we have be taken,
Which manifests His purpose planned,
And love for you unshaken.

His love's His gift to keep you up
In sorrow, joy, or pain;
He gives affliction's bitter cup—
But still His mercies reign.

The providence of all His ways,
Are hidden from our sight;
But when He fills your heart with praise—
You're filled with full delight.

The "All Things"—work out blessings,
That follow day by day;
"And the toil of the road will be nothing
When you get to the end of the way."

LIZZIE HOLDEN GARRARD.

RESOLUTIONS OF RESPECT.

By request of Conference at Angier Church we will write a short sketch in memory of our dear brother, C. W. Jones, who died almost suddenly at his home in Angier on July 27, 1934.

We feel deeply the loss of our precious brother.

We feel that the memory of this dear brother will live long in the hearts and minds of the Lord's people who knew him. Brother Jones came to us by letter August 31, 1929 and has lived a faithful member always filling his seat unless providentially hindered.

His wife has lost a faithful husband and his children a loving father.

1st: Resolved, that the Angier Church deeply sympathizes with the bereaved family and we desire to bow in humble submission to God's will. Feeling that our loss is his eternal gain and hoping that it may be in the providence of our God that we may be so blessed that when the hour of our departure comes we may join him.

2nd: That a copy of this memorial be placed on our church record, one to the Landmark for publication and a copy sent to the family.

Read and adopted in Conference Saturday, September 1, 1934.

Brother P. J. Morgan,
Sister Martha Dupree
Committee.

Elder T. F. Adams, Moderator
W. F. Young, Clerk.

UNION MEETING AT GIFT

The next session of the Angier Union is appointed to be held with the Church at Gift, Hargett County, Saturday and 5th Sunday in December, 1934. Elder E. C. Jones is chosen to preach the introductory sermon, and Elder L. H. Stephenson is alternate.

Gift Church is located in the Town of Coats, a station on Highway No. 55. Anyone desiring further information may communicate with Bro. C. C. Langdon, Church Clerk, Coats, N. C., Route 3.

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

W. F. YOUNG, Union Clerk.

Angier, N. C.

EASTERN UNION.

Please insert in the next issue of the Landmark that the next session of the Eastern Union is to be held with the church at North Creek on Saturday and 5th Sunday in December, 1934, and that we invite the brethren and sisters from sister unions and especially the ministering brethren, as we are without a pastor at North Creek since the death of our dear Brother Clifton.

F. T. Sawyer,

Pantego, N. C. Union Clerk.

APPOINTMENTS.

Elders G. W. Hill and T. A. Stanfield, of Greensboro, will preach at the following churches—Auler's Creek Dec. 2nd., Pinetops at night, Dec. 2nd., Upper Town Creek, Dec. 3rd., Rocky Mount, at night, Dec. 3rd., Contentnea, Dec. 4th.

MILL BRANCH UNION.

The Mill Branch Union is to convene with the church at Pee Dee about 10 miles Southwest of Conway, Horry County, S. C.

M. MEARES.

LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union will meet with the church at Roxboro, N. C., on Saturday before 5th Sunday in December and continue for two days. All lovers of truth are invited to be with us. A cordial invitation is extended to ministering brethren.

J. M. O'Briant, Union Clerk
Roxboro, N. C.

PLEASE READ CAREFULLY



There comes to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

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For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

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VOL. LXVIII.

DECEMBER 15, 1934

NO. 3

SOLOMON EXTENDS HIS EMPIRE.

And it came to pass at the end of twenty years, wherein Solomon had built the house of the Lord, and his own house,

That the cities which Hiram had restored to Solomon, Solomon built them and caused the children of Israel to dwell there.

And Solomon went to Hamath-sobar, and prevailed against it.

And he built Tadmor in the wilderness, and all the store cities which he built in Hamath.

And he built Beth-horon the upper, and Beth-horon the lower, fenced cities, with walls, gates and bars;

And Balaath, and all the store cities that Solomon had, and the chariot cities, and the cities of the horsemen, and all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion."—2 Chron. 8:1-7.

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.

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\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

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When a subscriber desires his paper changed he should state plainly both the old and new 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 of 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

JOSHUA.

Dear Kindred in Christ:

Joshua, that dear old servant of God who led Israel when Moses, their law-giver, died, was a type (to my mind) of Jesus, who leads His people when they become dead to the law. (Please read Josh. 23: 14, 15).

He assured them that not one of God's promises had failed; that all the good God had promised, and all the evil things until He had destroyed them from off this good land (the church). The Church is a home for God's people here; but we must all die and leave this home for one prepared for us eternal in the heavens. The above scripture is only one in the Bible telling the everlasting unchangeableness of God toward His people. "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." Should we contend that one thing might fail that is embraced in God's determinate counsel, we would then deny His perfection. If He thought to do a thing and it did not come to pass, it would show that He is lacking in wisdom and power or has changed His mind or purpose respecting the event, which would contradict the plain teaching of His word. Then dear children, let us not stagger, nor raise confusion about His promises, but be strong in the faith, believing what He has

promised He is able to perform. He has promised His dear elect family life in Christ before the world began and He cannot lie, and is not slack concerning His promises. At Pentecost Peter tells us who the promise embraces, to you and your children and to those that are afar off, even as many as the Lord, our God, shall call; those He foreknew as His elect He predestinated to be conformed to the image of His Son. Those predestinated are called justified, and glorified. "What shall we say to these things? If God be for us, who can be against us? If God be for us He was for us before the mountains were brought forth, even from everlasting. And should there be a time when He is not for us, He will have to undergo a change, which is impossible.

The Apostle Paul was a firm believer in this same doctrine which Jesus taught, because it was in him, Hear what he hath to say. "Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor." Rom. 9:21.

If a vessel that God has made unto honor can become one of dishonor, then one that He has made unto dishonor could become one of honor. Then, the choice and election of God in this case would be a failure. This doctrine is mysterious to us in a state of nature. All mankind are in nature spiritually dead, and God alone can raise the

dead. No man can receive the word until God opens his heart. This is not done by the sympathetic language of educated men and women. They may touch the natural feelings, but they can not give a heart of understanding. Neither can they open the blind eyes, or unstop the deaf ears. This is the work of the Holy Ghost to regenerate, as the Lord hath said, "Not by might or power, but by My Spirit." The doctrine of election, effectual calling, and the power of God in keeping, is plainly taught in the Scriptures, and in the experience of those whom, "He hath called out of darkness into His light." We believe this doctrine will be more fully manifest to all, in that day when the righteous, who are the elect of God, shall enter into life eternal, and the wicked shall depart into everlasting fire. Then if we are blessed to be one of the number on His right hand, not a one will say within ourselves; that I ever did anything to obtain salvation. If we have willingly received the grace of God, it is because God hath made us willing in the day of His power. If we are living a Christian life, it is because of God working in us both to will and to do of His own good pleasure. If we have resisted temptations, it is because of the power of God in us to do so. If we are ever permitted to sing the song of the redeemed with that glorified throng above, it will only be the effect of being "chosen in Christ before the foundation of the world.

As sure as God made this world and has a people here of His, and He in His mercy has made known to them His power, love, and salva-

tion here in time, just that sure they will all feel to say the same thing. "Salvation is of the Lord." And with them there is but one God and Father, of whom are all things. Yes, they feel to exclaim with shoutings and rejoicings to their fullest, that they believe in a God that is before all things, and by him all things; and without Him there is nothing. That in His Son Jesus Christ, that was made flesh and was put to death by wicked men, God's great, grand and glorious purposes were all fulfilled, it was all accomplished in the "death of his Son." That we were made "complete in him."

Yes, the Lord hath spoken these things, and His word hath gone forth out of his mouth, and shall not return unto him void. It shall accomplish that which he pleases. O glorious hope, O blessed thought, He atoned for all the sins of His people, put them away by the sacrifice of His righteous life, removed them as far from them as the east is from the west, and now the father beholds them clothed in the beautiful robe of Christ's righteousness (cleansed by his precious blood) as pure and holy as if they never had sinned. O 'tis glorious and wonderful, yes our precious Saviour arose, a glorious conqueror over death, hell and the grave and all power in heaven and earth is given unto Him, and he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. Then a glorious hope of the glorious resurrection when the bodies of the saints shall be raised and fashioned like the glorious body of their dear Saviour, and be fully prepared to stand in the glorious presence of God.

If I felt competent I would love to write, and make it plain if I could, some of the wonderful love, mercy, goodness and long suffering of that wonderful working God that speaks, and it is done; commands and it stands fast. Yes, that God who declared the end from the beginning, saying, "My counsel shall stand and I will do all my pleasure." I love to meditate on a God that is independently ruling all things after the council of His own will.

I pray God's richest blessings on all the household that all may live in sweet peace and union one with another. And asking all to excuse all imperfections you find in this weak effort. I desire the remembrance of you all, for me and mine, when at the throne of God's rich grace.

Mrs. Elgie Collier,
Micro, N. C.

BIOGRAPHY.

In reflecting over the general life (conduct and deportment) of the many Elders of the church that I have known and observed from my childhood, for in the providence of God I grew up much interested in the experience and doctrine of God's people which began with me before I was 3 years old, and the serious meditations I had then continue with me to this day. But, concerning the Elder I desire to speak of I know of none that in my judgment more words of commendation could justly be said of than my beloved brother and Elder G. M. Trent of Reidsville, N. C., and feeling to give a short sketch of his life in general, and of his ministerial work in particular, will say:

Elder Trent was born in Henry Co., Va., in the year 1857, lived there until grown, then going to Nebraska and spent several years there, coming home and settling at Reidsville his present home, was married to Miss Malinda Williams, Dec. 1896, who yet remains his devoted companion, he engaged in the mercantile business soon after settling at Reidsville, and the Lord prospered his business. He never turned one in need away, consequently he let out much regardless of creed or color that he never realized value for, besides giving away much to the needy. But after all, the Lord has blessed him with a substantial lay by. Elder Trent was under the sentence of death and condemnation about one year, being delivered or born again in 1880, since which time the Lord has led him about and instructed him in many ways. The Lord laying the burden of the ministry upon him some time before he began to preach, he joined the church at Wolf Island in 1898 began to preach in 1910 and in the organization of Macedonia Church he was a charter member, going by letter from Wolf Island and was ordained by Macedonia Church, February 24, 1911, and called to Hillsdale Church as pastor, Dec. 1911, and called to New Hope church in 1912. New Hope church was organized by Brother Trent, he having preached there at a school house for several months before the meeting house was built. Brother Trent (doubtless) was the most active member in the building of Macedonia church both in labor and in finance, also of New Hope, cutting and fitting the timbers and did

the painting at his own expense and served them as pastor regular until a few years back when on account of his age and health he ceased to serve them. Brother Trent (doubtless) was active in (labor and finance coupled together) the extensive remodeling both inside and out of Hillsdale Church building as any one else which was done several years ago, he having now been a member himself of that church for several years. Somehow it seems that Brother Trent's churches (everything considered) have prospered above the average of churches in this locality, which bespeaks for him to be a tender shepherd indeed and a pastor of the flock, for all gifts are not pastors and his deportment in general at all times and conditions and circumstances come as near corresponding to the "well ordered walk and conversation in Christ" as any that I believe I know of at present, and doubtless as much esteemed and respected by both saint and sinner as any Baptist minister in this part of the country, as is witnessed by having been called to officiate in both funerals and marriages very extensively, and also doubtless has baptized as many or more candidates who have joined the church under his ministry as any Primitive Baptist Elder in this part of the country.

Brother Trent has traveled and preached at a considerable length both in N. C. and Va., and never yet has an evil report followed him home, that I am aware of.

Some of Brother Trent's outstanding traits or marks of Christ is meekness and humility. The meek shall inherit the earth and the humble be exalted. The

meek and quiet spirit in the sight of God is of great praise. Hence we see some of the causes why the Lord has abundantly prospered our beloved brother in Christ. Because of the work's sake our brother humbly confesses himself to be the chief of sinners and boldly confesses that it is by the grace of God that he is what he is in Christ and what more could any one do? These thoughts I desire to dedicate to Bro. Trent and to all it may concern. In the fellowship of the gospel I am.

JOHN R. SMITH.

CIRCULAR LETTER.

Written by Brother Hewitt Osborn, Athens, New York

The Lexington-Roxbury Old School Baptist Association now in session with the Olive and Hurley Old School Baptist Church at Shokan, New York, September 12, 13, 14, 1934, to the churches composing the same, sends greeting.

Dear Brethren:

The Lord has been merciful in sparing as many of us as He has to meet again to worship the only true and living God, and may our coming together be in love and fellowship. Of late our mind has been made exercised on the subject of the resurrection of the dead, and many comforting thoughts have prompted us to express ourselves on the subject of the resurrection of the body, and we hope this comfort has come by the spirit of Almighty God and will be to the edification of all who look for the appearing of our Lord Jesus Christ. Paul says, "It is sown a natural body; it is raised a spiritual body," our quotation being from the 44th verse of

the fifteenth chapter of first Corinthians. And in the 49th verse of the same chapter we note the following: "And as we have borne the image of the earthly, we shall also bear the image of the heavenly."

The subject of the resurrection has received much deserved attention from preachers of our faith, and reference to it should always be timely and in order. In Paul's time there were some who did not believe in the resurrection of the body. Paul says, "Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain: Yea, and we are found false witnesses of God because we have testified of God that He raised up Christ; whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised. And if Christ be not raised, your faith is vain: ye are not in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ we are of all men most miserable." Paul tells his conviction of the resurrection: "But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming." Paul therefore connects the resurrection of the dead with

the resurrection of Christ, and shows that because Christ is risen, the dead shall also be raised up. It is God our Father's holy will to raise up the dead, for, said His blessed Son, "I came down from heaven, not to do mine own will but the will of Him that sent me. And this is the Father's will, which hath sent me, that of all which He hath given me, I should lose nothing, but should raise it up again at the last day. And this is the will of Him that hath sent me that every one that seeth the Son and believeth on Him may have everlasting life; and I will raise him up at the last day." John 6:38-40.

We know that Jesus did the will of His Father. This authority and power the Father gave him, so Jesus has power to raise every one of them up again at the last day, for when he has conquered death, Satan, and the grave, Jesus said, "All power is given unto me in heaven and in earth." Matthew 28:18. "I will raise him up." This means our body which shall return to the earth, but not our spirit which shall return to God who gave it, for our mortal bodies shall die because of sin, but our divine spirits shall live because of righteousness, for in the beloved Son of God, we have redemption through His blood and the forgiveness of sins according to the riches of His grace, and God hath made us accepted in the beloved. His blood cleanses from all sin. The atonement for our sins and the redemption from our sins certainly embraced us as we are, as sinners in the flesh of our mortal bodies; and the redemption from all iniquity, the justification unto righteousness, and the forgiveness

of all our sins includes our bodies as the members of Christ; yea, our whole spirit and soul and body; therefore Paul thus prayed for his brethren in Christ, saying unto them, "And the God of peace sanctify you wholly; and I pray God your whole spirit, soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who will do it." 2 Thessalonians 5:23-24.

We will quote some of Job's experience in the resurrection of his body. Having this assurance of sublime faith in his redeemer, Job when in great affliction could triumph and say, "Oh that my words were now written! Oh that they were printed in a book! That they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself and mine eyes shall behold, and not another though my reins be consumed within me." Job 19:23-27.

Job fully admits the worst that death, decay, and corruption could do for him and that his suffering body should be food for worms, yet he trusted in his living Redeemer who would bring him up again out of corruption and death, and in his quickened and redeemed body he should see God. When the Lord shall himself descend from heaven with a shout, with the voice of the archangel, and with the trump of God, then up into the clouds all the redeemed in their resurrected bodies shall rise, and with Job see Him for themselves. When Christ

shall come for His Church, we shall be like Him in the resurrection and be fully satisfied.

Arnold H. Bellows, Moderator
Amasa J. Slauson, Clerk.

SAYS LITTLE BUT EXPRESSES MUCH.

Dear Friend Gold:

I am enclosing one dollar from Bro. W. F. Britt, Arcadia, Fla., to extend his subscription to Landmark six months. He is a lovely character, having obtained fellowship and maintained it in the Old School Baptist Church some 63 years. I received a letter from him on an average of once a week. Right after our Association I got the shortest letter from him I ever received. My name was on the envelope, but not anywhere else, nor his postoffice, simply—

"Didn't we have a meeting?"

W. F. Britt."

You may publish the inclosed letter of his. He never writes more than a page, but expresses much.

Yours for the Landmark,
M. L. GILBERT.

Dade City, Fla.

The Letter.

My dear Brother Gilbert:

I don't believe the Lord renders the preacher unconscious, takes a funnel and fills him full of preaching while he's in a trance; but I know a certain illumination must take place before he can preach for himself, or those that hear him. I am not a preacher, and I thank God for it, but I am a praying man. I pray on my knees, in bed, and while walking on the streets. Some of my prayers seem to have life, and

the words come easy, while others are dead. The happiest time of my life, is while in the company of the children of God. The Lord God has made me acquainted with them. It is not what we do for the Lord, that He loves us, but what He does for us. I've been made to realize that it is what I do for people that makes me love them, and not what they do for me. "O, fools, and slow of heart to believe. Ought not Christ to have suffered these things and enter into His glory?"

I love you, and with your approval would like for you to send this to the Landmark.

W. F. BRITT,

Arcadia, Fla.

ELDER DODSON 77 YEARS OLD.

Mr. J. D. Gold,

You will please find enclosed a letter written me by Mrs. J. T. Rowe that I ask you to publish in Zion's Landmark. I think the friends of Elder Rowe would rejoice to know he and his good wife had such a pleasant trip as it often makes me happy to see and know my dear friends are blest of the Lord from whose hand every good and perfect gift must come.

Mrs. Rowe will probably send to you my letter written to her if it has not already been done. If so and you can let them be in same copy will appreciate it very much.

Your friends,

R. L. DODSON,

147 Broad St.,
Danville, Va.

The Letter.

My dear Uncle Len:

This seems like a late hour to an-

swer your card written Sept. 15, telling me you were 77 years of age. I appreciate very much your thinking of me, and am sure but few, if any, days have passed by since receiving same, that I have not thought of you and would think I will write tomorrow or real soon anyway, but there has been so much to occupy my time. Will tell you some of our trips.

We were just home from the Lexington, Roxbury Association when your card came. We left home on Tuesday A. M., Sept. 11th and drove 270 miles to Ellenville, N. Y. and spent the night with Mrs. Beebe, widow of the late Judge Beebe. She is a very attractive lady and has a beautiful home elaborately furnished. Then Wednesday A. M., we drove to Ashokan, where the meeting was held with the Olive and Hurley Church. Had a good meeting, well attended. Lester was there two days and preached good. Wednesday his text was Matthew 16:15, 16, 17, and Thursday he spoke again in the afternoon from Phil. 3:9, 10, 11. Besides the good meeting and being so pleasantly entertained by these good people it is a beautiful place right by the reservoir that waters New York City. On our way home we came by Hopewell, New Jersey, spent the night with Elder and Sister Vaughn and went to see Brother David Blackwell before leaving Hopewell. He was 102 years old in July, was cheerful, and can hear real well. His daughter said he had not missed a meeting in about two years and they have meeting every Sunday. He said he had voted 20 times for president. It really was a privi-

lege to see him. Then the 4th of October we left home for N. C. to visit the Old Kehukee Association, where Brother Rowe had the time of his life. He met so many friends and loved ones he had not seen for a long time. There was an immense crowd on Sunday, and lots of preachers, some good young preachers, one Joshua Mewborn, and Elder Ayers I thought were able gifts, though very young in the ministry, and we especially enjoyed Elder Cowin at Robersonville at night from these words, Psalms 113:9. "He maketh the barren woman to keep house and to be the joyful mother of children." He is a fluent talker, and his sermon was beautiful. This barren woman is the church. I wish you could have been with us. You would have feasted with us. It was good to see them in peace. They have had troubles and have dropped some churches. All seemed so glad to see Bro. Rowe with them. And another beautiful sight was to see the young people come up and introduce themselves. They would say to Bro. Rowe, you don't know me but you knew my mother or father or both. And the following week after returning home from N. C., we went to the Virginia Corresponding Meeting, where we met many dear ones. Among them were Elder David Spangler, Elder E. L. Cobb, Bro. and Sister Gooch and Sister Carrington. Also enjoyed some good preaching there.

The meetings over now in this section for this year. We are home now for the winter, which we dread some as Bro. Rowe cannot stand much cold, but we have a comfortable home, and many blessings to

enjoy and we know the Lord's hand is not shortened. We are still trusting in him for every needed blessing both naturally and spiritually.

Am so glad you have the radio and can enjoy the music, and may you enjoy many blessings as David and Solomon did. You have been so faithful in your church, in your home, in your community, you can say with Paul, when you come to lay your armor by, "I have fought a good fight, and etc."

Fannie writes me Uncle Henry and Aunt Alice are not well, am sorry to hear this. Hope they may soon be restored to their usual health and strength. Much love to Aunt Nannie. Hope you both may keep well and come to see us next spring. Also love to Willard and family.

Bro. Rowe and children join me in this. As ever your devoted niece,

Mamie W. Rowe,
704 Deepdene Road,
Baltimore, Md.

ERRATA.

In November, 15th. issue, page 3, right hand column, eleventh line from the top, mark out first two words and the word "not" and then it will read, "Yet, I do believe that." That will be as I intended.

GEO. M. HARDY.

PLEASE LET US HAVE YOUR ADDRESS.

Brother W. F. Britt of Arcadia, Fla., has sent us one dollar to be credited on the subscription of Miss Della Stone. Will Miss Stone kindly let us have her address so we can credit her for that amount?

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.

WILSON, N. C. Dec. 15, 1934

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VOL. LXVIII. NO. 3

THE SEVEN ABOMINATIONS.

(1) A proud look. Solomon says
"An high look and a proud heart,
and a plowing of the wicked is
sin."

God, through Christ saves from
sin. To His people we hear this
assurance. "Grace be to you and
peace from God the Father and
from the Lord Jesus Christ, who
gave Himself for our sins, that He
might deliver us from this present
evil world, according to the will of
God and our Father, to whom be
glory forever and forever, Amen."

(2) A lying tongue. David says,
"A lying tongue hateth those that
are afflicted by it, and a flattering
mouth worketh ruin."

The word lie, or liar, seems harsh
and we usually prefer to hear error
or mistakes called by other names;

but since a lying tongue is an abom-
ination unto God, it is not out of or-
der to define some of the things
classified in the scriptures as being
lies.

The unbelieving Jews said unto
Jesus "We be Abraham's seed, and
were never in bondage to any man."
If not in bondage, Jesus could not
set them free; but Jesus said: "Ye
are of your father, the devil, and
the lust of your father ye will do.
He was a murderer from the begin-
ning and abode not in the truth, be-
cause there is no truth in him."
"When he speaketh a lie, he speak-
eth of his own; for he is a liar, and
the father of it."

Where the word of man is not in
accord with the word of God, Paul
said, "Let God be true, but every
man a liar." David said, "I said in
my haste, all men are liars." Note,
he gave the reason for the rash
statement, he had spoken in his
haste. We read, "Let your moder-
ation be known unto all men."

It is human to judge hastily, and
such judgment is often in error. We
should know both sides to any con-
tention before passing judgment. It
is human to pass the responsibility
on to others, to shield self; but the
scriptures are profitable in their
reproof and rebuke as well as in
their promises of hope, faith, love,
purity, piety and joy in salvation.

We read, "If we say we have fel-
lowship with Him, (Christ) and
walk in darkness, we lie, and do
not the truth: But if we walk in the
light we have fellowship one with
another, and the blood of Christ,
(not our good works) cleanseth us
from all sin." On the other hand,
"If we, who are cleansed by the
blood of Christ, say we have no sin,

we deceive ourselves, and the truth is not in us." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us (who so much need cleansing) from all unrighteousness." But, says one, this does not mean me. All this is meant for others, but we read "If we say that we have not sinned, we make Him a liar, and His word is not in us."

Paul, John and others taught the same truths. That is, in us, in our flesh, there dwelleth no good thing. John said, "My little children, these things I write unto you, that ye sin not. (Abstain from such as much as within you lieth.) But says further: "If any man sin, we have an advocate with the Father, Jesus Christ, the righteous: and He is the propitiation for our sins: and not for ours only but for the sins of the whole world." In other words "There is no other name given under heaven, that can save from sin.

(3) "Hands that shed innocent blood." The Israelites, who were so marvelously and frequently delivered by the Lord, God of Israel, soon forgot their God, their Saviour who brought them out of Egyptian bondage into the land of Promise; "and they began to murmur in their tents and hearkened not unto the voice of the Lord."

They were soon mingled among the heathen and learned their works, served their idols, sacrificed their first born sons and, or, daughters unto devils; thus they shed innocent blood, even the blood of their sons and daughters, and God was not pleased with their abominations, saying by the prophet, "I neither commended it nor came it

into my mind that they should do such abominations."

Who were they? The chosen people of God, gone into idolatry, and were given over into the hands of Satan for the destruction of such fleshly desires, to be sifted as wheat, and were defiled by their own works, and went a whooring after their own inventions; therefore the wrath of God was kindled against them, in so much that He abhorred his own inheritance."

Well, says one, theirs was a hopeless case. Forsaken of God, gone into such idolatry that God was displeased and abhorred them, though they were his by inheritance. But not so; for though He had suffered them to go far astray, yet in His pity, "He regarded their afflictions when He heard their cry. He remembered for them His covenant, and repented according to the multitude of his mercies." Ps. 106th. Ch.

(4) The fourth thing which Solomon classes as an abomination unto the Lord, is "An heart that deviseth (mischief) wicked imaginations."

Some say now, O! that we could have the peace and love manifest that was common to the good old days. But we read, "The earth was corrupt before God and filled with violence. And God saw that the wickedness was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. Gen. 6:5.

Solomon found it so in his day, and said there was nothing new under the sun. Therefore we need not be surprised that it is so now, and will be so in days to come. "It

repented the Lord that He had made man, in the earth, and it grieved Him at his heart." Gen. 6:6. This was spoken before the flood, which destroyed all but the seed; but, long afterwards, David said, "The Lord looked down from heaven, to see if there were any that did understand (that did seek the right way) but said, "All are gone astray, and they have altogether become filthy, there is none that doeth good, no not one." Yet, the Lord has had a people in all the earth who have been given to see themselves as they are: unclean, unclean, and by the imputation of His righteousness, have been, are being made and will be made to rejoice in His salvation, preservation, resurrection, and final glorification will sing, "Not unto us, not unto us; but to Thy Name be all the glory."

(5) Abomination. "Feet that be swift in running to mischief." All of us know people who will not stay away from trouble. It is human to want to see, hear, and have our say about trouble in both church and world. Job gave a warning, that it is well to remember, when he said, "He that turneth aside to meddle with trouble is like a man that taketh a dog by the ear." A child can understand his meaning. Local troubles should be handled locally. Paul did not want to hear all about their bickerings and internal strife, therefore; he said: "I am determined to know nothing among you save Christ and Him crucified." That should be the spirit in our ministry today. Men who persist in going from place to place, state to state, preaching the Gospel of Peace, are a blessing, if

the Spirit of God be in them and with them; but those who seek to arbitrate, mediate or take part among strange brethren and churches trying to get all to see through their glasses are disturbers of the peace and usually leave local troubles worse than they find them. "Feet that were swift in running to mischief," were an abomination to God and should not be countenanced by our churches.

Just here I feel to say, most of the peace loving and useful, under-shepherds of the flock have been ministers, so far as I have observed, who have been willing to abide with the flock over the which God hath made them overseers, and many of them have been little known abroad; but lovingly serving their local charges, have been held in the highest esteem. We have had some exceptions to his rule, for God hath given to the churches pastors after His choosing, to some teachers of the Word, to others exhorters, to a life of godliness, and to others the evangelists, and all of the same Spirit and all to profit, provided each abideth in his own calling. I hold in the highest respect, the humble pastors who go, in season and out of season, serving local churches, and feel we need more such ministers in our ranks. May God supply them, and He alone can supply them profitably.

(6) The sixth abomination. False witness. This has been fully treated under "The lying tongue." Well, says one, all of this is to be found in the unregenerated world. But Paul said to the Church at Colosse. "Lie not one to another, seeing ye have put off the old man with his deeds." James said, "If ye

have bitter envyings and strife in your hearts, glory not, and lie not against the truth." "This wisdom descendeth not from above, but is earthly, sensual, devilish. But the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy, and good fruits, without partiality, and without hypocrisy."

John said, "If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin." 1st Gen. 1-6-7.

(7) The seventh abomination unto God. "He that soweth discord among the brethren." A man may not say much; but a wink of the eye, a nod, a sly remark unexplained. Solomon decried such characters as "Naughty persons." "A wicked man with a froward mouth, he winketh with his eyes, he speaketh with his feet, he teacheth with his fingers; frowardness is in his heart, he deviseth mischief continually; he soweth discord." We all know such men. We will ever have them as long as "Flesh and Blood" continues. But, says Solomon, "When wisdom entereth into the heart and knowledge is pleasant unto the soul, discretion shall preserve thee, understanding shall keep thee, to deliver thee from the evil man, from the man that speaketh evil things," etc. This is our only way of escape, our only safety is in the Lord.

The six, yea the seven things that are an abomination unto the Lord are found in Prov. 6th, 16-19, are

with us; but God delivereth out of them all.

O. J. DENNY.

A GOOD TRIP.

On Thursday, October the 4th., my wife, our little boy and myself, left our home in Baltimore at one p. m., for North Carolina, to attend the Kehukee Association. We drove to within thirty four miles of Richmond, Va., and spent the night in a tourist camp. We rested well and felt to thank the Lord for our safe journey thus far. There are so many accidents that happen to motorists these days that we always feel to thank our heavenly Father at the end of every trip for His kind, watchful care over us.

Friday morning we drove through the rain until we were between Richmond and Petersburg, feeling how much better our closed car is over the open horse drawn vehicles our fathers and mothers had to travel in. How wonderfully the Lord has blest us. So we can go in comfort through most all kinds of weather to meet His dear people, to praise His holy name for His wonderful works to the children of men.

In mid-afternoon we arrived in Scotland Neck, N. C., and spent the night with our dear sister, Mrs. Willie A. Riddick, who is a first cousin to my first dear wife. Some of the dear ones nearby came in and we spent a very pleasant evening, rested well, and on Saturday, Sister Riddick accompanied us to the Association at Spring Green Church. On our way we had a flat tire, but in a few minutes two colored men whom we had passed a short distance back, came up and

fixed it up for us, and so we felt that the dear Lord had again provided for us. How good it is that His merciful eye is ever upon us, and when we are helpless, His strength is made perfect in our weakness.

We arrived at the place of meeting in time to hear Elder J. D. Fly preach the introductory sermon. Rain interfered with the services, so we had to repair to the house, where Brother Fly was blessed to continue his discourse without any seeming interruption in his mind. We had never heard Brother Fly before, but were glad to hear him giving glory to God and comfort to His dear people. After the introductory sermon, we had an hour intermission in which we partook of a bountiful repast which the brethren, sisters and friends had prepared, one of the good gifts that came down from the Father of lights to us needy creatures. After this we met in the house with the Association in their one hundred and sixty ninth session, and much to our joy all was peace and love. Both my pen and tongue fail to describe the pleasure I felt in being in this dear old Association again in whose bounds I spent eleven years of my church life. Meeting over for the day, we went to the home of our dear brother and sister, Robert A. Bailey in Robersonville where we spent both Saturday and Sunday nights. It was a pleasure indeed to be with them and their kindness we shall never forget.

Sunday morning early we called to see Brother David Roberson, who was a soldier in the War Between the States, but the Lord preserved his life, and he has been a member

of his church for many years. So we see the Lord is able to protect His own in the thickest of flying bullets. Praise His Holy Name.

The congregation on Sunday was supposed to be six or seven thousand people. There were six sermons preached. I was one of those who spoke and I felt the Lord was with me, and I received many assurances that what I said was comforting to the Lord's dear ones, which was of course a great comfort to me. And I endorsed all the preaching I heard while among those dear people. I met many whom it had been my pleasure to know years ago. I was indeed glad to see them again and I believe they were glad to have me among them. Another thing I appreciated very much was that many young men and young women, whom I would not have known, came and spoke to me, saying, you do not know me, but knew my mother, or my father, or perhaps both. Then I would remember and be glad to see them. There were so many dear ones that I could exchange only a few words with any of them. This I regret.

At my especial request the congregation that met in the church in Robersonville Sunday night agreed that Elder B. S. Cowin, their pastor, should preach for us, which he did, and it was good to hear him.

On Monday morning, Brother Bailey took Elder Cowin and me to Everetts to see Sister Bailey's mother, Sister Barnhill, who was very sick. It was sad to see her so sick, but good to see her bright eyes and to hear her say, "I am ready to go at any time." From here we went to Spring Green to attend the ser-

vices of the last day of the Association. After an harmonious business session, Elder E. L. Cobb, who had not been with us until today preached, followed by the writer. We felt that the Saviour Jesus Christ was with us. The Moderator, Elder A. B. Denson closed with a short, but very interesting spiritual talk. Elder Denson, we regret to say, is in poor health at the present time. How we desire that the Lord may restore him to health, and spare him long to preach his glorious gospel to the comfort of his humble poor.

The meeting over we started on our journey home rejoicing that we had been favored of the Lord to meet and mingle with his dear child-meet and mingle with his dear Son, Jesus Christ, our Saviour, Law-giver and Comforter. The Lord blessed us on our journey. So we had no trouble, and arrived home the next day and found all well, and still have comfort in the memory of it, and feel sure that such meetings and such preaching will never disturb the Lord's people, but will comfort and build them up in their most holy faith. Woe to the shepherds that scatter the sheep of my pasture, saith the Lord. He that overcometh will I grant to sit with me in my throne, even as I overcame and am set down with my Father in His throne.

Brethren, entreat us not to leave you, for we feel that your God is our God, and we love to worship Him with you. We pray that the Lord will give us all sufficient grace to prove faithful to Him, to live in peace with each other and the God of peace shall be with us, and we shall behold how good, and how

pleasant it is for brethren to dwell together in unity, and we shall be able to mark them that cause divisions contrary to the word of God, and avoid them. They are the enemies of the cross of Christ.

May God bless you all with every needed grace. Remember us in your prayers.

Joshua T. Rowe and Wife.

MRS. FRANK YELVERTON

I have been requested to write the obituary of Mrs. Frank Yelverton. She was nearing her fifty-sixth birthday if I make no mistake and died Feb. 1934. Aunt Emma joined the Primitive Baptist church at Aycock's several years ago, and she lived a faithful member until death. She always filled her seat unless providentially hindered. She was in bad health for some time prior to her death. Just a few months before her death she suffered a severe heart attack which was thought would result in death, but she had not had all the pleasures and troubles that were allotted to her in this sinful world. And she could not go. It was not long before she was up and going about the house again and was able to get out occasionally, but was never well again. She was later stricken with another heart attack and died in a few minutes. So she was blessed to pass out without days and weeks of suffering. But gently and peacefully fell asleep in the arms of Jesus to be forever hushed. If it were possible I should say to her loved ones not to grieve, because we believe, beyond a shadow of doubt that she has gone to rest. For she loved the doctrine of salvation by grace and grace alone, far more than any earthly treasure. And she was very kind, gentle, and loving, and was one among my dearest aunts. So I'm sure the church at Aycock's has lost a faithful member, and the husband and children a dear wife and mother, and the community a good neighbor. But I trust that all will be reconciled to God's will and can be blessed to say with Job, "The Lord gave and the Lord has taken away, Blessed be the name of the Lord." She leaves to mourn her departure a husband and five sons who are all grown young men. Also two sisters and three brothers, together with a host of relatives and friends. She was laid to rest in the family cemetery near Aycock's church to await the resurrection morn, when the Lord shall descend from heaven with a shout and the voice of the arch angel, and call together all for whom Jesus died. And they shall soar away upon the wings of his love and

be better able and more prepared to praise the Lord in a world that has no end.
ANNIE HOOKS.

CONTENTNEA UNION

The next session of the Contentnea union is appointed to be held with the church at Pleasant Hill Edgemcombe County, N. C., the fifth Saturday and Sunday in December 1934.

The church is situated about three miles east of Rocky Mount.

Elder Luther Joyner was chosen to preach the introductory sermon and Elder W. B. Kearney as alternate.

A special invitation is extended our ministering brethren.

J. E. MEWBORN, Clerk.

SKEWARKEY UNION

The next meeting of the Skewarkey Union will be held at Briery Swamp if the Lord will, the fifth Sunday, Friday and Saturday before in December, 1934, on the Bethel and Washington Highway, near Stokes, N. C.

All true Primitive ministers are cordially invited.

C. L. JAMES.

MRS. CORNELIA MANN

A large crowd of sympathizing friends and relatives attended the funeral of Mrs. Cornelia Mann Sunday morning, October 7th, at 10 o'clock at the home of her brother, Mr. E. X. Garner, at Newport, N. C. The services were conducted by her pastor, Elder Ransom Gurganus, assisted by Elder E. F. Pollard, both of Jacksonville, N. C. Interment was in the Mann burial plot adjoining Cedar Grove cemetery at Newport. She had been a member of the Primitive Baptist church 21 years.

Mrs. Mann had enjoyed very good health until a few weeks ago when she sustained a stroke of paralysis and was critically ill until the end. She was 76 years old and was the widow of the late Jabez Mann who died several years ago. She was the daughter of Elijah M. and Rebecca Mann Garner. Her nearest surviving relatives are her twin brother, Mr. E. X. Garner, Newport, R. F. D. 2 and two brothers, R. E. Garner of Mount Olive and Owen D. Garner and a sister, Mrs. Lottie Garner. The latter live in Florida.

MRS. MARY POLK WOOTTEN.

Whereas, on August 8, 1934, our Heavenly Father removed from us by death our dearly beloved sister Mary Polk Wootten.

She was born December 15, 1844 and was the daughter of Thomas and Temperance Perry of Franklin County.

In the year 1866 she was married to William P. Wootten of Wilson, N. C. God blessed this union with three sons.

To know sister Wootten was to love her. She was a devoted and faithful member, always filling her seat when not Providentially hindered.

The church will miss her, but we know that our loss is her eternal gain, and the beautiful life she lived and her good influence will live on.

Let it therefore be resolved:

First, that we with sad hearts bow in humble submission to His will.

Second, that we extend to all her relatives our deepest sympathy.

Third, that these resolutions be placed on the church records and a copy be sent to Zion's Landmark for publication.

Mattie Hearne,

Trecy High,

Elder S. B. Denny,

Committee.

MRS. ANNIE E. FARMER

On August 22nd, 1934, the Lord saw fit in His all-wise providence to remove from us by death our beloved sister, Annie E. Farmer, widow of the late brother, J. B. Farmer.

She was the daughter of James L. and Emily A. Nelson, born in Halifax County, February 5th, 1866. Married to J. B. Farmer on February 3rd, 1886 in Bethel, N. C. by the late Elder Sylvester Hessel.

She united with the Primitive Baptist Church in Wilson, N. C., and was baptized with her husband on September 24th, 1893 by Elder P. D. Gold.

Sister Farmer was the mother of eight children: one died in infancy; J. B. Jr. was killed in France during the World War, and six survive, as follows: L. H. Farmer, Mrs. Clyde HARRISS, Julia E. Farmer, L. J. Farmer, Annie N. Farmer and Mrs. Lydia F. Thrasher.

May we bow in humble submission to Him who doeth all things well. Sister Farmer was a true and faithful member and active in the church as long as her health permitted.

We hope our loss is her eternal gain.

Mattie Hearne,

Trecy High,

S. B. Denny, Committee.

BLACK CREEK UNION.

Please publish in the Landmark that the next session of the Black Creek Union will be held, the Lord willing, with the church at Sappony, Nash County, N. C., Saturday and Sunday, Dec. 29th and 30th, 1934. Eld. R. H. Boswell was chosen to preach the introductory sermon and Eld. E. L. Cobb to be his alternate.

This church is situated about one mile west of the Wilson and Nashville Highway. Those coming via Nashville will leave the highway at a cross roads known as Sandy Cross. Those coming via Wilson will have to go via Taylor's Cross

Roads on account of the Bridge across Tar River being up for repairs. We hope to have a goodly number of ministers and other visitors at this meeting.

Very truly yours,

Isaac A. Lamm, Union Clerk.

**APPOINTMENTS FOR
ELDER D. G. STAPLES**

Appointments for Elder D. G. Staples during the month of January, 1935.

- Sandy Grove, Sunday, Jan. 6th.
 Healthy Plains, Monday, Jan. 7th.
 Contentnea, Tuesday, Jan. 8th.
 Elm City, Wednesday, Jan. 9th.
 Mill Branch, Thursday, Jan. 10th.
 Upper Town Creek, Friday, Jan. 11th.
 Lower Town Creek, Saturday and Sunday, Jan. 12th & 13th.
 Autrey's Creek, Monday, Jan. 14th.
 White Oak, Tuesday, Jan. 15th.
 Lower Black Creek, Wednesday, Jan. 16th.
 Upper Black Creek, Thursday, Jan. 17th.
 Scott's, Friday, Jan. 18th.
 Contentnea, Saturday and Sunday, Jan. 19th and 20th.
 Beulah, Monday, Jan. 21st.
 Pittman's Grove, Tuesday, Jan. 22nd.
 Memorial, Wednesday, Jan. 23rd.
 Fremont, Thursday night, Jan. 24th.
 Wilson, Friday night, Jan. 25th.
 Aycock's Saturday and Sunday, Jan. 26th and 27th.

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

Of the Zion's Landmark, published twice monthly at Wilson, N. C., Oct. 1, 1934.

**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 Publisher 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, Elder 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.

Managing Editor, John D. Gold.

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: National Bank, Miss Sallie 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 from whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or other securities than as so stated by him.

JOHN D. GOLD,

Sworn to and subscribed before me this 7th day of December, 1934.

ELIZABETH S. CLARKE,

Notary Public.

My Comm. expires April 15, 1935.

PLEASE READ CAREFULLY



There comes to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark and if you are not given credit in at least one month notify us, stating if you paid by check or money order and when you paid and we will investigate.

The mailing list is corrected only once a month.

AGENTS WANTED

Reliable persons to sell our publications on commission.

You can make money in your spare moments by getting your neighbors to take our publications, Zion's Landmark, two dollars per year, Daily Times \$6.00 per year and the Semi-weekly Times \$1.50 per year.

These publications cover the field of religion and news and you will have no trouble in securing subscribers. References required.

Write for particulars and sample papers of these publications.

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

Our Publications

Zion's Landmark:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

The Daily Times:

Published every day except Sunday at One and Five o'clock P. M. Associated Press dispatches, market reports, general and local news.

Price per year -----	\$6.00
Price 6 months -----	\$3.00
Price for 3 months -----	\$1.50

The Semi-Weekly Times:

Published Tuesday and Friday, carries summary of the news of the country and the world.

Price for 12 months -----	\$1.50
Price for 6 months -----	.75
Price for 4 months -----	.50

Sample copies of all the publications sent on application.

P. D. Gold Publishing Company
WILSON, NORTH CAROLINA

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXVIII.

JANUARY 1, 1935

NO. 4

HEATHEN PEOPLE SERVANTS TO ISRAELITES.

As for all the people that were left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites which are not of Israel.

But of their children who were left in the land, whom the children of Israel consumed not, them did Solomon make to pay tribute until this day.

But of the children of Israel did Solomon make servants for his work; but they were men of war, and chief of his captains, and captains of his chariots and horsemen.

And these were the chief of king Solomon's officers, even 250 that bare rule over the people.

And Solomon brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her: for he said, my wife shall not dwell in the house of David, king of Israel, because the places are holy, whereunto the ark of the Lord hath come.—2 Chron. 8:7-12.

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 I

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 of 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.

Entered at the Post Office in Wilson, N. C., as second class matter.

Zion's Landmark

Devoted to the Cause of Jesus Christ

A FEW THOUGHTS.

Elder J. T. Rowe,
Dear Brother:

I feel I want to know something of you and your loved ones, therefore will pen a few thoughts that may be prominent in my mind. I wrote you sometime ago, of my resolution to commence at Genesis and read the Bible through and also stated I would commend or write some of the things I found therein.

Now, dear brother, if I had the ability to write like many that I have been reading after in the Landmark, Signs and some other papers, that say much in a few words, I would feel encouraged to write for I believe the good work should be carried on and on. Thus to look at self I feel I have sufficient reasons to lay down my pen and write no more, but in my reading I have found so much that tells of the goodness and mercy of our God that I feel I must at least say Amen to it, which does not always mean to stop. My mind at this time seems to be on the Book of Job.

We might ask, who was Job. What did God say of him. Now let that settle it. The Lord said unto Satan, hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil. Let us not forget what God said of him. Now I believe in this book the two

doctrines that are and ever have been before us are set forth here, which is the do and live doctrine and the doctrine of salvation by grace. Now I will say in the beginning of this article that it is plain that we cannot so live here as to sail to heaven on flowery beds of ease, for we see this perfect man was of all men the most sorely afflicted. I notice God said to Satan, Thou movest me against him to destroy him without cause. Now here is a great mystery to me, but let us go forward and point out some things we do see as we think, for there are many things that the Lord hath done that we cannot reason out. For instance, Jacob have I loved and Esau have I hated etc., and in regard to the potter and the clay. And we have no right to say, what doest thou, to our Maker. I feel now to be wandering from the subject, but thought to quell or stop some questions that might be asked by some that may read this. Now it seems to me Satan is on the side with this do and live doctrine, for he argues that Job did not serve God for naught, then points out what God has done for him, to make it show that Job was paid to serve God. Now there is much couched in this that could be brought out, but do not want to be tedious. However we see Job is stripped of all his property and children, then afflicted as no other man was, and his friends learn of

this, when three of them here spoken of come to comfort him. Now we might ask who are they? Their deeds and argument make it manifest. I say the children of God today have these same friends and comforters that Job had. Do we not daily realize we have those around us that are ready to help us in the daily problems of life that will come to us when we are afflicted or distressed and seem ready to help us and I believe they mean really to do what they can for our good. Now, my brother, I believe these friends of Job represent the religious world, and we understand from what we read they were at least good citizens, and they argued their side intelligently, but I have been convinced that they were blest only with natural wisdom and while they may have been honest in their endeavor to comfort Job, they did not know what God had taught Job in the matter. Therefore they fail to comfort him. They accused Job of having committed crimes and sins that he did not confess to God, but this was ignorance on their part. I believe Job knew what they knew and more. Now, my brother, how plain these things come before me daily as I walk the streets of my town. I meet people I accept as friends, and naturally they are, and we can agree on things of this life, but yet religiously or spiritually we are as far apart as strangers.

Now who maketh thee to differ one from another, so when we come to the spiritual knowledge of the matter we just cannot agree for one is born again and can see, and the other is blind. Now what can be done about it. We have dear

friends and relatives, we would be so glad to see them praising and honoring God, but can we set forth the true doctrine before them in a way that they will accept it? No. So we will have to go on in this way until harvest. The tares and wheat will remain together until then. These friends have much worldly wisdom and have schools in which many are taught in all the wisdom of the world. Therefore, with such great skill and energy, with power to reason, they would deceive the very elect if it were possible. So, my brother, I feel it is useless to argue with our neighbors and friends when we know we cannot agree. Had we the power to convince them that we are right, and then could not quicken and make them alive or fit for the kingdom of heaven, how much better would be their condition. We desire to tell the secret, but we can only tell it to the children of God, and to them it will in due time be made known. But now my dear brother, I could go on and on and still leave out all the best things. So will quit for this time.

Your humble little brother,

R. L. DODSON,

Danville, Va.

A GOOD LETTER.

Mr. J. D. Gold:

I am enclosing a letter from Sister Allie Blalock White with her consent to publish it in our dear Zion's Landmark.

Her letter was a feast of fat things to my hungry soul. Hope others will be able to glean from it, and it will be as bread cast upon the waters, and a rose that will bud

and grow within our souls into
sweet love and fellowship.

Lula Overton Hyman,
Tarboro, N. C.

My dear Sister Hyman:

To write to you is my sweetest
pleasure at this present time. Dur-
ing my delay in answering your
precious letter my thoughts have
been of you daily. I never look at
my mail box for any mail I might
receive, but that it brings to me the
memory of the pleasantness of the
time I received your sweet letters.

I love the Almighty God, my God,
and your God. And your letter
brings the fragrance of the sweet
flower of love and sweet fellow-
ship with God and all mankind. I
greatly prize the acquaintance I
have had with you through Zion's
Landmark and your dear letters to
me. I can not find words to ex-
press my sentiments, but the same
God that taught you, I hope has
taught me. I do love the precious
faith, faith divine; and I feel to
know you love the same precious
faith and the same all-wise God,
and isn't this sacred bliss? 'Tis
then I lose sight of the sinfulness,
the awful things of earth, and soar
above all my trials and troubles, 'tis
then I am happy and made glad of
my precious Saviour, who has saved
me from my sins. And he did this
before I was born into this world,
so of course I had nothing to do
with it, and I hope to feel:

'Twas grace that taught my heart
to fear,
And grace my fears relieved
How precious did that grace ap-
pear,
When first I did believe.

Faith, precious faith! Abra'm
by faith obeyed the Lord.

Faith is the brightest evidence,
Of things beyond our sight;
It pierces through the veil of sense,
And dwells in heavenly light.

I (little me) have always loved
the light. I hope I am a child of
light.

I also feel I have ever been a
child of sorrow and acquainted
with grief.

Tho' I was born in the world in
sin, my Saviour was sent to this
world born of woman, yet without
sin, born a Saviour, my Saviour,
and your Saviour, we hope to be-
lieve.

I love to think of the time as I
hope it was, that God visited me,
and revealed himself to me, while a
babe in my crib. He stood at my
head, and I looked up and beheld
Him, his raiment was pure white.
(He was larger than any man of
earth). His countenance was
shining bright as he in loving kind-
ness looked down at me, and in that
sweet, still, small voice, He said to
me: "I will be with you, even unto
the end." I pondered this in my
heart, thinking then that this my
natural birth, that God brought me
to my natural mother whom I
loved above all things of earth. In
later years when I hope He re-
vealed to me that it was then that
I was born of the Spirit, because of
my first birth I know nothing. I
learned to read very young, and I
remember reading in the first of
Genesis that God made the heaven
and the earth. But it was long
since that I remember reading Gen.
3:1. Now the serpent was more

subtle than any beast of the field which the Lord God had made. (Serpent, the Devil which tempted Eve.) And as it is today people will deny Christ and believe old satan, in many instances.

But when a child I would read where they crucified Christ, and Oh, I would shed sympathizing tears, and wished that I had lived in those days so I could have told dear Jesus how I loved him. Now it is sweet to think why I loved Him was because He first loved me, and gave Himself for me. This is the sweet hope I have in the Lord. I had several dreams of which I hope to believe was the dealings of the Lord with me.

I was in my teens when I felt myself a condemned sinner, and I would try to pray to the dear Lord, whom I loved, to save me or I perish. I had a great horror of old satan and torment.

When a small child I spent three weeks with my grandfather (Hasten Blalock). He was a deacon of the Primitive Baptist Church at Camp Creek, N. C. He was ill four years before he died. It was during this that I remember loving Him so much, and the whole church. I seemed to know they were good people and longed to be like them, but oh, though I was young in years I felt I was too unworthy to ever be like them. My grandfather died in 1907. I loved to read the editorials of Elder Gold in Zion's Landmark, also the experiences of the dear people of God. I felt my sins forgiven some four or more years before I offered myself to the church.

When Cousin Lowell Blalock united with the church I felt I

wanted to go and shake hands with him, but felt that was not for me. I was not fit to be in such a divine service, and shed many tears during that service. I think this was A. D. 1908. It was in A. D. 1912, that I offered myself to the church at Flat River in North Carolina.

I was a happy mortal for a while. Since then I have had my tribulations, but God's word tells us, we shall have these. My great desire to live this life here is that I may honor and glorify my Lord and Saviour.

Pray for me and mine. Write again soon for your letters do me good.

May the Lord bless you and yours.

My little ones send you their love.
Submitted in love,

Allie Blalock White,
1304 Marvin Ave.,
Durham, N. C.

THOUGHTS.

Mr. O. J. Denny,
Dear Brother:

You will find enclosed some thoughts. Look over them and as you wish them, as I so often think of you, do hope you will pardon me for thus trespassing upon your valuable time. Now may God bless you and your loved ones in my prayer, if permitted to pray at all. When I am aware of my weakness and that sin is mixed with all I do I have to weep. "I die daily." Is it so with you? Remember me, I need your prayers. With love to you and Sister Denny.

In hope,

R. L. Dodson.

Write often as we are glad to

have your good articles for the Landmark.—Editor.

Elder O. J. Denny,
Dear Brother:

As I did not go to Reidsville yesterday I am thinking of you and will therefore pen a few thoughts for your consideration on the Book of Job. I wrote Elder J. T. Rowe in regard to same, but there is so much on my mind in this book, I can never tell the half of it. I have been going through the Bible of late, starting at the beginning and have reached Proverbs 10th chapt. I have enjoyed the most of it very much. I generally have my pencil by me, with the thought of making notes of the things that interest me most, so I might be able to find them should I desire to write of them. But I find I already have laid down too much for me as I read in 11th chapt. Proverbs, 8th verse, "A prating fool shall fall," and thought that marked me in undertaking to write of these things, many of which are grand and precious to me at times. I shall endeavor to continue the subject on which I wrote to Elder Rowe, as I do not desire to tire any one with too long a letter at one time. I may repeat some things I wrote him, but will not apologize for so doing if they are true.

I am trying to show that the two doctrines that have been and are yet with the nations of the world are set up and argued in the Book of Job. I know I shall fail to connect it in a way to interest our folks but probably will induce some one who can to take up the subject and so write as to comfort the saints of the most high God. Now Job was

a great man, for the Lord said so. God called him his servant, therefore he must have been on the Lord's side. Now the doctrines are the Do and live system and the doctrine of salvation by grace, which we believe Job knew and contended for, and we also believe Satan's language places him on the side with the Do and live doctrine. We will acknowledge that we read much that is too deep for us to fathom, but however, as the final perseverance of the saints are set up here we will go on. I have tried to read prayerfully and carefully, asking for wisdom to guide me in all I read, for I know I need wisdom.

Now, when Job's trials came and all he had was taken away and he was rich, and then afflicted with sore boils, what a picture we have before us. Now Job's friends learn of this and come to help him. Now I am going to say I believe they represent the religious world of today. Naturally they are our friends and neighbors that are all around us, and many of them are kind and are honestly willing to help us. Now, let us notice they come and offer a seven days silence. They take it by turn to argue with Job, and then Job replies to them and there is much here to show they were intelligent men, and as reasoners of natural things they argued with great force. Do we not see this today, men of great learning, taught in all the wisdom of the world, but this will only enable them to more readily deceive the nations, and to blind them by the God of this world, which is Satan.

Now we notice in 2nd chapt. of Job 3rd verse, God said Satan

movest him against Job to destroy him with cause, something hard to understand, but does it not teach the exceeding sinfulness of Satan. It does seem to me now in comparison to what is said of the wisdom and thoughts of God are as far above ours as are the heavens above the earth, so the depths of hell will not measure the depths of wickedness and sin of Satan, and when we realize what great power he has and that he is going to and fro, up and down in the earth, and we believe the afflictions and trials of the saints are all of the devil, but our hope is our God can deliver us. Job says, though he slay me, yet will I trust him. Now Job's friends seem to believe he had done wickedly, and therefore should suffer for it, or that God was thus punishing him for his sins, which we think not true. But they were honest in that, and meant to enlighten him.

But Job knew what they knew and what they did not know in regard to the matter. But he could not reason it out with them, for we believe they were blind spiritually. Oh how often we have this before us today, when we undertake to reason these heavenly things with our friends as they are termed here, and I am persuaded we are taught here in this book that it is folly to try to harmonize these two doctrines. The doctrine of grace, which is the children's bread does not belong to the world at large, and they do not love nor desire it, so it is better to let them alone.

The tares and the wheat must grow together until the harvest time come. Let us still hope all things are working together for our good and that our God is the

great King of Kings and will do all his pleasure, but in conclusion will say, Job says they are miserable comforters. So with so great and lengthy argument there seems to be but little accomplished, but as all parties seem to be honest and fair they seem to end the matter friendly, if you will notice the close of this book. Now, my brother, I believe we get a good lesson here, showing how to live with these friends. What they set forth was all they had yet that did not and could not satisfy Job's condition. But when they do what and all they can, let us pity them and pray for them as Job did. Now, my brother, I feel I must close for this time, for fear of worrying you and others. May write you again as I am still reading about the grand and glorious things. Amen.

Your humble brother,

R. L. Dodson,

Danville, Va.

ENJOYED THE UNION.

Elder O. J. Denny,

Winston-Salem, N. C.

Dear Bro. Denny:

I so much enjoyed the Contentnea Union at Farmville, N. C., held with the church at Damascus. How sweetly was my hungry soul fed, and how often now do I go back and gather up the fragments and feel rested and refreshed thereby. Dear Bro. Sidney Denny's and Bro. Ernest Cobb's sermons were beautiful and comforting, also your preaching. Bro. Denny seemed particularly adapted to my feelings. There is no food on earth so suitable and so quieting to the child of God as the sincere milk of the word; it drives away their tears and

sorrows, and hushes into silence their every doubt, and lulls them asleep in the same arms of the promises of God to wait in hope of eternal life, when we are led by an invisible hand into the fields of the dear Master's rich harvests where we find "handfuls" "dropped" of purpose for us, and the kind Master comes to us and speaks words of comfort and welcome. Are we not like Ruth, both happy and surprised that we should have found favor in His sight when by the light of the Sun of Righteousness the child of God is made to see and feel the evil that dwells within his heart. How great is his anguish, and how unlike other followers of the meek and lowly Jesus he seems to be. When our dear compassionate Lord speaks comfortingly to our sorrowful souls, our hearts are made happy as was the heart of Ruth, and we rejoice with joy unspeakable.

Oh! may He, "who neither slumbers nor sleeps," spread His dear, sheltering wings about us all, and when our last day here is spent, our ast sun gone down, may He take us to the bosom of His love to join in the song of redeeming love.

Your little sister I hope,

Mrs. Bessie Brooks Gay.
Farmville, N. C.

INTERESTED IN THE LANDMARK.

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

Dear Mr. Gold:

Enclosed please find Money Order for \$1.50, for which please renew J. A. Powell's Landmark for one year. His address is Roberstonville, N. C., Route 2.

I hope and trust I feel a keen and

deep interest in the Landmark, for the neatness and cleanness, to stand free from all contentions and words of no profit. I feel thankful that I can seek the truth, for it has stood the test for so many years by the able editors who have stood the storms and passed away, but in the living faith shall never die. The personal staff is able and trustworthy and it is the oldest religious paper of the Primitive Baptists published in North Carolina.

In it we find the truth set forth with its associations and union meetings, and notices to keep us informed of the time and place, taking all this and the doctrine it contends for in consideration how can the truth turn away from it and one that desires to know and loves find no comfort in its pages. I can't understand for my life. I have been reading the Landmark about fifty years and solicited for it in your father's time, and would be glad to know that I could do something for its growth and advancement today. Hope you will pardon this scribble for I certainly did not intend to write this way when I took up my pen to make this order.

Respectfully, your friend.

Jas. S. Corbitt,
Tarboro, N. C.

WANTS LANDMARK TO CONTINUE.

In the Landmark of Oct. 1, 1934, Mr. J. D. Gold says: "The circulation of the Landmark has reached the point where it is not paying expenses, since we are dependent solely on the subscriptions for revenue."

I do not think any of us would

want to run any kind of business at a loss. We could stand that just so long. And I for one want the Landmark to go on and not at a loss. I think it is the best paper of its kind we have. I heartily endorse the principles it stands for. And I want to ask every subscriber this question, in as humble way as I know how. Hadn't you rather the editor would put some honorable, reliable ads in the Landmark, and let it be self-sustaining and keep going, rather than for it to run at a loss to the editor and possibly cease? Let us consider surely that we do not want Mr. Gold to run the Landmark at a loss. Surely we do not want the Landmark to stop.

I love its readings. I love its principles it stands for. I look forward to its coming. I love to read its editorials. I can only speak for myself. I had rather Mr. Gold would put some ads in the Landmark than for it to stop, or run at a loss.

W. S. Smith.

Reidsville, N. C., R. 1.

ENJOYS THE LANDMARK.

Dear Bro. Gold:

I am enclosing my check for \$2.00 to pay my subscription to the Landmark for another year.

I enjoy reading it so much and hope you will be able to continue printing it.

I believe as Brother Denny wrote that we should make every effort to keep down strife in our churches and not cling to things we do not understand.

May God continue to bless and help you to carry on your work.

Mrs. Ora S. Lancaster,

Air Point, Va.

COMFORT TO CRIPPLE

P. D. Gold Publishing Co.,

My subscription to Zion's Landmark closes Dec. 15, 1934, and I am sending you a one dollar Money Order for another six months to Zion's Landmark, and I thank you for sending it to me as I have been a cripple twelve months and it is lots of company to me, and I have been taking the dear old Landmark so long I don't want to do without it. Thank you again for sending it so regular. I sometimes think the little book gets better and better.

Mrs. Lou C. Robertson,
Penhook, Virginia.

NOT ABLE TO ATTEND CHURCH.

Mr. John D. Gold,

Enclosed you will find the money for my subscription to the Landmark. It expires the 15th of November. I enjoy reading the Landmark. I am not able to go to preaching now. Be glad to have the brethren come and preach for me. They have been good to come and preach for me.

Mrs. L. M. Hundley,
Danville, Va.,
642 Franklin St.

CHRISTMAS GREETINGS.

Dear Mr. Gold:

Enclosed you will find \$2.00 to renew my subscription for the Landmark. I am old and feeble and have to stay indoors the most of my time and I want the Landmark to come as long as I can see to read it.

Respectfully,
Eld. G. M. Corbett,
Greenville, N. C., R. 3

ZION'S LANDMARK

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

Editor

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FIGHTINGS.

People who are in a mood to fight, seldom listen to reason, and the scriptures teach that commandments of the Lord, as well as the council of those who seek peace, have been unheeded by those who have a name to live as the people of God.

The children of Israel, ready, and no doubt anxious to fight the Amorites, every man girded on his weapons of war, ready to go up the hill to meet the enemy, received instructions from heaven through Moses, that man of God, and Moses said to this army of his people, champing at their leashes, to go up to the battle, "And the Lord said unto me, say unto them, go not up, neither fight, for I am not

among you, lest ye be smitten before your enemies."

No doubt, many among them, as today, said to those who may have desired peace rather than combat, "In time of war, you must all be soldiers." A man's speech betrays what is in his heart, and we have now as then, those who seek to dominate, even though they must resort to agitation and strife. We hear of their criticisms "so and so is not a fighter. All should be fighters," etc. Such men leave in their brethren and sisters hearts, who desire peace rather than war, a feeling of distrust and in some cases doubt as to the motive behind such agitators, urging to the battle.

A careful study of the Bible shows, there are times to fight and times to cease fighting. "A time to everything under the sun." As proof Solomon said. "To everything there is a season, and a time to every purpose under the heavens."

Let us consider further the case of the Israelites, ready for the battle. Notwithstanding the commandment of the Lord, saying, "Go not up, nor fight." They rebelled against the commandment of the Lord, and went up and met defeat. Hear Moses, who with this command from God, said to them after their defeat, the remnant that was permitted to return alive. "So I spake unto you, and ye would not hear; but, ye rebelled against the commandment of the Lord, and went presumptuously up into the hill, and the Amorites which dwelt in the mountains, came out against you, and chased you, as bees do, and destroyed you from Seir even unto Horah."

Israel, now defeated, with many having been slain, no doubt "Returned and wept before the Lord, but the Lord would not hearken to your voice, nor give ear to you."—1st. Chapter Deut.

But, says some of your warring people, to those who seek peaceful means to settle differences, "The Bible says, Quit yourselves like men," leaving the inference that if one is not ready for a fight anytime, anywhere, that they are all wrong.

Let us see who was addressed when the saying was put in Holy Writ, "Quit yourselves like men." This was not the command of God, but the speech of Samuel, in calling to the Philistines, who became, as it were, the sword of the Lord, in their fight against rebellious Israel, and that battle resulted in the slaying of thirty thousand Israelites, and in taking away the Ark of God, and thus the glory departed from Israel. Please note those who were commanded, to "Quit themselves like men" fought against the Lord's people and not for them. Who wants to be in that company?

When Jehoshaphat, King of Judah, became aware that his enemies were coming in great numbers, he said, "O Our God, wilt thou not judge them. for we have no might against this great company that cometh against us, neither know we what to do, but our eyes are upon thee."

What a word picture, the people of God, confessing their weakness and ignorance of how to meet the enemy, standing, with eyes fixed not on their numbers or wisdom, but with their eyes fixed on the Lord. Did he fail them? No. And

thus "All Judah stood before the Lord, with their little ones, (the most of the Lord's people are little ones) their wives and their children, waiting on the Lord. But, says one, you are losing time, better be on the firing line, lest the enemy get the advantage of your waiting.

What was the answer? The Lord did not answer them directly, but "Then upon Jahaziel" came the Spirit of the Lord in the midst of the congregation: and said "Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou King Jehoshaphat," thus saith the Lord unto you, "be not afraid, nor dismayed by reason of this great multitude"; "for the battle is not yours, but God's." This so impressed the King that he said, "Hear me, O Judah, and ye inhabitants of Jerusalem; believe in the Lord your God, so shall ye be established, believe His prophets, so shall ye prosper."

Note today was not the time to go to battle; but the Lord said, "Tomorrow go out against them, for the Lord will be with you." With this assurance from the Lord, they went in faith, "And when the King had consulted with the people, he appointed singers unto the Lord and that should praise the beauty of holiness, as they went out before the army, and say, "Praise the Lord, for His mercy endureth forever."

Who ever heard before or since of such a band of fighters, going forth to meet the enemy, singing praise unto the Lord, and trusting in Him for deliverance.

What was the result of such an army marching on to the battle?

conformed to this world, but be ye transformed by the renewing of your mind." When we consider the greatness of God's mercies to us poor needy sinners, and the multitude of them, is it not enough to inspire our hearts to a faithful and constant service of Jesus, our blessed Lord? And how do we serve Him? We cannot in any way enrich Him, or make His condition better. He said, "That in as much as ye have done it to the least of these my brethren, ye have done it unto me." Is there not pleasure in serving those who believe in Jesus. Most assuredly there is. He said that, "Whosoever shall give to drink to one of these little ones that believe in me, even a cup of cold water, he shall not lose his reward"

This is the promise of Him whose word cannot fail. All power in heaven and earth is His. Are we afraid to trust Him? Has He not always proven true to His promise? Have we not found that obedience is better than sacrifice? And to hearken than the fat of rams? That in the keeping of His commandments there is great reward? Then says the Apostle, "Let us lay aside every weight, and the sin that doth so easily beset us, (unbelief) and let us run with patience the race set before us, looking unto Jesus, the Author and Finisher of our faith. Dear ones, may God's abounding grace keep us, (the Landmark family) in one bundle of love, striving together for the unity of the Spirit, and the peace of the gospel, paying no heed to false prophets and the persecution of the ungodly world. But ever be found steadfast and unmovable, al-

ways abounding in the work of the Lord. For we know that our labor in the Lord is not in vain.

Your brother in a blessed hope,
JOSHUA T. ROWE.

THINGS RESPECTING ESAU AND JACOB.

(Third Article)

Esau threatened the life of Jacob because he did not get the blessing; but it was not in the counsel of God that he should die by the hand of his brother, as did Abel by Cain. He had to leave his parents, going far away to the country of Laban, his mother's brother, and his beloved mother died before he returned to his parents' home twenty years later.

In his travel from home, night overtook him in the wilderness. Lonely and tired he lay down with a rock for pillow, and the canopy of heaven for a covering. Perhaps the first revelation of salvation appeared to him in a dream, when he slumbered in sleep. He beheld a ladder set upon the earth and the top reached heaven, and he saw the angels of God ascending and descending upon it. And above the ladder at the right hand of God, he saw the Lord in the world of glory. This scene was ever Bethel. When one has the light of light revealed to him he can never forget that truth though he may often walk in darkness experimentally of it.

When he entered the home of Laban, his eyes fell upon Rachel, who was most certainly chosen of God to be his wife. His love moved him to serve Laban seven years, then he was deceived with Leah, and when the morning came he agreed if he would give him Rach-

el then, he would work seven more years. Now, he stayed with Laban twenty years and never failed to keep his contract, though Laban changed his wages ten times, and made them less each time, though God so blessed Jacob that he received the greater every time. While he had many trials, conflicts and sorrows he was more than a conqueror, for God was with him and for him. When Laban's countenance was toward him as it had not been, the Lord told him to return to the land of his fathers with his wives and belongings. Though God had said he would be with him, but he feared Esau who was meeting him with 400 men. He prayed saying, "I am not worthy of the least of all thy mercies and of all the truth, which thou hast showed unto thy servant." And while he thus prayed he schemed, for he had moved his family and all his possessions in two sections before nightfall across Jordan at Jabbok ford. But he tarried on the other side of the river in the deep darkness. When an angel of God came to him, called, "A man wrestled with him till the breaking of day." Note it was a man wrestling with Jacob, not Jacob with the man. When one wrestles with another it is to accomplish something; but when he saw he prevailed not against Jacob, he asked him to let him go for the day breaketh, and Jacob said, I will not let thee go except thou bless me. He answered Jacob. Then the man said, "Thy name shall be called no more Jacob but Israel; for as a prince hast thou power with God and with man, and hast prevailed." Then the man touched Jacob in the hol-

low of his thigh as he left, and Jacob ever after was hobbled. Thus God sends a word into Jacob and it lights upon Israel"; and remains with Israel till this day.

God gave grace in Esau's heart for Jacob, and they met and parted loving brothers. In conclusion, let us note what God said of Jacob and what Jacob said of his God: "But now thus saith the Lord that formed thee, O Israel, fear not: for I created thee, O Jacob, and he that I have redeemed, I have called thee by thy name: thou art mine."—Isaiah 43:1. Jacob said, "The God which fed me all my life long, unto this day, the Angel which redeemed me from all evil."—Gen. 48:15, 16.

M. L. GILBERT

MRS. J. W. CAMPBELL

I have been requested to write the obituary of Mrs. J. W. Campbell. The date of her birth, and exact age is unknown to me, but she was some past fifty I think. This dear sister was one of many afflictions. She was a near neighbor to me for many years, and I can't recall the day that she was well. And we have every assurance to believe that she did all her suffering here. For her walk in life was worthy of imitation. She was a member of the Primitive Baptist church at Black Creek; and loved the doctrine of salvation by grace far more than any earthly treasure. The last time she filled her seat at Black Creek was about six weeks prior to her death, and she was not able to be up then. She came back and had the doctor that day and her blood pressure was so high that the doctor couldn't believe that it could be that high and tested it again. After that she spent most of her time in bed and under the doctor's care. On fourth Saturday morning in September, 1933, she was called from this troublesome world to one of peace and rest. She had suffered every pain that was hers to endure, endured all the trials and temptations that God saw fit for her to pass through, and is now resting from her labors.

"If ye suffer with Christ, ye shall also reign with Him in glory." I am sure the family has lost a kind, good mother, the church a worthy member, and friends a

good neighbor. But I would say were it possible not to mourn. For our loss is her gain. And I trust that God will reconcile all to His will, and remember the children in their loneliness and distress, and enable them to live the life that she did and love the things she loved.

She leaves to mourn her departure five sons and one daughter, which are as follows: John, Guy, Hugh, Roy, Roger, and Elizabeth Campbell. Her husband preceded her to the grave about eighteen months. Also two sisters and one brother, Mrs. Wiley Daniel, Miss Minnie Lancaster and Wade Lancaster, together with a host of relatives and friends. Funeral services were conducted by Elder Cobb of Wilson at her home and she was laid to rest by her husband in Fremont cemetery. Another one from us has gone, Has left this vale of tears,

Why should we wish her here again?
And mourn that she has gone?

Written by a neighbor and friend,
Annie Hooks.

Fremont, N. C.

RESOLUTIONS OF RESPECT.

Whereas it has pleased God in His infinite wisdom to remove from us our beloved Brother and Deacon Hezekiah Hinson, who passed away peacefully at his home, July 23rd, 1934. Brother Hinson seemed to have the full measure of a deacon's gift and served his church acceptably. Therefore, be it resolved:

First: That we bow in humble submission to the will of an all-wise God, and cherish the memory of this lovely brother and desire to imitate the noble life he lived among us.

Second, That we wish to extend to the bereaved companion, children and friends our tenderest love and sympathy, desiring that the good Lord will comfort and sustain them in their distress.

Third, That a copy of these resolutions be sent to the Landmark, a copy sent to the family of the deceased and a copy recorded in our church record.

Written by order of Black Creek Church in conference Saturday before the fourth Sunday in August, 1934.

Elder W. C. Edwards, Moderator
M. K. Alford, Church Clerk.

ELDER T. YANCEY MONK.

Elder T. Yancey Monk, well-known minister of the Primitive Baptist Church, passed away at his residence in Durham, N. C., early Friday morning, December the 28th, following a period of declining health extending over the past five years.

Mr. Monk was in his 85th year and had resided in Durham since early manhood. He was born and reared in Orange County. He saw Durham grow from a small

village to its present size and played an active part in its program of development. He was engaged in the mercantile business at Five Points for sometime, entering that business soon after his arrival there. He operated the first cash grocery store ever opened in Durham.

He was active throughout his life in the Primitive Baptist Church for 60 years. He served a number of churches in the Lower County Line Association and was an outstanding preacher of his denomination.

Surviving him are his widow and a number of nieces and nephews.

Funeral services were conducted from the Howerton-Bryan Funeral Home, Durham, Saturday afternoon at 2:30 o'clock.

RESOLUTIONS OF RESPECT.

Whereas God in His infinite wisdom has called home our beloved sister Susan Rawls, We wish to bow in humble submission to him who doeth all things well.

Sister Susan who was about seventy-five years old, quietly and peacefully fell asleep July 16, 1934. She was baptized in the fellowship of Bear Grass Church by her beloved pastor. She has ever been a loyal and faithful member of our body.

Therefore be it resolved,

1st, That in the passing of our dear sister, Susan, our church has lost one of her faithful members.

2nd, That a copy of these resolutions be sent to Zion's Landmark for publication and a copy be placed on our church record.

Done by order of conference Aug. 18, 1934.

B. S. Cowin, Moderator,

A. B. Ayers, Clerk,

Naomi Bowen, Committee.

Williamston, N. C.

RESOLUTIONS OF RESPECT

Whereas it has pleased our heavenly Father to remove from us by death our beloved Sister Lovie Guy who died September 23, 1934.

Therefore be it resolved,

First, That we bow in humble submission to the will of Him who doeth all things well, feeling that our loss is her eternal gain.

Second, That we desire to extend to her family and friends our heartfelt sympathy.

Third, That a copy of these resolutions be sent to the family, a copy sent to Zion's Landmark, for publication and a copy placed upon our Church record.

Done by order of the church at Angler in conference Saturday before the first Sunday in October, 1934.

Elder F. H. Nordon, Moderator,

W. F. Young, Clerk.

Edith F. Young and

Brookie Stewart, Committee.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our Heavenly Father to remove from our midst by death our beloved Sister Henrietta R. Benton to the enjoyment of the inheritance reserved in Heaven for all His faithful children.

Therefore be it:

Resolved, That we the members comprising the Greensboro Primitive Baptist Church acknowledge with heartfelt thankfulness to the giver of every blessing, that in the devotion and kind acts bestowed by Sister Benton to the cause of Christ we were truly blessed. Therefore may we be enabled by Grace Divine to bow in humble submission to the will of God who doeth all things well.

Resolved that we extend our heartfelt sympathy to the bereaved family in their sad trial.

Resolved that these resolutions be read upon our Church book and a copy sent to Zion's Landmark for publication, also a copy to her family.

Done by order of the Church.

W. C. King, Moderator,
L. E. Neal, Clerk.

RESOLUTIONS OF RESPECT

Whereas it has pleased Almighty God to call our beloved brother and Elder W. B. Clifton from this unfriendly world to himself in glory:

Resolved, First, that we, the Church at Concord, bow in submission to him who doeth all things according to His good pleasure.

Second, That the Church at Moratock has lost a faithful member, and with us a faithful preacher of the gospel of Christ Jesus the Lord.

Third, We the Church at Concord do tenderly miss him as he very often came and preached so wonderfully the gospel of our God.

That we are so wonderfully knit together with him and his dear family who has lost all.

We want to say to all that love him. To you the gospel has been preached in its purity. Too much cannot be said for him, who has spent all of his time, or most of it, in his last year, preaching for the Eastern churches. We miss him dear Lord. Take care of his family.

Written by the request of the Church at Concord.

A. W. AMBROSE.

MARRIAGES ANNOUNCED.

On Dec. 29th. Mr. George E. Doughton, of Charlotte, N. C. and Miss Janie Gold Gooch, daughter of Mr. J. H. Gooch, of Stem, Granville County, N. C., were united in marriage. The happy couple plan to live in Charlotte.

On Dec. 29th. Elder Wm. B. Stadler, of Martinsville, Va., and Miss Pauline Johnson Lewis, of Danville, Va. O. J. Denny officiated in both marriages.

ELDER J. W. WYATT.

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

High Point Saturday and first Sunday in January, 1935, same night at Lexington.

Monday, January 7, Tom's Creek, at 11 A. M.

Tuesday, January 8, Pierce's Chapel at 11 A. M.

Tuesday, January 8, Rock Hill, at night.

Wednesday, January 9, Sugg's Creek at 11 A. M.

Wednesday, January 9, White Oak Springs at night.

Thursday, January 10, Flat Lake at 11 A. M.

Friday, January 11, Howard's Chapel at 11 A. M.

Saturday, January 12, Concord, at night
Sunday, January 13, Herrin's Grove at 11 A. M.

Monday, January 14, Bear Creek, at 11 A. M.

Tuesday, January 15, Meadow Creek at 11 A. M.

Wednesday, January 16, Clark's Grove at 11 A. M.

Thursday, January 17, Running Creek, at 11 A. M.

Friday, January 18, Mountain Creek at 11 A. M.

Saturday, January 19, Liberty Hill at 11 A. M.

Sunday, January 20, Smith Grove at 11 A. M.

Monday, January 21, Jerusalem at 11 A. M.

Tuesday, January 22, Lawyer's Spring, at 11 A. M.

Wednesday, January 23, High Ridge at 11 A. M.

Thursday, January 24, Liberty at 11 A. M.

Friday, January 25, Rest Day.
Saturday and 4th Sunday at Crooked Creek, regular hours.

Dear Brother Wyatt:

We are real pleased to have you visit and preach at our churches and hope the dear Lord will bless you and us in the meetings. We will expect Sister Wyatt to accompany you.

J. W. JONES,

Peachland, N. C.

PLEASE READ CAREFULLY



There comes to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark and if you are not given credit in at least one month notify us, stating if you paid by check or money order and when you paid and we will investigate.

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WILSON, N. C.

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NO. 7

THE VALUE OF WISDOM FROM THE LORD.

Happy are thy men, and happy are these thy servants, which stand continually before thee, and hear thy wisdom.

Blessed be the Lord thy God, which delighteth in thee to set thee on his throne, to be the king for thy God: because the Lord thy God loved Israel, to establish thee, therefore made he thee king over them, to do judgment and just.

And she gave the king an hundred talents of gold, and of spices a great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon.

And the servants also of Hiram, and the servants of Solomon, which brought gold from Ophir, brought algum trees and precious stones.

And the king made of the algum trees terraces to the house of the Lord, and to the king's palace, and harps and psalteries for singers, and there were none such seen before in the land of Judah."

—2 Chron. 9:7-12.

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.

ELDER B. S. COWIN ----- Williamston, N. C.

\$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 I

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 of 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

A COMFORTING LETTER.

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

Dear Bro.:

Enclosed you will find a letter from our dear Brother Hardy which I am sending you for publication in Landmark. I have enjoyed reading it very much, and want others to read it and hope it will be as comforting to them as it was to me.

We have just finished picking peanuts and I am dirty and tired.

Love to you and yours,

In hope,

B. S. COWIN,

Williamston, N. C.

Dear Readers:

At the recent session of the Black Creek Association, Elder Cowin preached ably, and very comfortably to a large congregation using the text used in the following article by our aged and beloved brother Geo. M. Hardy. At the close of the meeting brother Hardy said to me, "I feel I must write Elder Cowin," as he has in the past had a travail of mind on that text, "The Sea of Glass and the marvelous works of God." I said do so, and we hand the Landmark his letter to Elder Cowin with our sincere desire that all our readers may carefully and prayerfully read and consider the many things Brother Hardy has written. The mantle of Elijah fell on his brother Elisha,

and surely the mantle of the late Elder L. H. Hardy has fallen on his beloved brother, Geo. M. Hardy.

In recommending a careful reading of what Brother Hardy has to say of the confusion and misunderstanding among our people, I will say on yesterday I did not go to church but spent the day among friends, some of them not members of any church; but found them all more or less concerned about the confusion and divisions in some of the churches. I did not care to discuss the many things leading up to such conditions and avoided, as far as possible the general discussion; but during the sleep last night, I dreamed of seeing a divided and troubled people, and felt to be helpless to overcome the confusion by preaching what I felt I knew to be the truth to them, and the next thing I knew I had a song book in hand, singing what to me is a sweet song, and yet one that brings sadness to my mind and heart due to the fact that I lost a dear little daughter at the tender age of twelve years, who sang this song sweetly, until it was known in the family as "little Madge's" song. In my dream, at first, but few sang with me; but as we sang all the verses and began to repeat the verses over again, all joined in the song and the whole house was filled with the sweet strains of the beautiful hymn. This impressed me so that I am giving this hymn, in

name, "The Angel Band," and the first verse reads:

"My latest sun is sinking fast,
My race is nearly run,
My strongest trials now are past,
My triumph is begun."

The chorus:

"O come, angel band, come and
around me stand,
O bear me away on your snowy
wings, to my immortal
home."

The last line repeats.
4th verse:

"O bear my longing heart to him,
Who bled and died for me;
Whose blood now cleanses from
all sin,
And gives me victory."

There is no victory in conflict with the world; but if we overcome, it is through Him who gave Himself for us.

God said to troubled Israel, "The battle is God's; but yet they were commanded to go forth to the battle, to meet the enemy; but God said, "You will not have to fight in this battle," and as they went they sang praises to the Lord, saying "His mercy endureth forever." It is still true that all true victory over the flesh, the world and the devil is through Him that loved us and gave himself for His people.

O .J. DENNY.

Eld. B. S. Cowin,
Williamston, N. C.
Dear Brother Cowin:

About one and a half years ago, my mind began to be exercised about the reason why there was getting to be so much division in

the Primitive Baptist churches so that brethren could not fellowship each other and churches and associations were being divided, and brethren and sisters, instead of loving each other, were speaking evil and saying hard things of or about each other. I slept by myself and would wake up in the night and it became so great a weight on my mind that I tried to ask the Lord to show me what and why it was so. One night, while meditating on and trying to ask the Lord for enlightenment, this scripture fastened on my mind. Rev. 15th chapt. and verses 2 and 3: "And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image and over his mark, and over the number of his name, stand on the sea of glass having the harps of God. And they sing the song of Moses, the servant of God, and the song of the Lamb, saying: Great and marvelous are thy works, Lord, God, Almighty; just and true are thy ways, thou King of Saints." And it began to open up to my mind, and my mind was prayerful, that the Lord would show me its interpretation, and I will try to tell you how it opened up to me, hoping that the Lord will be my guide. A sea is a very large body of water, so large that one standing in its center could see to the extent of his vision in any direction, East, West, North or South, or overhead; and the sea we are considering is of glass, which is as transparent as is the air and when lighted up by fire is as open to the vision as is the air when lighted by the stars. So there is nothing to obstruct the vision in any direction.

Then the next clause opened up this way: Them that stood thereon were wise, strong, courageous, great warriors, as evidenced by their works—works that a weakling could not do, and they were good for they had the harps of God. That is, their voices were tuned to the praise and adoration of God. And they sing the song of Moses, the servant of God—one song—and the song of the Lamb—another song—the song of Moses, the servant of God is, Great and marvelous are thy works, Lord, God, Almighty. The song of the Lamb is, Just and true are thy ways, thou King of Saints. Great and marvelous are Thy works. Does that mean a part of thy works? No, oh no. It means all of thy works. Then, what about God's little works? Show me one of His little works, and I will say no more. You say, "The little mustard seed." Isn't that little? It is so great and so marvelous that all the men in the world haven't made one that will sprout, come up, and grow a stalk of mustard. What does marvelous mean? Webster in his unabridged dictionary says that it means preternatural, above nature. Yes, just as high above nature as the heavens are above the earth. Nature cannot comprehend God's great works. Nature cannot understand them. We believe that God made the little mustard seed, and made it so that it would sprout, come up and grow a stalk of mustard, but we do not know how he did it. No, we cannot comprehend it. He made the oak tree and the iron in the mines. Man doesn't know how. It is great and marvelous. Man can get the wood and the iron

and use it. He knows how. He cannot make them. That is God's great work and is above the comprehension of man.

I might enumerate all of the great works in the vegetable kingdom with the same result—they would be equally great and marvelous. We could not comprehend how one of them was made. But as they were made for our use, we understand how to use them. Now another class of His works, God's love. Oh, you say, "His love isn't great or marvelous." It is to me. I fail to comprehend how a great, a wise, a just, a sinless God, can love such a little, vile, degraded sinner as I am. I hope that He does, but how? I don't know. It is above my understanding. And his mercy. I hope that a just God, a sinless God, a merciful God, is merciful to a poor sinner like me. But how? On such my hope of heaven depends, and I study it oh so much, and yet I don't understand. It is more than I can comprehend. And with the same result we might enumerate all of His attributes. Yes, His wisdom, His power, His preservation, His salvation, His conversion, His election and His predestination. Yes, they are all His great works, His marvelous works. They are entirely too great and too marvelous for me to understand, to comprehend. But they are all revealed by our Blessed Jesus and his disciples as God's work, and He is a complete God, without limit in any sense. Yes, and His works are like Him, complete, without limit in any sense. But they are above nature. They cannot be comprehended by the human mind. And humanity is always trying to reach

a conclusion, and in so doing, some form this conclusion, some that conclusion and some the other conclusion and I don't know how many more conclusions, and each one sees his way as the right way and the more he studies it and the more he talks about it the more firmly he is convinced that his is the only right conclusion—that all the rest are wrong and that he can only fellowship such as fully agree with him. This is the trouble. It is about they know not what. The wise men that stood on the sea of glass and sing the song of Moses, the servant of God, said they were great and marvelous to them, that they were above their comprehension, but they also sing the song of the Lamb, "Just and true are thy ways, thou King of Saints." When our Jesus called His disciples, He said, "Follow thou me." And they followed Him and they wrote of His ways, of what he said and what he did of the advice He gave and of the paths that He trod. These ways are not so great and marvelous, not so hard to understand. Yet they are just and true. Would it not be well to leave off the contentions about those great and marvelous works, which are generating so much strife and confusion, and apply ourselves more to following those ways of Jesus as taught by Him and His apostles and are just and true? I think so. We would be more firmly bound together in bonds of love and union and worshipping in praise and adoration our blessed Saviour without strife or contention. But, says one, we must contend for the doctrine and try to see that all are firmly established therein. Yes, dear brother, preaching the doc-

trine of a crucified and resurrected Jesus for the salvation of his elect people, for their complete salvation by grace, without work or merit on the part of the creature, has never yet caused strife among the people of God. No, no, no. They love it and they rejoice in it, for that is the salvation they see and for which they are hoping. They have already learned that there is no salvation in their works. They fully learned that while experiencing conviction and conversion. But, says one, "Where do works come in? Are there no works to do? Yes, dear child of God, plenty of works. So much more than a poor sinner like I am ever does. But the works are not for salvation. No, "Salvation is of the Lord." The works are for those who have received the evidences of salvation and to whom Jesus has said, "Follow thou me." And to whom He has said, "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." Now, dear child of God, is the time to work to search for and follow the footprints of Jesus. And if you are an obedient child, the works will not be burdensome or cumbersome, but will be a work of pleasure and delight to the praise and adoration of our Saviour, and to the feeding and satisfying of our own consciences.

These are not works for salvation, but are works of love and obedience by those who received the hope that they are among the elect—the redeemed. But, says one "Are not those works controlled by God's decrees, by predestination? Isn't everything, both good and

evil, fixed, decreed, predestined?" This seems to be the one of God's great works, the understanding of which is causing the most trouble right now. I believe that God's predestination is one of His great works, one of His marvelous works, and is just as much above the comprehension of humanity as His other great works. I don't believe that I can understand it. Then should I get cross with my brother because he doesn't see it as I do. No, I do not. And I don't believe that my brother understands it. So I don't feel that he ought to get cross because I don't see it as he does. I know that I am very little. Yes, I am one of the very least of saints, if indeed I am a saint at all. And I suppose that the London and Philadelphia confessions of faith and Elder Beebe and Elder Hassell were all wise men, but they were human beings and I think that they failed to understand the great and marvelous works of God just as other human beings do. At least I can't understand that the little Galilean, called Jesus, saw it as they have written it when he said in his 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." Nor when he said, "Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them shall be called great in the kingdom of heaven." Nor when He said, "Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction and many there be that go in thereat:

Because strait is the gate and narrow is the way that leadeth to life and few there be that find it." Nor when He said, "Take, my yoke upon you and learn of me, for I am meek and lowly in heart and you shall find rest unto your souls; For my yoke is easy and my burden is light." Nor when He said, "Watch and pray that ye enter not into temptations for the spirit is willing, but the flesh is weak." And many other sayings of Jesus might be quoted to show that he did not see God's predestination as they saw it. And I might quote many from the apostles writings to show that they did not see it in that light. But I will quote just a few. Paul says, "Abstain from all appearance of evil." What Paul? If God's decrees embraces the evil, do you say abstain from it? And again, "Lay aside every weight, and the sin which doth so easily beset you, and run with patience the race set before you, ever looking unto Jesus, the author and finisher of our faith." Why Paul, if the weight and sin is embraced by God's decrees, do you say lay it aside?" And again, "Suffer not sin to reign in your mortal bodies that you should obey it in the lusts thereof." What? If sin reigning in your mortal bodies is in the decrees of God, are you, Paul, saucy enough to say, "Suffer it not?" Without quoting more I will venture to say that neither Jesus nor Paul understood those things as they are understood by some of our brethren. They understand that it is decreed or predestinated that men should kill. The law says, "Thou shalt not kill." They understand the decree to say, "Men shall steal." The law says,

"Thou shalt not steal." They understand that men shall lie. The law says "Thou shalt not lie." They understand that it is decreed that men shall commit adultery. The law says, "Thou shalt not commit adultery." They say that it is decreed that men shall love the wickedness of the world, etc. The law, yes, the new law, says, "Thou shalt love the Lord, thy God, with all thy strength, mind and might. They say it is decreed that they shall cheat and defraud thy neighbor and get what you can for yourself honestly or dishonestly. The law says, "Thou shalt love thy neighbor as thyself." And yet they quote, "I am God, I change not." Brethren my mind is too little to understand, to comprehend it. John said that to those who had gotten the victory over the beast, and over his image and over his mark and over the number of his name, and who had the harps of God, and whose vision was not obstructed in any way. It was great and marvelous. What wonder then that it should be marvelous to one so weak and ignorant as I am?

Now in conclusion, just a few questions. Are we to understand that God's love embraces sin? It embraces sinners, oh yes, but does it embrace sin? Does his mercy or his justice, or his righteousness, or his conversion, or his redemption, or his salvation, or his predestination embrace sin? They all embrace sinners. Truly, I hope so for on that my hope of salvation depends. But do any of God's great and marvelous works embrace sin? Is sin in any of its forms either great or marvelous? To me it is little and common, and I find it such a con-

stant and troublesome companion. And whenever I view it, it is so little and mean, that really I feel that I ought to try to resist its approaches. In hope, that my little prayer, "Lord, keep me, and teach me, and guide me," has in a measure been granted, and in hope of salvation by a crucified and risen Jesus, I am,

Your brother in love,

GEO. M. HARDY,

Aurora, N. C.

CIRCULAR LETTER.

To the Kehukee Association, held with the church at Flat Swamp, Oct. 1791.

Dearly beloved Brethren: Our divine Lord and Master, in the course of an indulgent providence, hath favored us with another anniversary interview, by which we obtain knowledge of the circumstances of the churches that compose this convention; and we also received agreeable information concerning the interest and growth of our adorable Redeemer's Kingdom in many other places. And it must give peculiar pleasure to every gracious soul to hear, "that he who sitteth between the cherubims has stretched forth his mighty arm, and is making a willing people in the day of His power."

And since Almighty God in carrying on this glorious work, is pleased by the foolishness of preaching to save them that believe, it therefore becomes necessary that there should be a number of preachers or ministers of the gospel. And according to the direction of our last Association, we proceed in our Circular Letter, at this time, to make a few observations on the necessary support or maintenance

of gospel ministers, although we are very sorry that there should be the least occasion to write or speak upon that subject.

We apprehend that one principal reason why the churches have been so remiss in this duty is because the people have been, for a number of years, grievously oppressed by an ecclesiastical establishment, in raising money for the support of ministers of a contrary sentiment, many of whom they had reason to fear God never sent to preach, but only preached for hire and divined for money, and regarded the fleece more than the flock. To shun this extreme, many zealous preachers, who abhorred their works of darkness and deceit, being sensible that such men crept into the ministry for the sake of filthy lucre, have thought it their duty to bear public testimony against them. But not being careful to distinguish between living of the gospel of Christ, and being supported by the laws of men, those zealots have injudiciously condemned the practice of receiving anything at all as a reward for ministerial labors, and so have fallen into an error on the other hand. It is therefore necessary that a just mediocrity be observed between the two extremes.

To guard against the error on both hands, it is necessary, dear brethren, we should make the holy scriptures the rule of our faith and practice. That ministers have a divine right to maintenance from the people is evident.

1. From the express declaration of Jesus Christ, Matt. X 9, 10: "Provide neither gold nor silver, nor brass in your purses, nor scrip for

your journey! neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat and the laborer of his hire." Luke X, 9.

2. This right the Apostles published throughout the world, 1 Cor. IX, 14: "Even so hath the Lord ordained, that they which preach the gospel, should live of the gospel." Gal. VI, 6: "Let him that is taught in the word, communicate to him that teacheth in all good things."

3. This divine right of the minister's maintenance is manifested by the law of nature. Deut. XXV, 4. 1 Tim. V, 18, "Thou shalt not muzzle the ox that treadeth out the corn—and the laborer is worthy of his reward.

4. By the law of nations: "Who goeth a warfare at any time at his own charges?" 1 Cor. IX, 7.

5. By the laws of farmers, graziers, vine planters, reapers, threshers, etc. 1 Cor. IX, 7: "Who planteth a vineyard and eateth not of the fruit thereof? Or who feedeth a flock and eateth not of the milk of the flock?" 1 Cor. IX, 10, 11: "For our sake no doubt this is written: that he that ploweth should plow in hope; and he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, it is a great thing if we shall reap your carnal things?"

6. By the Levitical law. 1 Cor. IX, 13: "Do you not know that they which minister about holy things, live of the things of the temple; and they which wait at the altar, are partakers with the altar?"

Thus have we, dear brethren, clearly proven from express scripture, that the ministers of the gos-

pel are justly entitled to a comfortable maintenance from the churches he serves. The ministers' support should be sufficient and plentiful, because they are enjoined hospitality. The matter of their maintenance is expressed in terms so general as to leave the people at liberty to pay them in kind, or value, all good things. The manner of paying is cheerfully, and not grudgingly. The contributors are all who "are taught in the word."

The truth of these things, beloved brethren, we make no doubt you are convinced of, but the neglect of them is too glaring to us, yourselves and others. We cannot but feel exceeding sorry on this account. The consequences arising therefrom are very pernicious. By the sad neglect the poor ministers of the gospel are necessarily obliged to follow their worldly avocations for the support of themselves and their families, which prevents them from reading the holy scriptures, meditating, preaching constantly, and giving themselves wholly to the work—which weakens their hands, dulls their ideas, cools their zeal, and of necessity they are not so profitable to the churches, nor to the cause of Christ in general. These things, in a measure, you must be sensible of. Much more might be said upon this subject, but the bounds of a circular letter will not admit of it.

Thus have we, dear brethren, (pursuant to an ordinance of our last association) endeavored to consider this important duty, and now permit us affectionately and solemnly to call upon you to consider our adorable Master's weighty and powerful expostulations—

"Why call ye me Lord, Lord, and do not the things I say? Ye are my friends if ye do whatsoever I command you. If ye love me keep my commandments. He that saith I know him, and keepeth not his commandments, is a liar and the truth is not in him. My little children, let us not love in word, neither in tongue; but in deed, and in truth."—Luke VI, 46; John XIV, 15; XV, 14; 1 John II, 4; 1 John III, 18.

Finally, brethren, those things which ye have both learned, and received and heard and seen, do, and the God of peace shall be with you.

Signed by order of the Association.

Lemuel Burkett, Clerk,
Nathan Mayo, Mod.

Comment.

The foregoing Circular Letter to The Kehukee Association published in 1791, is fully self explanatory and doubtless speaks the sentiment of the ministry at least at that time. One of our able and highly esteemed ministers, who seldom goes abroad; but has been content to serve churches, and visit neighboring churches and associations, and is now about worn out with carrying the double duty of working his fields for support and laboring among his churches, largely at his own cost, has submitted this circular for publication; but asks that his name be withheld fearing undue criticism if his name should be made known.

This brother's request is being granted; but he, like most of our ministers, is entirely too afraid to declare the whole council.

If our ministers love their churches they will make almost unreason-

able sacrifice to serve them. If the rank and file of our membership love and respect their pastors, they will be willing to talk over such matters among themselves, pastor and people; and I believe would reach the right conclusion; but if we as ministers serve and keep always silent on what the Bible teaches with regard to the care of the poor, the support of the ministry, according, not to the worldly standards; but according to plian Bible teachings, we would not have much cause to complain. I once knew an able and worthy man who served local churches for more than a half century, and in one of his last conversations with me, he said one of his churches, had so far as he could recall, given him three dollars in all of his more than fifty years service, and that donation came from two of the members of a quite large church. He said, just before he died, he wanted to tell his people what their scriptural duty was. I said to him, "In this you are wrong, for you should shun not to declare the whole council while you live."

I plead guilty to the same weakness. My churches all well know that I have seldom referred to this part of Bible teaching.

Again, I have in hand a letter, asking what churches should do about retaining men in the church, or sisters, who have become involved voluntarily or otherwise in divorce proceedings. For all time, permit me to say: "Take your Bible. Let its laws, as given in the New Testament scriptures be your guide in all things pertaining to the doctrine, precepts, and order of your

churches." None can be more explicit than was Jesus Christ.

In hope,
O. J. DENNY, Editor.

NONE OF US ARE PERFECT.

Dear Mr. Gold:

You will find my check for \$3.00 to continue my subscription to the Landmark another year, and also to send same to Dr. A. K. Mannas for one year. I have been reading the Landmark for ten years, and have greatly enjoyed some of the reading it has contained. I have also found things in it that did not ring clear with the Doctrine of God, our Saviour. But experience has taught me not to expect perfection of man. That God only is perfect. Since the editors and people who write for its pages are not inspired and are men and women like the rest of us, we should not expect a perfect paper, or fall out with the Landmark just because it doesn't plumb with our feelings.

John says, try the spirit, if it does not plumb with the word of God charge it where it belongs, to the author of it, and not the Landmark. Since I hope the Lord by His grace discovered to me my total depravity, I have been made to know that if I had no enemies in the world nor devil in hell, I carry enough sin within to sink me into eternal night, unless it is subdued by grace. It requires no effort on our part to be wrong, but when we are right we must be made right and kept right by the interceding of Jesus Christ.

Paul said, "The law of the spirit of life in Christ Jesus has made us free from the law of sin and death." This is our hope in which we live.

God said to Israel, I will put my law in your heart. Not head. I will put my spirit in you and cause you to walk in my statutes, and ye shall know my judgments and do not part of them, but all of them.

Paul says, "He works in us, both to will and to do of His good pleasures." Not our pleasure until we are subdued by grace and made willing in the day of His power. When we can feel God's power it is then we can say with David, "it is good to wait upon the Lord, for His mercies endureth forever."

Mr. Gold, I hope our people and friends who are interested in the Landmark will help keep up the circulation so you will not have to print it at a loss. Let me ask every subscriber to try to send in one new subscription during 1935. It would be easy to do this if you would try.

Yours in hope,

Eld. G. W. Hill,

O'Henry Barber Shop,
Greensboro, N. C.

CRIPPLED AND OLD AND YET HELPING TO PAY FOR SOME ONE'S LANDMARK.

Dear Bro: Gold:

I am enclosing my check for \$2.00 to pay my subscription to the Landmark for another year. I am sending 50c to help pay on some one else, those who are not able.

I am crippled and old. If I live to see next Wednesday I will be 78 years old. I want to read the Landmark as long as I live. Therefore I feel like those who are not able to pay for it and want to read it may do so. I am sending 50c,

and would like to send more if I were able.

I surely hope I will see Brother Denny and all the other editors who will come to our Association next fall. I enjoyed meeting Brother Denny at the Association last fall. I feel like it was a blessing from the Lord that I saw him there. I hope he will continue printing the good news in the Landmark. My subscription will not be out until the first of February. So I will have my subscription paid up until Feb. 1st, 1936.

Love,

Mrs. W. A. Cotten,

Holly Springs, N. C.

We appreciate the remittance and feel that if one as old and afflicted can help others, that many who are more fortunately placed, could with a little effort pay for their papers.—J. D. Gold.

REV. M. L. GILBERT AGAIN RECALLED.

Rev. M. L. Gilbert was unani- mously called last Friday by the congregation of the Primitive Baptist church, Columbus Drive, Tampa, and will begin his thirty-seventh consecutive year as pastor of that church. Mr. Gilbert began serving the Tampa church in 1897. Rev. Gilbert is also pastor of the Primitive Baptist church in Dade City, and is serving his forty-third year in that capacity. He also is Moderator of The Primitive Baptist Association, which embraces all the churches of that faith and order in eleven counties of South Florida.— Tampa Morning Tribune.

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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Elder B. S. Cowin—Williamston,
N. C.

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ALMOST PERSUADED.

"Almost thou persuadest me to
be a Christian."—Acts 26:28.

I am pleased to know that only one of my eight children have ever joined any Arminian church; for I think it would be more to the praise of God for subjects of grace to make no public profession, than to deny the work and power of the Lord that bought them, as children of God do in Arminian ranks.

Some years ago while in Jacksonville, I went one evening, at my daughter's request, to hear her pastor preach. The above language of Agrippa was his subject. He said that when Paul preached, Agrippa said to him, "Almost thou persuadest me to be a Christian." He said the king was ready to accept Jesus Christ as the Messiah and become a Christian, but like many people do now, deferred the matter. Then he gave some ac-

count of Agrippa's procrastination, and grew more hardened in sin, till he died and went to hell by neglecting so great a salvation. Then he made an earnest appeal to the unsaved, as to what and how they should do to obtain that eternal life and heavenly inheritance. I was made to wonder how an intelligent man and Bible student, as he was, could believe that people could do anything to make themselves heirs. He should have known that heirship must come to people by birth or adoption, naturally or spiritually.

When we had walked about a block on our way back to my daughter's home, she asked me how I liked Bro. Cleveland's sermon? I said that he affirmed that which he did not know to be a fact in the first part, and in the last part also—that Agrippa could have have accepted Christ and become a Christian and he died and went to hell. Then I asked how much they paid him? She answered only \$3,600.00. She also stated that they cut his salary that year because they had built a new house, and did not feel able to give more. I said, Jermai, you know I have never possessed much of this world's goods, but if I could memorise that man's sermon I would not proclaim it to any of my charges for \$3,600.00, as the gist of it was false from first to last.

Now, I surely believe that if King Agrippa was a child of God, when Paul declared, "That Christ should suffer, and that He should be the first that should rise from the dead, and shew light unto the people (Jews), and to the Gentiles," he was a child, an heir of God when he fell asleep; and at the end of time

will be resurrected a spiritual body, and ascend to heaven with a glorified body like Jesus.

From the question of Paul to King Agrippa, "Believest thou the prophets?" and said, "I know that thou believest." ("For the testimony of Jesus is the Spirit of prophecy.") Note Paul's answer to Agrippa's solemn affirmation: "Almost thou persuadest me to be a Christian," indicates that he was a vessel of mercy, "an heir of God through Christ." Paul said in response, "I would to God that not only thou, but also all that hear me this day, were both almost, and altogether such as I am; (as: "But by the grace of God I am what I am"), except these bonds," (The chains that held him to the soldier, who guarded him.)

To be a follower of the Lord, one denominated a Christian, in that day meant so much more sacrifice than now; for sovereigns and leaders were all against the Christ, and all who confessed Him. It mattered not what distinction of honor he had attained, he would thereafter be held in derision, and as a cast-away.

Behold! What a change, as was seen by the prophet, in our day? "And in that day seven women shall take hold of one man (Christ), saying, We will eat our own bread, and wear our own apparel; only let us be called by Thy name, to take away our reproach."—Isaiah 4:1.

Agrippa realized that if he chose to serve the Lord he would have to give up his kingship; part with his political associates; be discarded by friends and kindred. Not so now. The reverse is about the trend, for to have one's name on some church

book is an introduction to society and business. Christ-like character is rarely considered. The popular clergy tell people all they have to do to be a Christian is to give the preacher their hand and at the same time give their heart to God. Man's way is easy, as is also the drift. But he who is "born again" and fears God and desires to serve his Lord, finds it hard to elude clever entanglements in the affairs of this life, and serve the Lord in spirit and truth as he desires to do.

Yours to serve in the Kingdom of God.

M. L. GILBERT.

THE POET SAYS.

"If I must sing, I'll sing of grace,
Which raised me from the fall,
And led me to an hiding place,
Jesus my Lord, my all."

It seems to me that heaven-born souls will say, I must sing and my song shall be of grace, for they have shown that vain is the help of man. And Paul says, By grace are ye saved through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast. I do not remember having heard anyone say that they did not believe that Salvation was by grace. But some will say that Jesus is offering salvation to the sinner, and if the sinner will accept the offer, and comply with the terms, which is to forsake their evil way, hate sin, and love the Lord. Then, and because of this, He will save them. Do not intelligent minds see that this would destroy the idea of grace. Grace is free favor and natural minds can see that when I contract with a man

to give him a certain price for the performance of a given amount of service, that his reward is not a gift. Paul says, To him that worketh the reward is not reckoned of grace, but of debt, but to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is converted for righteousness.

If I ask the question, Why was Paul of Tarsus called by Jesus? who would dare say that it was because of Saul's devotion to Him. Saul had not ceased to persecute Jesus and His followers. He hated Jesus and His cause and His people. Then if I ask why did Jesus call him? the answer is in what He, Jesus, said to His disciple Ananias: He is a chosen vessel unto me, to bear my name before the Gentiles. And Jesus said to Saul, I have appeared unto thee for this cause, to make thee a minister both of things thou hast seen, and of those things in the which I will appear unto thee, and from that day Paul preached that salvation is entirely by grace, and he said, "For God, who is rich in mercy for His great love wherewith he loved us, even when we were dead in trespasses and sins, hath quickened us together with Christ. By grace are ye saved." And he shows us also that grace and works will not mix. Salvation is of grace or it is of works, and he most positively affirms that it is by grace, and as Jesus said he would make him a minister of the things in the which He would appear unto him, we most assuredly believe that the words he uses are those given him by Jesus Christ. Therefore, the doctrine of salvation wholly by the grace of God is the doctrine of Jesus, and he said, My

doctrine is not mine but His that sent me, and He also preached this glorious doctrine when He said, "It is the spirit that quickeneth. The flesh profiteth nothing. Indeed all his teachings are full of the depravity of man, and of the almighty power of God, and when sinners are shown by that quickening spirit of God what awful sinners they are, how just is their condemnation, and then to be shown that Jesus bore their sins on the cross, and by His stripes they are healed. Can they sing any other song than the song of grace? Certainly not, but they will with Paul say, By the grace of God I am what I am. Does this doctrine license the believers in Christ to sin. O, no! Did not Paul say, I beseech you brethren, by the mercies of God, that ye present your bodies, a living sacrifice, holy acceptable unto God, which is your reasonable service?"

May God bless us to believe and do these things.

JOSHUA T. ROWE.

MRS. PENNETTIE MURRAY.

It is with a sad and broken heart, feeling to be so weak and sinful, I will try to write the death of my dear wife. Realizing that I cannot do justice to such a loving companion as she was. Believing with all my heart she was given to me by God, the Father, who doeth all things well. The Lord gave her to me only a few years. She was born in February, 1882, as near as we can tell. Her mother died when she was three months old. Her father's name was John D. Everett, and her mother Pennettie Everette of Eagles, Edgecombe County. After her mother's death, her uncle, F. S. Langley, of Wilson County reared her to the age of twenty-one years old, then she became my wife, January 6, 1904. I am glad to say we lived in peace and love for thirty years and ten months, trying to help each other bear our burdens. We had our trials and tribulations and sorrows as all others do and we had our different opinions about things, but always came together in

peace. If I did speak wrong, I would go back and ask her to forgive me. Her answer she would give was, I have already done that. Just a few weeks before she died, I was sitting talking with her and said, I'm sorry I couldn't have done more for you in life, and she said, Mr. Murray, you have been too good.

The Lord gave us six children, J. Frank Murray, Middlesex, N. C.; Ruby Morgan, Spring Hope, N. C.; Ruth Morgan, Middlesex, N. C.; Rachel Wiggs, Bailey, N. C.; Doris and J. B. Jr., whom she leaves to mourn for her. We loved and cherished her so much. Now, my dear ones, if you should see this in print I want you to understand that I feel as if there is not one thing good I could do. I am so vile and so prone to sin, I fear that I have not been born again. My wife went before the church at Lower Black Creek, 2nd Saturday in October, 1908 and was received and baptized by Elder George W. Boswell. I went before the church at Lower Black Creek, 2nd Saturday in September, 1912. We carried our letters to Sandy Grove Church in 1920, for convenience and she lived a faithful member to her death, trying to entertain and care for her brothers in her home. It being one of her greatest pleasures. She was afflicted with Brights disease for sixteen months and was confined to her room most of her time. She bore this with patience and would often say, The Lord is so good to me. I am confined but I do not suffer so much. Just a few days before she passed away, she said to me, I have seen the spiritual part and the sinful part of my body separated and it was a beautiful sight. I cannot express it to you. The only thing I have is a hope beyond the grave that the spirit will return to God who giveth. Friday evening, November the second, the day before she died, she said to me, It is the prettiest day I ever saw. And on Saturday morning, November 3rd, I gave her a bath and was preparing to take her to church. I went out of the room and came back at 9:30 o'clock, talked with her some and she said my heart is beating fast this morning. I spoke a few words and she got up and went in another room, then came back to her bed and laid down. I heard her struggle. I went to her bedside, but she could not speak. Then she passed away in thirty minutes, at 10:00 o'clock. Death came as only a dream. She said a few days before she died, I am as ready to go as I will ever be, for the Lord has gone to prepare a place and He will come again and receive us, that where He is there we may be also.

We would not wish her back again,
But say, dear one, with God remain.

Sleep on dear wife, and take thy rest,
And be with angels among the blest.

Today recalls sad memories,
Of the loved one gone to rest,
And those who think of you today,
Are the ones who love you best.

Every day brings sad memories,
Every memory brings a tear,
Deep in our hearts we cherish,
Thoughts of one we loved so dear.

A joyous home now desolate,
A circle broken sad and lone,
A vacant chair at the table
A wife and mother, loved one, gone.

Rest on dear wife and mother,
One by one we will follow too.
Through this friendless world we'll travel,
Only comforted by thoughts of you.

Although you could not speak to us,
And could not say good-bye,
We know your thoughts were with us,
When you were called to die.

We loved her, yes we loved her,
But Jesus loved her more,
And He has sweetly called her,
To yonder shining shore.

The golden gates were open,
A gentle voice said, "Come,"
And with farewells unspoken
She calmly entered home.

Written by her broken-hearted husband,
J. B. MURRAY.

JACOB M. LANGDON.

I have been requested to write an obituary notice of Jacob M. Langdon, but realizing the nobleness of the man I acknowledge my inability for the task.

Bro. Langdon was born Nov. 10, 1844, the son of the late Carroll Langdon of Elevation Township in Johnston County.

At the age of eighteen years he entered the War Between the States and served in the Confederate Army with honor in Company D., of the 50th regiment, until the surrender.

Returning home he married Miss Sallie Byrd, also of Johnston County and settled down on the farm where he spent a long and useful life, and at the same place where he died.

They had born unto them two children, James W. Langdon and Margaret Columbia Langdon, both of whom survive him, together with five grandchildren and nine great grandchildren.

His wife preceded him to the grave twenty-four years ago, and some years later he took with him his grandson and

wife, Mr. and Mrs. Willie A. Langdon, who proved to be all that one's own son and daughter could have been. They cared for him and made him happy in his declining years, a very honorable service which the writer does not feel to overlook or fail to mention in their behalf, since so few can be found rendering so faithful a service to the aged as this good man and wife and their children rendered their grandfather.

In August, 1888 he united with the Primitive Baptist Church and scarcely can one be found as true and faithful as he was. He never neglected or failed to fill his seat at his meetings and visit the sister churches, was always loyal to his pastor, and was a liberal contributor to every need in the church in a financial way. He served as clerk of the church up to the very last meeting before his death.

The church at Clement where he held his membership, together with many of his friends, gave a birthday dinner at his home in his honor, after the service on the second Sunday in November, which he greatly enjoyed. After it was over he said to the writer that only one thing could have added to it and that was that it had been given at the church.

He was a good neighbor and citizen in his community and gained for himself the love and esteem of all around him. Everybody admired Uncle Jake.

From the little church at Clement, a great tree has fallen. A large opening space in the forest is made, which will take a long time for the little branches left to grow over.

The writer numbered him in the church among my very best friends, having done more for me and been more faithful to my necessities than any other member of any church I serve. I feel his passing keenly my loss.

On Dec. 27, 1934, he was taken seriously ill with pneumonia and two good doctors and the faithful and loving hands around him did all they could for him, but four days later he died, making his stay on earth ninety years, one month and twenty-one days. The funeral was conducted from the home by the writer at two-thirty in the afternoon, on New Year's day, after which his body was laid to rest in the family cemetery beside that of his wife, in the presence of many who had gathered to pay their last respect to a faithful soldier.

(Eld.) L. H. STEPHENSON.

MRS. W. W. COZART.

Sacred to the memory of my dear aunt, Mrs. W. W. Cozart, who departed this life, November 4th, 1934. Aunt Emma lived only a few hours after being stricken; nor did she seem to suffer intensely as many

do; which should be a source of much consolation to all her loved ones. She leaves two daughters, one son, several grandchildren, and quite a number of nieces and nephews, together with a host of dear friends. She was a much beloved woman, ever ready to lend a hand in time of trouble. The sudden death of her dear husband, Dr. W. W. Cozart, about twenty years ago, was indeed a sore trial to her; she often expressed herself that she could not cease to miss him. Aunt Emma taught school several years before her marriage, and was known to be a wonderful teacher; and much loved by all her pupils. "A good name is rather to be chosen than great riches; and loving favor rather than silver and gold." We never can forget Aunt Emma; she manifested so much interest in the welfare of her kindred and friends. Well do I recall her tender care for me, when I was a little girl, nor did the interest cease after I reached womanhood. "A good name is rather to be chosen than great riches; and loving favor more than silver and gold."

How sad to know that ne'er again,
Her precious face we'll see;
She's gone from this old sinful world,
To blessed Eternity!

No heartaches, no more tears to shed,
All sorrows passed away;
She'll rest in peace beneath the sod,
Until that blissful day:

When every grave shall open wide
To set God's children free;
That they with Him shall e'er abide,
Through all Eternity!

Our times are ever in His hand,
His workmanship are we;
We cannot all things understand,
Nor can we all things see.

God sees all things—and knows all things,
And made all things for man;
Before "He" formed him of the dust—
Embraced him in His plan.

God's plans are known to Him alone,
Nor can we search them out;
He is our shield and hiding place:
Why should his children doubt?
Lizzie Holden Garrard.

J. T. DUPREE, SR.

It is with a sad heart that I attempt to write a sketch of the life and death of my devoted husband. Without God's help I can do nothing. He was the third son of the late William and Leticia Dupree. He was born and raised in Edgecombe County, and was married to Leah Jenkins of the same county, May 4, 1898. To this

union were born six children, four boys and two girls, namely: Mrs. Ledyard E. Rowe, of Greenville, N. C., Paul E. Dupree of Wilson, N. C., Mrs. Clarence Barnhill, of Stokes, N. C., twins, J. T. and J. W. Dupree, J. W. of Raleigh, N. C. and J. T. of Bolivia, N. C., and Elmo Dupree of Bolivia, N. C. All are living and there are six grandchildren. He was confined only a short time to his bed. We so often hoped he would not be confined long when his time came. He was taken to the Community Hospital at Greenville, N. C., and was there only a few days, when all his loved ones were called to his bedside which was so sad. He was devoted to his wife and children. He leaves only two sisters, Mrs. Maggie Dunford, of Winston-Salem, N. C. and Mrs. Rachel Norvell, Rocky Mount.

We moved to Pitt County about 23 years ago, where he lived.

He was buried on Sunday, January 23 in Greenwood cemetery. A large number attended and the flowers were beautiful. He seemed to have many friends as he always had a smile for all, young and old. He was a member of the Primitive Baptist church at Lower Town Creek, for over ten years, which he so much loved and talked about. He always gave God all the glory and praise. His funeral services were conducted by Elder John Ross whose words were very comforting to his loved ones. We miss him so much. His place is vacant and can never be filled. Though we believe he is resting from all the worries and cares which were so great, may God give me strength and grace to bear up under all my cares in life for we hope to meet him in a better world to come in my prayer. He was one of the hardest working men, always trying to earn his living by the sweat of his brow. He was a farmer, always taking an active interest in the affairs of his community. He was a school committeeman for several years.

May we be reconciled to God's will.

His loving wife,
LEAH A. DUPREE.

RESOLUTIONS OF RESPECT.

Whereas God has seen fit to remove from us by death our beloved and aged Bro. Jacob M. Langdon, and whereas Bro. Langdon was a soldier in the Confederate army from 1863 to 1865, and a faithful soldier in the battles of faith and peace in his church from 1888 until his death, and whereas he died on Dec. 31, 1934, having passed his ninetieth birthday in November, Now, therefore be it resolved:

1st. That the community in which he lived, near Four Oaks in Johnston County, North Carolina, has lost a good neighbor and citizen.

2nd. That we, the Primitive Baptist Church at Clement, have lost a faithful and loyal member.

3rd. That we bow in humble submission to the will of God, who doeth all things after the council of His own will and does not err in his way, and

4th. That a copy of these resolutions be spread upon our church record, a copy sent to the family and a copy sent to Zion's Landmark, and our local county newspaper for publication.

Done by order of the church in Conference Saturday before the second Sunday in January, 1935.

Elder L. H. Stephenson, Moderator
Bro. J. D. Dupree, Clerk Pro Tem.

L. H. Stephenson,
J. E. Stephenson, and
Mrs. Bertha Lassiter,
Committee.

IN MEMORY OF OUR THREE SISTERS.

The first sister was Martha Burch, a daughter of Mr. Dave Evans of Caswell County, N. C., who was married to Mr. G. D. Burch in 1882. She joined the church at Prospect Hill, N. C., March, 1908, and was baptized by Elder L. H. Hardy, and died July the 11th, 1934, nearly 52 years old.

The second sister was Annie Brooks, a daughter of Mr. James Brooks of Person County. She joined the church at Prospect Hill, August, 1921, and was baptized by Elder B. F. McKinney, and died August 12, 1933.

The third sister was Agatha Hicks, a daughter of Mr. B. Y. Allen of Person County, N. C., and was married to Mr. D. B. Hicks. She joined the church July, 1912, and died Feb. 17th, 1934, and was 64 years old.

We feel we can say the like of these three sisters has never been excelled. They were kind and faithful to their church and greatly esteemed as worthy members of the church and will be missed.

1st. We desire that the Lord make us reconciled to this feeling, that our loss is their eternal gain.

2nd. That copy of this be sent to Zion's Landmark for publication and a copy to their families.

Done by order of the church at Prospect Hill, at the December meeting, 1934.

Elder W. B. Stadler, Moderator
W. D. Bialock, Church Clerk.

PLEASE READ CAREFULLY



There comes to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

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NO. 8

QUEEN OF SHEBA BRINGS GIFTS TO SOLOMON.

And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, besides that which she brought to the king. So she turned, and went away to her own land, with her servants.

Now the weight of gold that came to Solomon in one year was six hundred and three score and six talents of gold;

Besides that which chapmen and merchants brought. And all the kings of Arabia and governors of the country brought silver and beaten gold, six hundred shekels of beaten gold went to one target.

And three hundred shields of beaten gold: three hundred shekels of gold went to one shield. And the king put them in the house of the forest of Lebanon.

Moreover the king made a great throne of ivory, and overlaid it with pure gold."—2 Chron. 9:12-18.

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.

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All brethren and friends are requested to act as agents.

All names of 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

CHURCHES IN PEACE.

My Dear Bro. Rowe:

Your highly appreciated letter received, and it certainly was a comfort to me. When you speak in such high terms of me as you did in this letter it refreshes my hope of Heaven and increases my faith that God has been pleased to put me in the ministry by His Almighty power and according to His own will. And it is through him and by Him that I can preach the gospel of the Son of God. For without Him I can do nothing. As to my health, it is about the same. Yes, dear brother, the Lord has blessed me to fill all my appointments since I last saw you at our Association last October.

Yes, I think I am well acquainted with the feeling of dependence upon our God for the Spirit of preaching and liberty of speech. When I was very young in the ministry "if indeed I have ever been in it," I then thought if the blessed Lord enabled me to continue that I would ultimately learn how to preach. That I would know more how to start, how to preach and how to stop. Of course this was ignorance in me, for I have learned during these twenty years endeavoring to speak, that instead of knowing or learning more how to preach, I know less about it and often feel I know nothing as I ought to know,

and that while I am endeavoring to teach the children of God how they are saved and how they should live and conduct themselves in this life, I so often feel that I have need that one teach me. For I feel that I can say with Paul when he said, "for unto me who am less than the least of all saints is this grace given that I should preach among the Gentiles the unsearchable riches of Christ." And yet, dear brother, in the face of all this "there seems to be a power working in me to the extent that I continue to expose my ignorance and weakness.

Bro. Rowe, we certainly did enjoy having you at our association last October, and I did enjoy your preaching so much. It seemed like old times to have you with us again.

Am thankful to say the four churches under my feeble care are all in peace. Two of them are in my association, one in Contentnea, and one in Black Creek. I love peace and would love to see God's people living in peace and that they would all live in such a way they would show they are not of the world. May God bless you and family. Give my love to Sister Rowe.

My wife sends love to you both. Write me when impressed.

Yours in fellowship of the gospel,

A. B. DENSON,

Rocky Mount, N. C.

ZION'S LANDMARK

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

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THE WISDOM OF GOD AND THE DEPRIVITY OF MAN.

We read: "For the preaching of the cross is to them that perish foolishness: but unto us which are saved it is the power of God." "For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." "Because the foolishness of God is wiser than men! and the weakness of God is stronger than men."

This does not mean that God is foolish nor that the preaching of the gospel of Christ is foolishness, yet, in the minds of unbelievers, in their hearts, believe all claims as to the spirituality of the preaching to be but foolish whims of the human mind.

This being true, the apostle says, "And, I brethren, when I came to you, came not with excellency of

speech or of wisdom, declaring unto you the testimony of God. For I am determined not to know anything among you, save Jesus Christ, and him crucified."

Paul, though a man who could well have been classed as one of the wiser men of his day, so far as natural learning will make a man wise, yet, in his service, as a spiritual man, he said "I was with you in weakness, and in fear, and much trembling."

"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the SPIRIT and of POWER: "That your FAITH should NOT stand in the wisdom of men, but in the WISDOM OF GOD." 1st. Cor. 1st. Chapter.

Solomon said "And I gave my heart to know WISDOM, and to know madness and folly." After surveying all creation, so to speak, beholding the riches, work and accomplishments of man, he said: "Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do; and, behold, all was vanity and vexation of spirit, and there was no profit under the sun." Thus he took stock of the wisdom, the madness and folly of the natural man, the man of the world, the man in nature, and said: "Then I saw that Wisdom, (GOD GIVEN WISDOM) excelleth folly, as far as light excelleth darkness." Eccl. 1st ch.

David, a great king, a man of much natural wisdom, a man of great wealth, came to know that the wisdom of the world could not impart that true WISDOM of God, which is essential to all acceptable service. We hear him say, "My

defence is of God." "Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed." Yet, he continues, "The Lord hath heard my supplications; the Lord will receive my prayer."

Showing that the true wisdom of God cometh not from much learning, nor long service, we hear him say: "O LORD, OUR LORD, how excellent is THY NAME in all the earth! who hast set THY GLORY above the heavens. Out of the mouth of babes and sucklings thou hast ordained strength, because of thine enemies." We read in Psalms 14th. and 53d. chapters the proof of man's foolishness and depravity in the sight of the father and of the Son, Jesus Christ.

"The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God." Ps. 14:2. "God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God." Ps. 53:2.

Both record the same findings; "They are gone aside, they are all together become filthy; THERE IS NONE THAT DOETH GOOD, NO, NOT ONE."

There can be no argument to set at naught this great truth. That being a fact which cannot be denied, we see the great need of MERCY, first, last and all the time.

James saw and recorded the same truths concerning the great difference between the WISDOM OF GOD, and the workings of the natural man, that David, Solomon and others left upon record. We hear him say, "the Wisdom that is from above is first PURE, then PEACEABLE, GENTLE, and easy to be

entreated, full of mercy, and good fruits, without partiality, without hypocrisy." This SPIRIT, the SPIRIT OF CHRIST manifest in his people, bears fruit after the order of the vine in which the spiritual branches are so safely anchored, being the outgrowth of the vine, "I in you, you in me, I in the Father and the Father in me." And, as the branch cannot bear fruit except it abide in the vine, no more can ye except ye be and abide in the vine.

No wonder Paul, to the church in Galatia, said: "The fruit of the SPIRIT (The fruit of WISDOM) is LOVE, JOY, PEACE, LONGSUFFERING, GENTLENESS, GOODNESS, FAITH, MEEKNESS, TEMPERANCE; AGAINST SUCH there is no law."

The wisdom of God, so far surpasseth the wisdom of the world, that the smallest things God hath wrought, confound the mighty and wise men of the earth. When John saw the "THRONE OF GOD" he said "And I saw in the right hand of him that sat on the throne, a book written and on the backside, sealed with seven seals," etc. He saw that no man in heaven, in earth, nor under the earth was able to open the book, neither to look thereon. And, "I wept much, because no man was found worthy to open and to read the book, neither to look thereon." "And one of the elders saith unto me, WEEP NOT: Behold, the LION of the tribe of Juda, the Root of David, HATH PREVAILED to OPEN THE BOOK, and to LOOSE THE SEALS thereof." Thus we see the end of it all, "Christ the Lord, ever with the Father, in the Spirit, condescending to come to earth, to suffer with his people, to die for his

people, to arise from the tomb as the first fruits of them that sleep in Jesus, to manifest himself to many of his loved ones after his resurrection, to ascend into heaven, there to abide with the Father, every one of his believing children being kept by his power, saved by his grace, and ultimately raised up in Him, in heavenly places in Christ Jesus here, and finally to be raised incorruptible, and thus arrayed in his perfection to spend eternity in the mansion-house of God.

Let us conclude this message by quoting His very words. "Let not your heart be troubled: ye believe in God, believe also in me. In MY FATHER'S house are many mansions; if it were not so, I would have told you. I GO TO PREPARE A PLACE FOR YOU, I WILL COME AGAIN and RECEIVE YOU UNTO MYSELF, that WHERE I AM, there YE MAY BE ALSO."

But, says one, he did not say YE SHALL BE, but MAY BE also. All right, let us quote him again. "I came down from heaven, not to do mine own will; but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up at the last day." But, says one, you have not yet proved that they will be raised up at the last day, for the word should be, leaves room to say, they should accept Christ; but may not do so. We leave the subject with this last word of the Lord: "No man can come to me, except the Father which sent me draw him; and I WILL RAISE HIM UP AT THE LAST DAY."

O. J. DENNY.

SHUT IN BY SNOW AND SLEET.

To the Readers of

Zion's Landmark,

Dear Brethren and Sisters:

I have been shut in yesterday and today because of falling snow and sleet, and it is still falling thick and fast, and as I look through my window at the snow and rain coming down from heaven I am thinking of God's wonders in grace as well as in his providence, and among the many, Elder Azar Craddock, who lived and died near Plymouth, N. C. comes into mind, and I feel like telling something about him. He was an ordained minister before I knew him, but when a young man I moved into his neighborhood and put my membership in the same church with him, and he was my nearest neighbor for about three years. So I learned quite a good deal about him. We often talked together, and I have heard him preach many times. He frequently spoke of his early life and experience, and so many times have I heard him tell of it that I feel sure that I can tell it substantially as he did.

He was raised poor, and had little moral influence in his life, and so he became quite a wild young man. He worked in the swamp making juniper shingles. He would stay in the swamp two weeks, come out on a Saturday, get fifty dollars for two weeks work and by Sunday morning would not have a dollar. After a while he attended a Missionary Baptist protracted meeting and professed religion, and when he was baptized the preacher told him that he must pray three times a day as a regular routine, and in case he was tempted to say

or do anything wrong he should go off to himself and pray. This course he said, "I followed until I felt that I was as good a Christian as ever walked the earth. How long this went on I do not know, but he was still working in the juniper swamp with several others, and they had a rule among them to this effect, that when a man had worked up the trees convenient to his draw brake and had to remove it, it was his right to set it up where he could claim several trees nearby. So he was moving and finding a bunch of twelve trees, he decided to set up his draw brake in the center so he could claim all the twelve. He went in the center of the bunch and cut one tree, and in falling it lodged in another. Then he stepped to one side and cut another to fall across it, thinking this would force both to the ground, but instead it lodged too. Then he cut another and another until he had eleven lodged in the one. This he said was too much for my religion. I pulled off my hat and threw it on the ground and jumped both feet in it, and began to swear and I cursed until I felt my swollen breast relaxing. Then I caught up my axe and ran under the lodged trees and struck the one they were lodged in a few blows and the whole pile came down, falling around him, but he was unhurt. When he realized what he had done, something said, now you have fallen from grace. He sat down on one of the logs very much troubled, because he had fallen from grace, when something within said, you never had any grace, and he said, "I believed it, and went on for a time in my wild way." But after awhile the Lord

sent the arrow of true conviction into his heart and he saw himself the vilest of sinners and suffered in soul agony for some time. Finally one day in his extremity he went into the woods to pray and while in the attitude of prayer to use his words, "a light shined around me in a circle about the size of a cart wheel, and with it relief, joy and a sweet hope in Jesus." I do not know how long before he went before the Primitive Baptist Church at Morratock in Washington County, N. C., was received and baptized. He was soon impressed to preach the dear Saviour he had found, but feeling so sensibly his unworthiness and incompetence he suffered much before he would take the yoke. One night sitting by the table in his home, so heavily burdened with the thought that he must preach, he exclaimed, Lord how can I when I can't even read to give out a hymn. Something said, get the Hymn book. He reached over on the table and picked up the book, and as he did so he began to repeat the words of a hymn. He opened the book and asked his wife if the words he was saying were in the book. She said, yes, and read the hymn for him. And in half an hour he knew every word of it. I do not remember what hymn it was. It seemed to have been in the purpose of God that he should not know letters, for his wife undertook to teach him to read, but he could never learn to know one letter from another. He was far from being an idiot. I expect he memorized a hundred hymns, and could give their number. He quoted scripture freely and correctly. His pastor, Elder Wm. Gray, told me that he had taken his Bible and fol-

lowed Brother Craddock while preaching. He said, I never heard any one repeat the scripture more correctly than he, and gave it as his opinion that Elder Craddock repeated scripture while preaching that at other times he would not know was in the Bible. I do not remember ever hearing him tell where his text was. He would repeat the words that were in his mind and say, "I am sure you Bible readers will find them somewhere between the lids of the Bible." His preaching was experimental and interesting, and I never knew any Old Baptist, however learned, to hear him and not acknowledge him a gospel preacher. He had a way of knowing that the words in his mind were in the Bible. He said, "If the same words come to my mind three different times, never have failed on inquiry of some one who can read to find them just as they came to me." Elder Craddock was a very humble brother. He never pushed himself forward, but came when called and stood in his lot. He and the learned Eld. S. Hassell met on one occasion at Jamesville, and knowing Elder Hassell as he did he shrank back and said Brother Hassell, I can't preach in your presence. You know everything and I know nothing. Brother Hassell answered, Bro. Craddock, I know that literally I have the advantage of you, but to preach the gospel I am just as dependent on the Lord as you are, and I do not want you to feel embarrassed in my presence. Brother Craddock was very fervent in prayer, and it was good to hear him. I will tell one of his dreams and its outcome. As already stated, he was a very poor man. He was

living in a house on the farm of a friend. It was warm weather and Sunday afternoon he lay down and went to sleep, and dreamed he went down in the woods back of the house to a large pine tree and pulled off a piece of bark and there were bees under it. He awoke and the dream so impressed him that he went to the tree and sure enough there were bees in a hollow limb. The owner gave him liberty to cut the tree and he got sixty pounds of honey out of it.

Elder Craddock was twice married. Of his first marriage I remember only one child, a daughter. Late in life he married a young sister Jackson, who bore him three children, two daughters and one son, named for his father, Azar. I do not know whether any of them are living or not. Elder Craddock died in a good old age, in the full confidence and fellowship of his brethren.

JOSHUA T. ROWE.

HOW BEAUTIFUL THE SAINTS WILL BE.

In our Southland when the songs of Zion are being sung in our churches, some one will request that new quaint song be sung, namely: "How beautiful heaven will be." While this song seems to be a favorite with some beloved members, it has never appealed to me, and so I have never joined in with any to help sing it. In fact I have never been able to sing any song with melody to God, as do many. I asked one of our preachers not long ago, who sang so well, if he believed I would be able, if I should be raised to heavenly glory with the saints, to sing heavenly

anthems, he answered, "Yes, Bro. Gilbert, just as well as any."

Not long ago, while all alone, the words, "How beautiful heaven will be" came into mind, and I thought would it not be more to the glory of God and the joy of the saints to sing: "How beautiful the saints will be when they awake in His likeness, and see Him as He is?" If heaven is a place that one should desire, the Holy One or no inspired man has ever told us so. Paul, who in spirit, was carried to the heaven of heavens, never found language to express the glorious state in word or song. Isaiah, the Messianic prophet, said authoritatively in God's name: "Awake, awake, put on thy strength, O, Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come unto thee the uncircumcised and unclean." Then saints will join in the song of heavenly praise, and each for himself will say, "I will rejoice in the Lord; my soul shall be joyful in my God, for He hath clothed me with the garments of salvation; He hath covered me with the robe of righteousness." Then, "The branch of the Lord shall be beautiful." "And let the beauty of the Lord be on us."

Our Father hath said: "Thine eyes shall see the king in his beauty." How beautiful and glorious will be this union, when each saint shall say and sing, "I am my beloved's, and my beloved is mine."

M. L. GILBERT.

LIFE HISTORY OF ELDER COWIN.

Dear Bro. Rowe:

Your letter received some time ago. I am always glad to hear

from you. I have been afflicted with a sore eye for two weeks, but it is some better now. I have tried to write a little about myself, and I am leaving it to you to say whether it is worthy of publication or not.

Do whatever you please, and do not grieve your own conscience in order to please me, for I will not be displeased if I never hear from it again.

I have thought for many years to attempt to write it, but have put it off from time to time, and can say I could have written much more, for we can never tell it all.

Hope you and family are well. We are well except the little ones have measles.

Love to you and family,

In hope,

B. S. COWIN.

Williamston, N. C.

I was born September 25th, 1870, of poor but honorable parents who taught their children to be upright and speak the truth.

I was reared in one half mile of the Primitive Baptist Church at Bear Grass, Martin County, North Carolina, but inasmuch as my parents did not visit it with their children, I recognized it only as a meeting place for old people, and a place where young people seldom went, and when they did go it was for worldly pleasure and not for spiritual profit.

My parents were inclined to visit a Methodist church, four miles away, when they went to church, although neither of them were members of any church during the days of my childhood.

I liked very much to visit this

church on Saturday nights with other young boys and girls, just for the pleasure of being in the crowd. I always went inside and sat in respectful silence during the service without paying the least attention to anything the preacher said in prayer or sermon.

I saw everything that a frolicsome boy could see, and every peculiar sound from any part of the house, or from the outside; such as the barking of a dog, the braying of a mule, or the whimpering of a baby, attracted my attention far more than the preacher threatening his audience with fire and brimstone unless they obeyed, unless they gave their hearts to God, came up and be prayed for and unite with the church.

Religion was a perfect stranger to me. I gave the subject no thought as to myself, but thought old people when they got scared they would die, united with the church in order to be saved in heaven, which with my meager information held no attraction to me.

I used to see my father read his Bible, but I had never read a chapter in it although I was fifteen years old and my old school teacher said I was a good reader.

I read almost everything I could get except novels, but never thought it expedient to read the greatest of all books.

One Saturday night in August, 1885 I went with my oldest brother and other young people of our neighborhood to this old meeting house. The usual service was conducted in its usual style, and I was found on the back seat bending low so I could not be seen by the preacher or any others who sat up near

the stand. I was having what I thought was a good time, laughing at everything I heard or saw, whether it was funny or not.

When the service was all over and the preacher had dismissed the crowd, there came over me the most mysterious feeling I had ever experienced; apparently I was in the midst of smoke which largely obscured my vision, and kept wiping my eyes, not to remove tears, but thinking I would be able to see better. A deep feeling of guilt came over me and I was changed in a moment, in the twinkling of an eye, from a joyful, care free boy in such a short time to the vilest, hell-deserving sinner in all the world.

This thought shot through my soul like an arrow; "I'm a sinner." I was aware I was a sinner from a historical standpoint for my mother told me so, and I believed everything she said, but I had never felt the weight and guilt of condemnation before. I once believed I was a sinner. Now I knew it.

I promised myself this strange feeling would be gone by the time I got out of the house, but it would not go at my command. Then I said it would be gone by the time I reached home.

Instead of going home in my happy frolicsome way I went as the most dejected character in all the world. The change in my actions was so great that my companions spoke about it, and inquired as to where I was, for I shunned their company. I chose to walk behind the crowd all alone mourning my lost and ruined condition.

When I reached home I went to my bed but I was so miserable I could not sleep or lie peaceably, but

rolled and tossed about like a log in the water. I had never had such a thought as praying, but I decided to get on my knees and make my first attempt. With all the earnestness of my soul I tried to pray unto God, and lay down and slept soundly till morning.

I had hoped this feeling would be gone by morning, but it was still with me. I thought perhaps I ought to unite with the church, but after deliberating upon the matter for sometime I decided to wait at least one year and by that time I would be able to tell whether there was anything to it, for I was fully determined that there must be a change in my feelings before I ever offered myself to any church on earth. I found myself stealing my father's testament and going into my room and reading it during the rest hours at noon and on rainy days, in fact at all leisure times I read this testament through, and began to pay attention to the preacher and found the scripture did not coincide with some things I saw and heard in the church, but thought it might be that I was but a boy of fifteen years and should not dispute with the preacher who was nearly three score and ten.

Next week was fodder pulling week on my father's little farm and I preferred to be alone in order that I might be able to meditate upon my lost and ruined state.

I felt the great need of a change in my associates for I could not afford to be with my former associates again, which thing I did, choosing those that seemed to be religiously inclined.

I struggled on as one who expected to be swallowed up by my sins in

the deep gulf of despair far away from God and all His holy angels.

I continued to read the scriptures and pray to God although I could not see how He could hear one so sinful as I was. Eventually my spiritual skies began to brighten and my burden grew less and less until the Sun of Righteousness shone in my soul with all its exhilarating brightness. All my troubles were gone and Jesus appeared in my soul in His glory and I sang His praises all the day long for a long period of time and rejoiced with a joy that is unspeakable and full of glory.

I could not describe fully those joys in a lifetime, because the half has never been told by any individual child of God.

Having been, as I felt, so divinely blessed, I thought I should unite with the church, and I knew nothing of any other church. I, after a year passed, united with the Methodist church and was sprinkled. I was not thinking as to whether it was the scriptural mode, as my joy was so great and complete in Jesus my Lord and Saviour.

I enjoyed going to church beyond expression. I liked to go when the crowd was small. I enjoyed it so much better than when the congregation was large, I loved to go into the church and sit down all alone. It was a joy I cannot describe to meet the brethren and sisters to sing with them, but I never enjoyed one minute of the preaching.

Everything was pleasant but the preaching and I always dreaded to have to listen to the sermon, and was glad when it was over, because he always told me what I must do

to be saved, when I understood Jesus had saved me without any good deeds done by me, and without my ever asking Him to come into my life at all, if indeed my past experience meant anything to me in the way of salvation.

I continued on for several years and gradually became dissatisfied with seeing and hearing "such things as these," and gradually became cold toward the church.

Being after I became of age just a common laborer and was thrown in all kinds of company and unpleasant associates, I lost my former interest in the church and became cold and indifferent toward it, but there was a feeling in my heart that I was doing the things I should leave undone, and turn away from many habits that had grown upon me, but my associates had so much influence over me, and the carnal pleasure I derived from these associations in visiting places of amusements in which I could not ask God's presence in them, but all this in process of time increased my troubles, for every few hours of this kind of pleasure I enjoyed when with my new associates I had to sorrow and mourn, even promised many times not to go in these things again, but I went on like the poor prodigal till I came to the hog lot, and "no man gave unto me." Eventually this door of amusement was closed against me, and while my associates, who never manifested any real love for Christ and His church would come by and call me to go with them, I could not go any more, not because any one prevented me, nor because of any bodily ailment, or threatenings or persuasions from any one, but because I felt bound in

the spirit, and I could not go with them to those places of amusement any more.

I had to remain at home and mourn for the times I had gone, and felt to be the most miserable wretch on earth.

I had always been taught that a Christian could fall from grace and be eternally lost and of course I believed it, that is I thought I had sinned away my day of grace and was lost beyond any hope of recovery. I felt hell was my everlasting portion, when God had been so kind and merciful to me and I had brought Him to an open shame, as though I had never known anything about the way of righteousness. I was in a small way reconciled to my lot, and knew any kind of punishment would be too good for me, and my damnation was just, and thought it would be better for the fair name of Christianity if I could be taken away immediately, and that I was a curse and a shame to the name of Christianity which I had so shamed and disgraced.

Twice I felt the last ray of hope disappear and I to be doomed to hell forever, which I felt to be just, and often wondered why if I was lost, the Lord did not kill me, which thing I was willing for Him to do, for I could not think of myself as anything but an outcast who had shamed religion, disgraced myself and like David "a worm and no man."

I went on for a long time in this miserable state, during which time I joined the Disciples Church and was immersed in water, but I found no relief from the troubles which I felt then, and do now, that I had brought upon myself.

I was not satisfied in my new home in the church. There was something I wanted to find and I wanted to hear. Still believing I had fallen from grace, but I noticed that those who preached such a doctrine did not truly believe it, or acted very inconsistently, because they invited and welcomed all backsliders to come back to their churches.

After awhile I became convinced that the Lord had not cast me away, for in the midst of my deepest troubles He would part the clouds of sin which hung so heavily over me, and let in the warm sunshine of His love, and I could praise Him from the very depth of my soul, only to be plunged into the darkness again.

I read the scriptures and listened to preachers of several denominations (except the Primitive Baptist) and would often find myself denying that which I heard. I was, and have been a great reader from my earliest youth till now. I read the scriptures and drew my own conclusions as to the doctrine and discipline of the Apostolic church. I was thoroughly convinced that the doctrine of salvation by the free and unmerited grace of God was the doctrine of the Holy Scriptures: that God begins the good work in the heart by His spirit, and He will finish it in the day of Jesus Christ, but I had never heard this doctrine preached by any preacher of any denomination with which I was acquainted.

The old church of which I was a member had gone down and been sold, and a Free Will Baptist church had been organized near our home, and my father became a charter member there. I did not think

very well of it, but my father was sorely afflicted and I united with it, for his sake alone, wishing to make his few remaining days as pleasant as possible, and I have never regretted it, as I gained so much valuable experience which has been so profitable to me all my ministerial life. My father's home was the lodging place for all the preachers (their best gifts) and I had the opportunity of studying them. Sometimes I disputed with them, but would not argue with them. Sometimes I rebuked them for misrepresenting the sacred truths of the Scriptures.

While a member of this church I acted as its clerk, and did all I could to encourage the preaching of a better doctrine as set forth in its articles of faith, and to bring about a stricter adherence to its discipline, only to gain the ill will of the greater part of members, and the frowns of its pastor as well.

My father did not live long, but died in 1898. After this I took little interest in the church and felt to be alone in the world with no where to find anyone who could witness with me.

I cannot express my sorrow, grief and anguish of soul to think with all my associates, many of them preachers, I had not found a single soul companion, nor heard a single gospel sermon.

I felt to be famishing in a land of religious liberty. I was thirsting for what I had not found, neither could I hear. What shall I do? Where shall I go? I was restless in spirit and could not be contented anywhere.

I had already been a member of three churches, and each time I was

looking for christian companionship to satisfy the craving of my soul, and I had not found what I was looking for, but sad disappointment instead. I talked with my father on his death bed about these things. I asked him if he knew of any church whose preacher preached the doctrine of salvation by grace alone. He said it was the only doctrine he could take any shelter under, but did not know of any one who preached it.

I decided within my self to go to hear the Primitive Baptists (as I had heard all the others), and if I could not find any one who preached it, I would preach it myself, for I thought it the greatest crime of the age to have so many churches and preachers all claiming to preach Christ, and none of them to preach the plain, simple truth as taught in the Scriptures and by the Spirit of God in our hearts.

I had not the least doubt but what it was the truth, and did not think then that it would be anything but a pleasure to tell of the great covenant made between the Father and Son to save the church by the shedding of the blood of the Divine Son to redeem them from hell and everlasting destruction.

On the next 3rd Sunday I went to Bear Grass church to hear the Primitive minister. I took a seat near enough so I could hear what was said. No one knew for what purpose I had gone as I had carefully kept all these things and "pondered them in my heart."

Elder J. N. Rogerson took a text and went on in his usual style and in a few moments I was testifying in my soul to the truthfulness of what this great man of God was

preaching. This was the first gospel sermon I ever heard, and my joy was complete, my cup run over to think I had at last found what I had been thirsting for about twenty years. At the first opportunity I related to Brother Rogerson my experience and told him how I had been comforted under his preaching.

After this I had a companion with whom I could walk and freely tell my feelings, and what a joy this was I have no words to express, only to say it was great indeed.

I continued to visit the church and after a while I offered myself to the church and was accepted, and how much I enjoyed going to church is inexpressible. I felt to be so blest of the Lord to be home at last with my friends, who had the same mind and the same experience, the same desire and the same judgment. It was a peace that passeth all understanding, which Jesus gives and no one can take away.

We had a boy who was sick for a long time with typhoid fever. We passed through dark days in nursing him, and our spirits were exceedingly low for sorrow and anxiety were our lot day after day, but eventually he was out of danger and my services no longer needed at home. On the third Saturday morning I told my wife I would pick cotton till time to go to church. I went out and began to pick the fleecy staple which was beautiful to look upon, for everything was nice to gaze at, but I soon began to meditate upon the last verse of the 17th chapter of the gospel by St. John: "The love wherewith Thou

hast loved, we may be in them and I in them."

This was an unexplored field as far as I was concerned, for I had never seen such a demonstration of God's love as upon this lovely September morning in the cotton patch.

My soul was filled with His praises, and I said over and over, "Praise the Lord O my soul." I wept tears of joy and gratitude to my precious Saviour, who after all my sinfulness, backslidings and shortcomings, so bountifully displayed His love to me all alone, who was so unworthy of His notice.

After feasting upon such a wonderful display of divine grace for a long time there came upon me an impression so strong it pierced my soul. "You must tell it," were the words which came with such power that I could not resist trying to tell my brethren about this love that passes all understanding.

While this impression followed me daily, in fact all my waking hours, with such power I was made willing to try to tell about this love, but I could not do so. I asked Bro. Rogerson to let me alone, to quit calling on me, as I could not tell about this wonderful love. Eventually my tongue was loosed and I was able to testify to the fullness of this great love of God.

If I could have gone on in my way and told of God's love, I would have whereof to glory. But the Lord's way is right and He showed me it was not of me but by His divine spirit. "He will teach us His ways, and we will walk in His paths," for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. Isaiah 2:3.

I was licensed to preach in 1908,

and ordained in 1910. Elders G. D. Roberson and M. T. Lawrence had died and several churches were left without a pastor, and they asked me to visit them at their meeting times and supply, but I would not go only occasionally as a visitor.

They sent frequently for me to go to one church, but would not go. It was not because I was too stubborn, but from a sense of my inability to serve as a true minister could. I did not feel that I could afford to pretend to occupy the stands made vacant by the death of such worthy and spiritually qualified men as they were. I told Elder Rogerson that if I had any call to preach it was for Bear Grass, my home church, and that I could not afford to go. My wife was taken sick and while she was not seriously sick, but had to lie in bed most of the time during the spring and summer, and I could not hire any one to wait upon her, or keep house for me; and we had four small children.

I cooked, washed, milked cows and prepared milk for my baby. I plowed a few hours each day, gathered vegetables, in fact every job was mine. The oldest child could give the other members of the family water and milk to the baby after I had prepared it. During this time I was requested repeatedly to go to some of the churches, and began to think of the times when I could go and would not, but now I would go, but cannot. I cried out in my soul in the language of the prophet, "Lord send me." I never wanted to go anywhere so bad in my life. I was perfectly willing to go anywhere that duty called to go, and when my family was in shape I went willingly and tried with such

ability as God gave me to tell of the wonderful love of God.

Many times I have left my wife with four small children to visit the churches of my care, and before leaving home tried to find an excuse to stay at home but could find none. On one occasion our youngest daughter was sick with a fever, but I could not feel I had any excuse to stay home so I got ready and left home weeping to think I must leave my wife in such a position and with so much responsibility laid upon her. I had not gone more than half a mile when the words of the Psalmist came, "He that goeth away weeping, bearing precious seed, shall doubtless return rejoicing, bringing their sheaves with them." I felt this was a promise to me but for my life I could not see how it could be fulfilled, as the child had been sick several days and I felt it was a serious case indeed.

I went to the church on Saturday and some one united with the church and I baptized them Sunday morning. All the while I kept thinking of the scripture given me on yesterday and how it could become true.

Soon as I possibly could I started home. When I came in sight of home I saw some children playing in front of the house, which caused me to think she might be worse and they had come to see her. When I came near I could see many little girls but could not see mine.

Still thinking of the promise I continued to watch, and not until I was almost in front of the house did I see the promise fulfilled. Our little girl that I had left in bed came running from under the grape

vine smiling and said, "Papa, I got well."

My heart, which had been so sad for two days on account of her, leapt for joy and could not answer her, but I realized that all the promises are "sure to all the seed."

Such incidents as these, and I could recite many more, have been a source of comfort and encouragement along the journey, and I thank God for every crumb of comfort he has enabled me to gather up from under my Master's table.

I have not written all, only a part, for the half has never yet been told.

To God be all the glory, and sweet peace to all the Israel of God.

B. S. COWIN.

ELDER J. W. GARDNER.

Elder J. W. Gardner, 84, Primitive Baptist minister for more than 50 years, one of the most generally loved men in Wayne county, died at his home in Fork township, Sunday morning following a three weeks illness of pneumonia and creeping paralysis.

Funeral services were conducted from the home at 3 o'clock Sunday, Feb. 25, by Elders E. L. Cobb and R. H. Boswell, Primitive Baptist ministers of Wilson. Interment was made in the family plot in Willow Dale cemetery by the side of his first wife.

Elder Gardner was one of the leading ministers of his denomination, and until his last illness was serving the following churches: Goldsboro Primitive Baptist church, Memorial church near Princeton, Thompson Chapel in Fork township, and Cross Roads church in Johnston county. He was a public spirited man, and had served two terms as treasurer of Wayne county, and had been a member of the Goldsboro board of aldermen.

He was the son of the late Capt. William and Elizabeth Gardner, and was born in Wayne county. He is survived by his third wife, who was Miss Sammie Ezzell; two sons, George E. and Leslie P. Gardner, Goldsboro, children by his first wife; five grandchildren, Rev. Matt Ransom Gardner and Billy Gardner, Goldsboro, and the three children of the late John R. Gardner, John William, Mary and Jane Gardner, of Salisbury, and two sisters, Mrs. J. W.

Tatum, and Mrs. C. R. Smith, of Durham.

The above notice gave to many of us our first information as to the late illness and death of Elder Gardner. For a number of years, I have regarded him as being one of my closest personal friends, among our ministers. To know Elder Gardner was to love, honour and esteem him, for his sincerity and real worth as a minister and as a citizen. His family has the sympathy of a very large circle of his brethren, sisters and friends in their loss, but believe his passing is to him but a happy change from a life of toil and care, with its attendant infirmities of his advanced age, into that blessed home of the redeemed of earth of which our Lord spoke before his death, resurrection and ascension into the home of the blest.

Jesus said, almost as a parting message, "Let not your heart be troubled; Ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also."

Elder Gardner was established in this and other of the blessed promises of the Lord. Peace be to his ashes, and glory unto his spirit and resurrected body as he with all who truly love and fear his name shall meet the Lord in glory and cast their crowns at His feet and crown Him Lord of all.

O. J. DENNY.

LITTLE SUSAN HIGGINS AMAN.

The mother of the angel babe I write of is my oldest grandchild. The little one was named Susan Higgins for me. I was so pleased with it, but like a little flower she faded away. She was born November 25th, and was four weeks old Sunday, December 23rd and died the 24th of heart trouble. She was buried Christmas day.

We did in sorrow give her up, knowing God's will be done. I hope her parents, Bernice and Lemuel, will ere long take it for the best. Her grandfather and great grandfather and a host of relatives and friends mourn the loss of her. We know she has gone to rest, to reign with God forever blest, and we must be reconciled.

Written by her great grandmother,
Maysville, N. C. SUSAN HIGGINS,

MRS. LOUISIANA TURNER

In loving remembrance of Mrs. Louisiana Turner, who was born August 10, 1856. She was the last descendant of E. O. and Melvina Turner, his wife, late of Edgecombe County. She was married to the writer of this article on Sunday morning, November 21, 1880, by Elder B. C.

Pitt. To this union there were born seven children, three having preceded her to the grave, and four with their father are left to mourn their sad loss, but we feel our loss is her eternal gain.

She professed a hope in Jesus about the year 1908.

Her convictions were so strong she went before the Primitive Baptist Church in Tarboro the Saturday before the first Sunday in Dec. 1908, was received and baptized on Sunday morning following by Elder J. A. Shaw, of Elizabeth City.

She loved her church, her pastor, her brethren and sisters. She was strong in the faith and loved to hear sound preaching. She enjoyed taking care of the travelling ministers and brethren and sisters, when she was able to wait on them. Her health had been bad for five or six years.

Her four children left are as follows: Mrs. J. H. Harris, Enfield, N. C., Mrs. W. J. Harris, Portsmouth, Va., Mrs. Robert R. Sykes, Tarboro, N. C., and J. K. Turner, Speed, N. C. She left fourteen grandchildren and six great grandchildren.

She was a kind and loving wife, loved her children, was loyal to her friends and neighbors and always ready to visit them in sickness and death.

She was taken with pneumonia on Monday night the 12th of November, and all that the doctor, two nurses, family and friends could do could not stay the cold hand of death as she passed away at 5 p. m. Thursday, November 15th.

Her request was for Elder E. L. Cobb of Wilson and her pastor, Eld. J. D. Fly, to preach her funeral which they did in her home, 600 Howard Ave., in the presence of a large gathering of her many friends and neighbors and her pallbearers were her family connections by her request. They were as follows: Robert R. Sykes, son-in-law; Buddy Sykes, grandson; Hiram H. Harris, grandson; Jas. H. Harris, Jr., grandson; Crocker Smith, Portsmouth, Va., grandson-in-law; Wilber B. Parker, grandson-in-law.

Her remains were taken to Greenwood cemetery and laid to rest by the side of her late son, Geo. M. Turner, on her family plot under a bank of beautiful flowers.

I wish to say in conclusion of this article that if she had lived until the 21st, we would have been married fifty-four years.

It has been hard to give her up but we have to submit to the will of God.

Her broken-hearted husband,

J. D. TURNER.

RESOLUTION OF RESPECT.

Whereas God in his infinite wisdom has called from our midst Brother Harper B. Surles who was born November 29th, 1894 and died January 7th, 1935, making his

stay on earth 40 years, 1 month and 7 days.

He joined Black River Primitive Baptist Church the third Sunday in June 1933 and was baptized the third Sunday morning in July 1933 by the pastor Elder E. C. Jones.

Therefore be it resolved:

First, That we bow in humble submission to Him who doeth all things well, yet we feel in the death of Brother Surles that the Church at Black River has lost a good and faithful member.

Second, That we extend to the bereaved family our sincere sympathy.

Third, That a copy of these resolutions be spread on our church book, one copy to the family and one copy to Zion's Landmark for publication.

Done by order church conference this 16th. day of February, 1935.

Sister Druzilla Jernigan,

Brother W. P. Griffin,

Committee.

Elder E. C. Jones, Moderator,

L. W. Turner, Church Clerk.

W. P. ATKINSON.

My dear companion passed away on April 29, 1934 and was laid to rest on the 30th in the family cemetery at his home. I do hope he passed from this world of sorrow into a world of peace. He was not a member of any church but was a strong believer in the Primitive Baptist doctrine. He didn't have any faith in other denominations. He said to me so many times that he wished he was fit to be a church member, but said he saw so many church members do things that he wouldn't do. It seemed that was what bothered him, but one good man has gone from this world of sorrow. I don't think I ever saw a better man. He was too kind and good for his own good, would suffer and be imposed on rather than hold up for his rights. He was 77 years, 8 months and 9 days old.

My trials and troubles have been great for the last two or three years, but I hope the good Lord will enable me to stand and endure them all for his sake, for he is the only one to look to for help.

Mrs. W. P. Atkinson.

Chatham, Va.

ELDER STADLER TO PREACH.

Please publish in The Landmark that Elder W. B. Stadler will be at Beulah the third Sunday in March.

Your truly,

Jonah Pittman, A. C. C.,

Selma, N. C.

BLACK RIVER UNION.

The next session of the Black River Union is appointed to be held with the church at Primitive Zion M. H. in Harnett County, N. C., on the fifth Sunday and Saturday in March, 1935. The church is located four miles north from Dunn, N. C.

W. V. BLACKMAN, Clerk.

MILL BRANCH UNION

The next session of the Mill Branch Union is to be held with the church at Pleasant Hill, Horry County, S. C.

M. MEARES.

MEETING AT WHITE PLAINS.

The next session of the Eastern Union will be held with the church at White Plains near Pinetown, N. C., on Saturday and 5th Sunday in March 1935. We invite the brethren and sisters of our faith and order to visit us and especially the ministering brethren.

Your brother in hope,

F. T. Sawyer, Union Clerk.

Pantego, N. C.

MEETING AT BEAR CREEK PRIMITIVE BAPTIST CHURCH

The fifty-first spring session of the Bear Creek Primitive Baptist Association is to convene with the church at Howard's Chapel, Stanly County, North Carolina on Saturday before the first Sunday in May, 1935, and close the Monday after. The church is located about six miles west of Norwood and about a mile east of Acquadales. If more definite information is desired, write to Brother Arch Carpenter, Route 1, Norwood, N. C. Orderly and peace-loving Primitive Baptists and friends are invited to meet with us.

Elder W. C. Edwards, Moderator,

Wingate, N. C.

J. W. Jones, Clerk,

Peachland, N. C.

UNION MEETING AT SANDY GROVE.

The next session of the Angier Union is appointed to be held with the Church at Sandy Grove, Johnston County, Saturday and fifth Sunday in March, 1935. Elder L. H. Stephenson is chosen to preach the introductory sermon, and Elder T. F. Adams is alternate.

Sandy Grove Church is located about three miles East of Angier and on the Angier-Smithfield Highway No. 210. Any one desiring further information may communicate with Bro. Alex Dupree, Church Clerk, Willow Springs, N. C., R. F. D. 1.

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

W. F. YOUNG, Union Clerk.

Angier, N. C.

PLEASE READ CAREFULLY



There comes to us so many requests from the subscribers of *Zion's Landmark* for receipts for money sent in for the *Landmark* that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or *Zion's Landmark* and state they are paying for *Mary Jones*, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the *Landmark* in the name of Mrs. J. C. Jones, don't say you are paying for the *Landmark* for *Mary Jones*. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. *Mary Jones*.

Watch the label on your *Landmark* and if you are not given credit in at least one month notify us, stating if you paid by check or money order and when you paid and we will investigate.

The mailing list is corrected only once a month.

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Reliable persons to sell our publications on commission.

You can make money in your spare moments by getting your neighbors to take our publications, *Zion's Landmark*, two dollars per year, *Daily Times* \$6.00 per year and the *Semi-weekly Times* \$1.50 per year.

These publications cover the field of religion and news and you will have no trouble in securing subscribers. References required.

Write for particulars and sample papers of these publications.

P. D. Gold Publishing Co.

WILSON, N. C.

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PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXVIII.

MARCH 15, 1935

NO. 9

SOLOMON EXCEEDED ALL KINGS IN WISDOM.

And king Solomon surpassed all the kings of the earth in riches and wisdom.

And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart.

And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses and mules, a rate year by year.

And he reigned over all the kings from the river even unto the land of Philistines, and to the border of Egypt.

Now the rest of the acts of Solomon, first and last, are they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat?

And Solomon reigned in Jerusalem over all Israel forty years.

And Solomon slept with his fathers, and he was buried in the city of David his father: and Rehoboam his son reigned in his stead.

—2 Chron. 9:22-31.

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 I

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 of 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

"HE IS ALTOGETHER LOVELY."

(Solomon's Song 5:16)

The veil of our flesh is oft intervening,

The things of our God but obscurely we see,

As through a glass darkly we look on His glories,

But soon face to face with Emmanuel we'll be.

Like one that's outside of the palace I wander,

Yet at times through the lattice the King I have seen;

The King in his beauty, O such ravishing glimpses,

That my heart ever since taken captive has been.

As one veiled aside, after him I am pining,

Such a dreary waste desert is all unto me;

When Jesus, most lovely, my hope, my salvation,

Is absent, and I his dear face cannot see.

The glimpses which even to me have been given,

Of the lovely Redeemer, such compassion I've seen,

My heart's drawn toward him, I'm yearning and hoping,

To live 'neath his smiles, and have no veil between.

Frederick W. Keene,

Raleigh, N. C.

EXPERIENCE.

When I was about eighteen years of age a great trouble came on me. I thought I was going to die. I awoke one morning about day and was waiting for my father to call me. I was in a strange condition, though I was not asleep, but was not natural. It appeared that an angel came from Heaven and told me I would not live two years, and I hope I died to the love of sin and worldly pleasure. I felt that my troubles were more than I could bear. My sins came up before me and I was greatly distressed in mind. It seemed that everything wrong I ever did came before me. I tried to pray. All I could say was Lord be merciful to me, a sinner. I would have dreams and dream of telling mother of them, and dreamed she told me I was such a sinner, and that added more to my burden.

One night I retired very early. It seemed that every breath I drew was for the Lord to have mercy on me. I lay there until about eleven o'clock when there appeared to be a woman crying in great distress. I thought she was walking around the house screaming and begging for mercy as I was, and I could not stay in my room any longer, so I went into the room where my mother and father were sleeping. Father asked me what was the

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matter. I told him there was a woman crying around the house and I could not stay there alone. He said oh, it is nothing. I asked him to open the door adjoining my room so he could hear her also. He then opened the door, but when he did the crying ceased and he told me to go back to bed. I told him I could not. Mother told me to sleep in their room. I lay down but could not sleep. I cried all night, my pillow was wet with tears. I felt that to be sure I had committed an unpardonable sin, my burden seemed more than I could bear.

Sometime afterward I was weaving, and just before sunset I felt I could not live any longer if I did not get relief. I went in to talk to mother, who was a member of the visible church. I told her I had to die, and there was not any chance for me to be saved, I had sinned so much. She tried to comfort me, and told me to do the best I could, that was all she could tell me. I told her I had done all I could and if I was lost it would be just, for God is a just God. I retired that night still begging for mercy. It seemed I could not live until the sun rose again, I was in such agony of mind.

I had not gone to sleep when there appeared a light in my room as bright as the light of the noon-day sun, and there was beautiful singing over me. They were singing, "The Way To Get To Heaven Is A Straight And Narrow Way." I thought it was a stairway that led to Heaven, and I viewed that beautiful place at the end of the way, and thought that I was in that

straight and narrow way. I then felt much better to think that I was in "that way."

Then about the time the two years were out I was taken sick with fever, and was in bed several weeks. One night while still sick I dreamed my room was full of people and Christ appeared in the room and was blessing all that were to be saved. I felt that He would not come to me, I was such a sinner, but He did and put His hand on my shoulder and blessed me and told me I would not be sick any more. I then awoke and felt that I was well. I was greatly rejoiced and was praising the Lord, when my father went to the bed and spoke to me. I told him I was well. The next morning it seemed that everything was praising God, even to the birds of the air, and the leaves on the trees. Then a song came into my mind, "Come we that love the Lord, and let our joys be known. Join in a song of sweet accord, and thus surround the throne."

I felt that I wanted to be with the Lord's people and shake hands, for the great love I had for them. Though it was not long before doubts and fears arose, as to my acceptance with the Lord, fearing that it was all imagination, and I was mistaken in the whole matter. I talked over my feelings to some of the Lord's people, and that troubled me, I was afraid I was deceived.

Some years later I became much burdened about going to the church, still I did not feel worthy to go. I was so troubled that I

went and talked with old Sister Smith, who lived nearby. She told me I would have to go to the church, though I felt so unfit to go among those good people. I was then burdened because I had expressed my feelings to her and went back on the following day to tell her I was afraid I had deceived her. I did not want to deceive any one.

She said she knew I would be that way, because that was the way she was. The words came to me one day as plain as if some one had spoken them, and said, "Come out of her my people, out of Babylon." I dreamed that night there was a hole through the top of my room and I thought there was a man filling it up. He told me by the time he filled that hole I would be willing to go to the church.

I was greatly burdened, it was either go to the church or die. I dreamed several times of offering myself to the church and they did not receive me, but at last I dreamed I went before them and they did receive me. I thought if they did not it would be all right, it would relieve me of the burden I was carrying.

I wanted them to be the judge for I felt they would judge me right. So on Saturday before the fourth Sunday in May, 1888, I went forward and asked for a home with them in the church at Rehoboth. To my surprise they received me, and on the following day I was baptized by Elder Moore Stephenson. Since I joined the church it took away a burden which I have not had since. Though I have many doubts and

fears as to whether I am a child of God or not, but trust I am.

I am nearing the end of my journey here, as I am now in my seventy-sixth year. My husband died December, 1924. He, too, was a member of the same church, and had served as deacon for many years prior to his death.

May the Lord pardon and abundantly bless all of my children with a knowledge of the truth, is my prayer.

Hoping His blessings may abide with us all.

Penelope A. Parrish,
Benson, N. C., R. 1.

Editor's note: This is an experience written by Mrs. Parrish before her death.

FRAGMENTS.

And they did all eat, and were filled, and they took up of the fragments that remained, twelve baskets full. (14th chapter of St. Matthew and 20th verse.) For some time the word fragments has been on my mind. I never heard anyone use it for a text or write about it. Therefore should I be able to interest those that read what I write in connection with it, will know I did not borrow it from man, but of God, who lendeth to the poor and needy. O what a happy thought that our heavenly Father is able to feed us and care for us, and that he will do so as it pleases him in a way that it will be for our good and his glory. Now many wonderful things done and taught by Jesus are written in the book of St. Matthew, even his birth and things he taught and preached and

how he chose disciples and sent them out to preach, and he gave them power to do so.

I found the same lesson taught in the Old Testament scriptures, that when God had a work for man to do, he raised up some one and qualified them to do it. Is it not the same way now in this gospel day which we believe is our day?

Now a great miracle was performed here in feeding the multitude by Jesus. What great power and mercy, both in feeding and healing all manner of diseases that were found among them. Is not his goodness and mercy made manifest in our day and time? That we are fed both temporally and spiritually by the kind hand of God. He continues to send rain on the just and the unjust and therefore feeding the multitudes, and he also has his chosen and qualified servants here to preach the glorious gospel and when we can go to our meeting places and some one called and qualified of God to preach. It is then we feast, eat and are filled, and the fragments are what we take home with us, which is a portion of what we heard and feasted upon, and which we can feed upon until our next meeting or we may take and tell of the good things we received to some poor sick and needy one, that could not attend the feast. So we see Jesus taught economy by thus gathering up the fragments which was and is a part of the feast. I do not understand the fragments were bones or scrap that were no good, but it was just a portion of the good fish and bread that was left after the multitudes

had been satisfied with food. Now we notice after they had been filled, Jesus sends them away, with no danger of their fainting by the way. Now if we continue to read this 14th chapter of St. Matthew's gospel we find Jesus constrained his disciples to get into a ship and go before him unto the other side. And Jesus went up into a mountain to pray, and when the evening was come he was there alone. But the ship was in the midst of the sea tossed with waves, for the wind was contrary. All this being done that he might show forth his power to govern and control both the wind and the sea. O what a consolation to poor sinners that he has power over all our enemies and that he can and will save his loved ones.

Now at the proper time Jesus is seen by them walking on the sea and it caused fear, for they thought him to be a spirit, but Jesus said, Be of good cheer, it is I, be not afraid. O how glad they must have been to thus receive him. What kindness and mercy is here shown unto the disciples, but how about John the Baptist whom Jesus had wonderfully blest, was put in prison and beheaded, when Paul and Silas and Peter were taken from the prison, their chains and fetters made to fall from their hands, and feet and the gate to the city opened of its own accord to let Peter out. What shall we say about these things? Is God unjust? Nay, but is he not in this showing his power also to do as he pleases with his own? Did not he also suffer to be tempted in all points as

we are, and was most shamefully put to death. Now his servants are no greater than their Master. All to show he has the right to do his will in the army of heaven and among the inhabitants of the earth and none can stay his hand, or say what doest thou. We are as clay in the hands of the potter, who can make one vessel unto honor and another unto dishonor. Amen.

R. L. DODSON,

Elder O. J. Denny,
Dear Brother:

I am sending you some thoughts on Matthew's gospel, 14th chapter and 20th verse. You look it over and if you do not endorse what you find throw it away, and I shall love you still, for I feel when I am weighed in the balance I shall be found wanting. I have just finished reading the Old Testament scriptures, and am now reading the new, and as I proceed I often have some thoughts on many subjects that are precious to me, but when I begin to pen them it seems the best is gone from me, but I feel to risk your kind feeling and forgiving spirit toward me and that you forgive me if I should do wrong.

In love to you and wife.

R. L. DODSON.

147 Broad St.
Danville, Virginia.

A CORDIAL INVITATION TO VISIT HIS CHURCH.

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

Dear Mr. Gold:

Enclosed you will find Resolutions of respect for one of our good

members who died last October, Mrs. Cornelia Mann. Please publish same when you can find space for it. Also you will find my check for two dollars for the Landmark for another year from March 15, 1935 to March 15, 1936. My wife and I have been reading the Landmark for a long time and enjoy same. We are always anxious to see it come. We hope you may be able to publish it for years to come. If you can spare me space for a few words, I want to thank each and every one who helped us build our church house, by either their money or labor. Would write each one a letter of thanks but it would take time and postage to do so. I hope I am more than thankful to the good Lord who has blessed us so. We began work on our house the 18th of December, 1934, and we finished it March the second. We had preaching in it the 20th of January, 1935. Brother Pollard preached the first sermon in it and preached very well. He was surprised when he came and learned we had made arrangements for him to preach in it. It was most finished, all but the painting and making the seats. We gathered up some chairs and benches and had a good meeting. Dear readers, I feel like the good Lord has blessed me above measure to keep me in the fellowship of the Good Old Primitive Baptists and I hope I may live and die in their fellowship. It is my meat and drink. All who have a mind and are cast down pray for me and mine that we may hold out faithfully until the end. We are so sin-

ful. We are as grass. Pray for our little church that it may be a city set upon a hill that cannot be hid.

The White Oak Association is to convene with us this year in October. Would be glad for all who love the Old School Baptists, who have a mind to do so, come to see us when their minds lead them. Will stop as my letter is getting too long.

Yours, saved by grace if saved at all,

WALTER R. MANN,
Newport, N. C.

Our church house is just across the state highway.—W. R. M.

RECOLLECTIONS OF THE PAST.

Mr. J. D. Gold,

Dear Mr. Gold:

We're just back from our Feb., 1935 meeting at Tarboro church, the church your dear father served as pastor for many years. And the first Sunday in last November, 41 years ago was when he baptized me in the liquid grave in the old Tar River. All those dear old mothers and fathers are gone. Not a member there that was there then. Many changes I've seen in those years.

But just want to say that sweet doctrine of our Lord Jesus, is still being proclaimed and preached by our esteemed pastor, Bro. J. D. Fly and Brother James S. Corbett.

Our poor hearts were filled to overflowing this beautiful day. We are thankful there's a few of us that love this precious truth that the dear old church was constituted on in February 7, 1819.

While busy about my work this

morning, those thoughts came in my mind. I have thought much on the winter here of late. The north wind blows, and we know that the winter is here. I could see a poor trembling child of God who hasn't been quickened into the love of Jesus. His sins begin to open up to him; the mind is cold, the cloud is beneath the sun. It's dark and dreary feeling there's no hope for a poor sinner like me. Winter is here. Sin is all that can be seen, and oh how cold is the darkness of sin. In God's own good time the clouds disappear, and the wind blows from the south and spring begins to make its appearance, the buds of the tree begin to get plump. They swell as the south wind blows. The buds begin to peep open just a bit. As it peeps there's light for the first time to this tender bud. Jesus for the first time has revealed his love and kindness to the poor trembling child of God, and as the south wind blows so soothing to the poor soul, it begins to open more and more, and begins to love the truth as it is preached in its purity. The church is beautiful to behold, the bud is opening more and more, and spring is here. Jesus' love gives the poor sinner a sweet hope, and in a short time the bud can be seen by the church, but it grows on until it becomes full in bloom. 'Tis then they are willing to unite with the dear old church which is more to their soul than all this world, where the north wind blows. Spring has come. Jesus, the Saviour of sinners, gives us that sweet love to sit in heavenly places, together in love.

The Rose of Sharon is beautiful to behold; the beauty of the lily of the valley is more than mortals can describe—she's arrayed in beauty. The church is beautiful to behold when dressed in the robe of Jesus' love.

Submitted in love,

Lula Overton Hyman,
Tarboro, N. C.

60 YEARS LOYALTY TO THE CAUSE.

Dear Friend Gold:

I am enclosing a letter from dear brother W. F. Britt, of Arcadia, Florida, for publication in Zion's Landmark, subject to your will.

For more than three-fifths of a century he has remained true and loyal to the church and cause. During this lapse of time he has passed through many fiery trials, and witnessed some grievous departures, but being fully confirmed in the faith and order he is regarded as a beacon and tower to our churches in this country.

Yours in the Lord, I hope,

M. L. GILBERT.

My Dear Brother Gilbert:

I feel honored that I can say our minds run in the same channels. I've been with the Baptists nearly 63 years. I read my Bible and five of our papers and correspond with three of our most able ministers. Yet I seem to know nothing, but I can say with the blind man, I was born blind, but now I see. That the Lord has given me a knowledge of the truth I have no doubt. The Lord has been wonderful to me. My mother was baptized in February

before I was born in May. At that time she begged the Lord to save her child. The Lord accepts no offering he does not prepare. When it pleased the Lord to open my blind eyes and let me see myself a vile sinner, I made my first offering that he prepared. Lord have mercy on me, a sinner. For three years I hid myself in secret places and begged God for mercy. I could not see Jesus. I could only see the law. At the end of three years I grew despondent and lost all confidence in my prayers. By this time I was made to know who the Lord's people were. So I went to them and begged them to pray for me. During this time, D. W. Simmons, the man that baptized me, said to me, "Brother Frank, has not the Lord appeared to you yet?" I said, no. I can't see how God could be just and save me. He said He will save you. Not long after that at the dead of night I was still praying the little prayer, "Lord have mercy." I was on my knees, my eyes closed, my face in my hands and my hands on the ground. Like a flash I saw Jesus hanging dead on the cross. I saw the wound in his left side. I saw his blood that had run down from the wound on his garment. I believe it's a sin for me to doubt, but I am human.

W. F. BRITT.

A SUBSCRIBER 46 YEARS.

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

I am enclosing my subscription for the Landmark, which will pay me up to March, 1936. I have been

a subscriber since 1890, and I hope to be able to take it as long as I live. If I am not deceived, I love the doctrine of Salvation by grace; for nothing else can save a poor sinner like me. I try to preach salvation by grace, and I love to 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."

We are told the church is built upon the foundation of the Apostles and prophets, Jesus Christ himself being the chief cornerstone. And that foundation is Jesus. There is no other name under heaven given among men whereby we must be saved, neither is there salvation in any other. He is the foundation stone, the chief corner-stone, the capstone. And he dwells in every member of his mystical body.

In this blessed hope,

J. E. HERNDON,

Danville, Va., Route 2.

ENJOYS EVERY WORD.

Mr. John D. Gold,

Dear Sir:

Enclosed find money order for two dollars (\$2.00) to renew my Landmark for another year. I am sorry I haven't sent it sooner, just neglected it. I am always so glad to get it. It is so much company for me in my lonesome hours. I read and re-read and get some of the old ones and read to them.

I enjoy every line. Wish so much I could write like some of the brothers and sisters.

Write on. We enjoy all you write. I am getting old and feeble, can't get about well. I don't get to church like I once did when my husband was living. We went by buggy and horse and went far and near to preaching, but now I am old and can't go. Wish the brothers and sisters would visit me more. Do enjoy Brother R. L. Dodson's writings. Write more when the good Lord seems to impress you to write.

With best wishes to all of the household of the dear Lord's children, I am your old sister I hope. Will all of you pray for me when at a throne of grace.

Mrs. Mary A. Shelton,
Danville, Va.,
R. F. D., Box 82.

HELPING TO SEND THE LANDMARK TO SOME ONE UNABLE TO PAY.

Mr. John D. Gold,
Zion's Landmark,
Wilson, N. C.

Dear Mr. Gold:

I have read this evening the January 15th issue of the Landmark, which I have very much enjoyed. Your statement at the close to the effect that the "fund" for aiding those who are unable to pay is "exhausted" is noted with regret. Wishing to gladden the heart of some one or more who love to read the Landmark, but who are unable to pay for it, I am enclosing my check to your order for \$5.00, and will ask that you kindly credit my account with one year's renewal and use the balance to apply to the fund in question.

Hoping those who have been blest with more than is necessary for their needs will have a mind to

remember those less fortunate, and with kind regards, I am,

R. LESTER DODSON.

41 Addison Ave.
Rutherford, New Jersey.

LOVES THE LANDMARK.

P. D. Gold Publishing Co.,

Dear Sir:

Enclosed find one dollar to extend my subscription to the Landmark. It is a wonderful paper to me. Have been reading it since I first learned to read anything.

MRS. LILY DIXON,

Reidsville, N. C., R. 6.

**MANY CRUMBS FROM THE
LANDMARK.**

Mr. John D. Gold,

Wilson, N. C.

Dear Mr. Gold:

You will find enclosed Money Order for \$2.00 to pay for the dear old Landmark until January 1, 1936.

I get so many crumbs that fall from the Master's table from its pages, I don't want to miss getting a single copy.

Mr. Gold, I hope the dear Lord will bless you to continue publishing the Landmark for many years to come.

J. T. HUDSON,

503 Office St., Edenton, N. C.

**ONE ISSUE OF LANDMARK
WORTH MORE THAN \$2.00.**

Dear Mr. Gold:

Enclosed you will find two dollars to pay for my subscription to the Landmark.

Mr. Hardy's letter in the Feb. 15th Landmark to Elder Cowin is worth more to me than the two dol-

lars, or the price of the Landmark for one year.

Yours truly,

J. D. BROWN,

Wilmington, N. C.

**SENDS LANDMARK TO SOME
ONE UNABLE TO PAY.**

Dear Mr. Gold:

I received statement for the Landmark yesterday and decided I will make payment while I am thinking of it. You will find check for three dollars. The extra dollar is to help send the paper to some old person.

Sincerely,

D. L. HOUSE.

Oak City, N. C.

**HELPING SEND PAPER TO
ELDER STEPHENSON.**

P. D. Gold Publishing Co.,

Wilson, N. C.

Dear Sir:

You will please find enclosed \$4.00, to pay back dues and renewal of my subscription to Zion's Landmark. I should have sent it in before now, but it has been through carelessness I haven't done it. Please excuse me. Mr. Gold, I am enclosing fifty cents for old Eld. Stephenson, if he is still living. If not use it for some other cause. So I am paying for Landmark until February 15, 1936.

Thanking you,

J. H. Whitfield,

Hurdle Mills, N. C., R. 2.

Elder W. J. Stephenson, Care County Home, Lillington, N. C. is still living and has been given credit for 50 cents.—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.

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Elder B. S. Cowin—Williamston,
N. C.

WILSON, N. C., MARCH 15, 1935

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No. 9

JUSTIFICATION BY FAITH.

What is necessary for the relief of a sinner burdened with the guilt of sin? All thus burdened, seek for justification, and yet, all come to know that in themselves they have no righteousness of their own to plead for justification.

All who thus seek justification, can say of themselves, unclean, unholy, guilty before God, and feel that the wrath of a just God abideth on them. Thus we see those who feel to be justly condemned, shut up, without excuse, without plea, save in the mercy of a crucified redeemer, constrained to cry, "What must I do to be saved?"

On what account will God pardon my sins? Not on account of any work, or effort on the part of the sinner. It must come from the merit and grace of the Son of God,

imputed to Him, for "It is God that justifieth."

When God is pleased to manifest His glory, all their poor efforts fade into insignificance, and thus sinners in Zion are afraid; fearfulness haunts them. Isaiah had a vision of the glory of Christ and cried out: "Woe is me, I am undone, because I am a man of unclean lips." Job said, "Behold, I am vile, what shall I answer thee? I will lay my hand upon my mouth. Once I have spoken, but I will not answer; yea, twice, but I will not proceed further. I have heard Thee, by the hearing of the ear; but now mine eyes seeth thee: wherefore I abhor myself, and repent in dust and ashes." What a picture of a sinner, guilty, without further pleadings, standing before God, as Judge, enthroned on the seat of justice.

Daniel said, "O Lord, righteousness belongeth unto thee; but unto us confusion of faces. We do not present our supplications before Thee for our own righteousness, but for Thy great mercies. O Lord hear, O Lord, forgive for Thine own sake."

The whole need not a physician, but the sick. Those who are pierced to the heart for sin, cry out, "What shall we do to be saved?" "All we like sheep have gone astray; we have turned every one to his own way; and the Lord laid on Him the iniquity of us all."

The whole scriptures speak the same language: "The grace of God, the promise of mercy, the free pardon of sin; by the atoning blood of Christ, His obedience; and the righteousness of God in Him is

abundantly portrayed as the sole cause of our justification, preservation and glorification.

"Being justified freely by his grace, through the redemption that is in and by Jesus Christ, whom God hath set for a propitiation, through faith in his blood, we are made to declare that it is His righteousness alone, bestowed on sinners, that he might be just and the justifier of him that believeth in Jesus.

We read, "Blessed are those whose iniquities are pardoned, whose sins are forgiven, and blessed is the man unto whom the Lord will not impute sin." For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." This being true it is no wonder we read, "There is therefore no condemnation unto them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

So God "laid on Christ the iniquity of us all, that by His stripes we might be healed." He was made sin for us, that we might be made the righteousness of God in Him."

O. J. DENNY.

THE 124TH PSALM.

This Psalm in our Bible is attributed to David. Some writers claim that it was written long after David's day, and perhaps was a song of thanksgiving for the deliverance of the Jews from their Babylonian captivity. Others suppose that it is a song of praise by

the Jews for their triumphant escape from the evil plotted against them by Haman, as recorded in the book of Esther, and probably the Psalm was composed by Mordecai. Whether any of these suppositions are true or not, it remains a fact that beginning with Israel in Egypt, and going with them through all their history as given in the Bible, that this song would be appropriate for them to sing over and over again. If it had not been the Lord who was on our side when men rose up against us they had swallowed us up quick, when their wrath was kindled against us. The case of Gideon going against the Midianites, also of King Asa, when the Ethiopians came against him with a thousand thousand, also when David went to meet the Philistine of Gath. Oh! the cases are numerous when Israel would have been swallowed up if the Lord had not been on their side, but who can be against those whom the Lord is for, that is to overcome them, for no weapon formed against them shall prosper. The bringing of Israel from the land of Egypt to Canaan and their establishment therein and final triumph over their enemies is a wonderful story, and in all of its details shows the love, mercy and power of their God, whom David affirms to be above all gods. The whole story shows the omnipotence of God and the dependence of his people upon him and his fighting their battles is proof positive of his love. After Jesus had come and built his church and sent his apostles out to preach, they met much and strong opposi-

tion against which they could not have stood had not the Lord been on their side. Jesus said concerning his church, "The gates of hell shall not prevail against it." Their enemies tried their strength and doubtless it seemed strong many times to his weak and trembling ones, but it was nothing when put against the Lord's strong arms. When the Spirit of the Lord came mightily upon Sampson he rent a lion as he would have rent a kid. And Paul says, I can do all things through Christ which strengtheneth me. By his grace I continue to this day. Jesus said, Lo, I am with you even unto the end of the world, and so the church still lives. She has come through dark and soul trying scenes, but the Lord is on her side, and clothes her in his own perfect righteousness. And so she is pleasing in his sight, and though the church is now passing through sore trials, her sins having separated her from her God. When He has sufficiently punished her and purged away her sin, He will again show His smiling face, for He has loved her with an everlasting love, and therefore with mercy He will gather her. He is on her side, hence men nor devils can prevail against her. She is His and He is hers, even to the end of the world, and not only Israel, and the gospel church have the Lord Almighty on their side, but each and every individual member of His body shall through his grace triumph over every opposing power. They may be persecuted for his sake, and may for a time suffer wrongfully, but vengeance belongeth to the Lord

and He will repay. And the tried and tired one will say, had it not been for the Lord on my side I should have been swallowed up. There are also enemies within the world, the flesh and the devil. So that many times the child of God, the wayfaring man, would be overcome if it were not that the Lord is on his side. John says of Christ, that He shall be with you and He shall be in you. So whether your enemy is outside or inside, Jesus is there and defeats his every effort, and so you shall come forth a triumphant conqueror over every opposing power, and give all the glory of it to the Lord, as Israel of old did.

Yours for giving the praise to Jesus.

JOSHUA T. ROWE.

"FOR IN HIM DWELLETH ALL THE FULNESS OF THE GOD-HEAD BODILY."—Col. 2:9.

In reading this scripture, the first thought presented is that the Godhead dwelt in Jesus Christ, whom the Apostle says was God manifest in the flesh.

Then Webster defines the word, Godhead; as, "The divine essence, nature and attributes; and supreme Deity." His definition is most certainly in accord with the word of truth. Let no believer harbor the idea that Jesus was only a receptacle to retain and dispense "good and perfect gifts" from the Father. The Apostle saith, "And of his fulness have all we received, and grace for grace."—John 1:16.

Verily as the one mediator between the Father and men of all

new covenant blessing the fulness is in the Son as the executor. But as, "the covenant of peace was between the two," Father and Son, and that before there were any creation of worlds, or persons, natural or spiritual. Wisdom personified as the Son of God, says, I was by him as one brought up with him." Prov. 8:30. In this same chapter the Father indicates that he was well pleased with the Son's creating and forming all things. Then one Apostle declares: "For by Him were all things created, that are in Heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the first born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell." Col. 1:16, 17, 18, 19. Another Apostle declares: "All things were made by him; and without him was not anything made that was made." John 1:3. Then, too, he is immutable, his priesthood shall never change. Heb. 7:24. He is omnipresent; as, "Lo, I am with you always, even unto the end of the world." Matt. 28:20; omniscient: "He knew all men, and need not that any man should testify of Him, for he knew what was in man." John 2:24, 25. He also knew when the disciples were striving who should be the greatest. In fact he is the supreme Deity, possessing

all the attributes, and possessing the Holy Spirit without measure. The Father calls him his "fellow," that is equal. Jesus said, "I and my Father are one." "And the Father is in me and I in him. He said that he came from the Father and would go back to him. It is declared in the scriptures that Christ loved the church and gave himself for it. Peter says, "Feed the church of God, which he has purchased with his own blood." So unquestionably Jesus is God manifest in the flesh; created all things and as the eternally loved were in the creation, and were chosen in him out of the fallen race, he redeemed them, saved them, justified them, will glorify, and raise them to eternal glory.

Now, as the fulness of the God-head dwelt bodily in the Son, it will not be in violence to the word of truth to say that Jesus Christ was God, the Father, and God the Holy Spirit. For did he not say to his disciples: "I will come again, and receive you unto myself, that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord we know not whither thou goest, and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life; and no man cometh unto the Father but by me. If ye had known me ye should have known my Father also; and from henceforth ye know Him, and have seen Him. Phillip saith unto him, Lord, shew us the Father and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and hast

thou not known me, Phillip? He
that hath seen me hath seen the
Father; and how sayest thou then,
shew us the Father?

M. L. GILBERT.

LESLIE FRED. VARNELL

It is with sad but loving remembrance that I attempt to write of the death of Little Leslie Fred Varnell, who passed away at Park View Hospital, Rocky Mount, Feb. 2, 1935, making his stay on earth three years. Never a strong, healthy child, Leslie was sick nearly all the time. He first took influenza, then double pneumonia, and diphtheria. Leslie was a bright and intelligent child for his age. He was loved by everybody he came in contact with, both white and colored. During the time he was sick he would keep waving one of his little hands and looking toward the ceiling of the house saying to his mother these words, "Look mama, here they go." His mother asked him who and he said "It was only Doris." He was speaking of his little cousin Doris Hagens. The second time he called his mother he didn't say who he saw, which made us all think that he saw something that no one on earth could see. Leslie was the son of Mr. and Mrs. Fred Varnell, of Macclesfield, who mourn their loss deeply. Leslie also leaves two sisters, Virginia Pearl and Emma Ruth Varnell, as well as a host of other relatives and friends. The writer of this obituary thought a lot of him too. He had some pretty flowers and looked in his little coffin as I imagine an angel would look in a bed of flowers at rest.

Everything was done for him at home that could be done by our doctor at Macclesfield, Dr. Samuel H. Justa, but he was taken worse on Friday, Feb. 1, so Dr. Justa advised his parents to take him to the hospital at once which they did, Dr. Justa going with them by their request. Everything was done for him by both doctors and nurses there, but he couldn't be saved. He gradually kept getting weaker until on Saturday night, Feb. 2, between nine and ten o'clock, his spirit took flight to be with Jesus. His funeral was conducted by Preacher Leslie Newman whom this child was partly named after. He was buried at Mr. Jim Varnell's.

Sleep on, dear Leslie, and take thy rest,
We all loved you, but God knew best.

A kind and loving child,
We think of him today,
And recall the happy hours,
Ere the day he passed away.

So often we try to be cheerful,
We smile and try to be gay,
But his home is so sad and lonely,
Since he was called away.

Oh how sweet it will be in that beautiful
land,
So free from all sorrow and pain,
With songs on our lips and harps in our
hands,
To meet you, dear Leslie, again.

Written by a friend of the family,
Mrs. W. F. Varnell,
R. F. D. 2, Macclesfield, N. C.

SISTER LOU TURNER.

Sister Lou, as we all called her, was greatly beloved by her sisters and brothers in this church and by her neighbors and friends who were many.

She was a long and faithful member of her church. She professed a faith in Jesus Christ in the year of 1908, and her convictions were so strong she went before her church at Tarboro, Saturday before the first Sunday in December and was received and she was baptized Sunday morning by Elder J. A. Shaw of Elizabeth City, N. C.

Sister Lou dearly loved her church, pastor and members, and always filled her seat unless prevented by sickness or some other accident. She was a devoted wife and a loving mother.

The departure of Sister Lou is deeply painful and grievous to us all and we pray to God to endow us with the same faith and hope he gave to her, to love and serve her God, His church, her sisters, her brothers and friends.

She was born Aug. 10th, 1856 and was the last descendant of the late E. O. and Melvina Turner of Edgecombe County.

Her funeral was conducted at the home by Elders J. D. Fly, pastor and E. L. Cobb of Wilson, N. C. Her body was laid to rest in the Greenwood Cemetery to await the sound of the trumpet when the dead in Christ shall rise to meet their Saviour and with him to forever dwell.

Written by a loving friend and neighbor by request of the deceased,

Pat Qwatney Andrews.

RESOLVED: That we bow in humble submission to him who never makes any mistakes, but works all things together for good to them that love him and to his own glory; we extend to the bereaved ones our sincere sympathy pointing them to the one in whom she trusted, who alone can give them comfort.

Done by order of the Church, Saturday,
Dec. 1, 1934.

Elder J. D. Fly, Mod.
G. W. Barnes, Clerk.

MRS. MAUDE EDITH DUNN BOYETTE.

On Saturday afternoon, February 2, 1935, through the divine wisdom of God whose perfect purpose surpasseth our natural understanding, the spirit of Maude Dunn Boyette gently, quietly returned home to him who gave it, leaving a host of relatives and friends engulfed in sorrow and grief by the sudden passing of one so dear, and whose life's duties seemed so entwined with the welfare of her family. Maude Edith was born to John and Annie Dunn November 23, 1899. As a lovely bud among the flowers she graced home and community with the gentleness of her character, always kind, tender and considerate of others. Her father, two grown sisters and a grown brother preceded her to the grave. Her mother, Mrs. Annie Dunn, four brothers, Guthrie, Thel, Joe, and Henry Dunn, and three sisters, Kay Bell, Hazel and Martha Dunn, survive. She was married to Julius K. Boyette April 17, 1919, and was a faithful, dutiful companion. Besides her husband she also leaves seven children as follows: Annie Ruth, Lena Gray, John Kinnon, Julius Edwin, Robert Dunn, Joseph Sherrill, Maude Edith, the last named being only a few hours old at its mother's death. Maude was truly a model mother. Her children, family and home had the best she could give and were the objects of her natural delight. She united with the Primitive Baptist Church at Benson, North Carolina, July 8, 1928. She possessed faith unshaken in salvation by grace. Her presence and conversation was so consoling, to know her was to love her. Surely no one besides the family will miss her more than the writer. Funeral services were conducted by her pastor, Elder Xure Lee, assisted by Revs. Merritt and Young at the residence on Church Street, Benson, North Carolina, Sunday February 3, 1935, amidst a large concourse of sorrowing friends. She was laid to rest in the cemetery at Reedy Prong Church according to her request, to await the resurrection morn. Her body is sleeping beneath a mound of beautiful flowers, which is but a faint token of the love and esteem we feel in our hearts for one whose presence we prized so much. Words fail to emulate the gentleness of her character. We are helpless in every effort to convey or express the sympathy we feel for her family and loved ones. May they be blessed with the spirit of reconciliation and follow in the beautiful example made indelible by the life of the jewel that has been so suddenly gathered home. It is natural that we grieve when earthly ties are broken but when by an eye of faith we can see beyond this thorny maze and view the promise of the great I Am, it is

then and only then we can rejoice in a Saviour's love and say "blessed be the Lord that taketh and blessed be the Lord that gave."

Mrs. Clida Lee Langdon.

MRS. PENELOPE PARRISH.

On Thursday evening, September 27, 1934, at the home of her son, Mr. T. M. Parrish, the Lord saw fit to call from this world of sorrow, the spirit of Mrs. Penelope Parrish, widow of the late Gaston Parrish, of Elevation township. She was the daughter of Ashley and Nancy Barbour, deceased, and was born November 29, 1856, making her stay on earth 77 years, 10 months and 3 days. She had been in declining health for several months, but was confined to her bed only about six weeks prior to her death. Her suffering was great, although she bore it with patience, never murmuring, but ever trusting in the Lord for deliverance, and for that rest that remaineth to the people of God. She will be greatly missed by her children, her church, and community as she was much beloved by all who knew her. "Aunt Penny," as everybody called her, was ever ready to render assistance to the needy, and speak words of comfort to those in distress. Too much cannot be said of this good woman. She left numerous evidences that identify her as a child of God. She had been a faithful member of the Primitive Baptist Church at Rehoboth for forty-six years, always filling her seat when not providentially hindered.

She was married to Gaston Parrish on February 11, 1879. To this union five children were born, as follows: Lloyd A., Thomas M., William G., Parrot A. Parrish and Mrs. G. P. Benson, all of whom survive her.

Active pall bearers were Fred, Ned and James Parrish, Allen Johnson and Paul Creech, grandsons of the deceased, also Reubin Penny. Honorary pall bearers were Messrs. N. F. Link, Wilbur, Paul, Hoses, Tom and J. A. Barbour.

The flower girls were her grand-daughters, Misses Uddine Benson, Christine, Ruby Lee, Elaine, Doris and Wynonna Parrish.

The large crowd in attendance attested the esteem in which she was held.

Elders Jesse Barnes and Shepherd Stephenson conducted the funeral in Rehoboth Church, where she was a member. Her body was then laid to rest in the cemetery there, to await the morning of the resurrection.

May the Lord comfort the bereaved and enable them to say, "Thy will be done."

Written by one who loved her.

RESOLUTIONS OF RESPECT.

WHEREAS God in His infinite wisdom has called from our midst our dear sister, Mrs. Cornelia Mann, who joined the Primitive Baptist Church of Newport River at Newport, N. C., May 13th, 1913, living with the said Church until death which came in October 5th, 1934.

Therefore be it resolved:

First, that we bow in humble submission to Him who doeth all things well. We feel in the death of Sister Mann the Church at Newport has lost a good and faithful member and the Community a good neighbor.

Second, that we extend to her relatives our sympathy.

Third, that a copy of these resolutions be spread on our Church book, and a copy sent to each of her brothers Mr. E. X. Garner, Newport, N. C., Route No. 2, with whom she lived after her husband died. Also a copy to Mr. R. E. Garner, Mount Olive, N. C., and a copy sent to Zion's Landmark for publication.

Done by order of the Church in Conference, December 15th, 1934.

Elder R. W. Gurganis, Moderator
Walter R. Mann, Clerk.

RESOLUTIONS OF RESPECT.

Whereas God in His infinite wisdom has seen fit to visit our church at Red Banks and take from us our aged and beloved brother, David Stocks, who was born October 19th, 1850, and passed away peacefully July 21, 1934. He united with the church at Red Banks, March 1884, and was chosen clerk, 2nd Saturday in March, 1891. Served as clerk 24 years.

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. 2nd, That we extend to the bereaved ones our heartfelt sympathy, hoping that God, who is rich in mercy will comfort them. Resolved, Third, That a copy of these resolutions be sent to Zion's Landmark for publication.

Done by order of conference second Saturday in September, 1934.

Elder Luther Joyner, Mod.
Mrs. Bessie Brooks Gay, Clerk

MARY ANN COX.

As it has been the will of God to remove from us our beloved sister, Mary Ann Cox, widow of our deceased brother, R. A. Cox on December 28, 1934, we desire to acknowledge his will with a submissive heart.

Sister Cox was born September 3, 1873. In 1893 or 1894 she was united in marriage to Brother R. A. Cox. In April 1895 she united with the Primitive Baptist Church at Malmaison, Pittsylvania

County, Virginia, by experience; later moving her membership to Daz River Church, Rockingham County, North Carolina.

Her funeral was conducted at Dan River Church by her former pastor and pastor, Elders J. F. and D.V. Spangler. Interment was in the church cemetery.

Therefore be it resolved:

First, that the church at Dan River has lost a faithful member.

Second, that we desire to thank our Heavenly Father for the gift of this sister to us in fellowship.

Third, that a copy of this be sent to Zion's Landmark and a copy spread upon our church minutes.

Done by order of Dan River Church in Conference, Saturday January 26, 1935.

Elder D. V. Spangler, Paastor.

CONTENTNEA UNION MEETING.

The Contentnea Union Meeting will be held with the Church at Lower Town Creek, Edgecombe County, N. C., the fifth Saturday and Sunday in March, 1935. Elder Luther Joyner is appointed to preach the Introductory Sermon. A special invitation is extended our ministering brethren.

J. E. MEWBORN, Union Clerk.

UPPER COUNTRY LINE UNION.

The Upper Country Line Union is appointed to be held with the Church at Wolf Island, 5th Sunday in March and Saturday before, meeting at 11 o'clock a. m. This church is two miles north of Reidsville, N. C. We invite all orderly Baptists especially ministers.

W. S. SMITH,

Reidsville, N. C., R. 1, Box 75.

MEETING AT LEXINGTON.

On the fifth Saturday and Sunday in March 1935, there will be meetings held at the Primitive Baptist church in Lexington, N. C.

All members and friends of this faith and order are cordially invited to attend, especially the ministering brethren.

B. I. HARRISON.

LOWER COUNTRY LINE UNION

Please publish in the next issue of Zion's Landmark the following Union Notice. The next session of the Lower Country Line Union will be held with the Church at Surl, in Person County, N. C., about seven miles from Roxboro, on N. C. Route No. 57, on Saturday before the fifth Sunday in March. All lovers of the truth are invited to be with us. A cordial invitation is extended to ministering brethren.

J. M. O'BRIANT.

Union Clerk.

PLEASE READ CAREFULLY



There comes to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark and if you are not given credit in at least one month notify us, stating if you paid by check or money order and when you paid and we will investigate.

The mailing list is corrected only once a month.

AGENTS WANTED

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These publications cover the field of religion and news and you will have no trouble in securing subscribers. References required.

Write for particulars and sample papers of these publications.

P. D. Gold Publishing Co.

WILSON, N. C.

Our Publications

ZION'S LANDMARK:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

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ZION'S LANDMARK

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VOL. LXVIII.

APRIL 1, 1935

NO. 10

REHOBOAM SUCCEEDS SOLOMON AS KING.

And Rehoboam went to Shekem: for to Shekem were all Israel come to make him king.

And it came to pass, when Jeroboam the son of Nebat, who was in Egypt, whither he had fled from the presence of Solomon the king heard it, that Jeroboam returned out of Egypt.

And they sent and called him. So Jeroboam and all Israel came and spake to Rehoboam, saying,

Thy father made our yoke grievous. Therefore ease thou somewhat the grievous servitude of thy father, of his heavy yoke that he put upon us, and we will serve thee.

And he said unto them, Come again unto me three days. And the people departed.

And King Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye me to return answer to these people?

And they spake unto him saying, If thou be kind to this people and please them, and speak good words to them, they will be thy servants forever.

But he forsook the counsel which the old men gave him and took counsel with the young men that were brought up with him, that stood before him."—2 Chron. 10:1-9.

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

ASSOCIATE EDITORS

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

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

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

ELDER B. S. COWIN ----- Williamston, N. C.

\$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 I

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 of 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.

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Zion's Landmark

Devoted to the Cause of Jesus Christ

A WANDERER.

In mind I am a wanderer,
 My helplessness I feel and see.
 I feel so weak and polluted,
 Oftimes I long to be free.
 My mind is sometimes so busy,
 Chasing the things that I hate,
 I cannot control my thoughts,
 O that I be led in a higher state.
 As I cast my eyes around
 In tenderness I feel and see
 My children's earthly enjoyment,
 Full of happy, natural glee.
 In helplessness I see them, too,
 And as I study and wonder why,
 All within me seems to go;
 I hope up to the throne on high.
 Because I am a hungry beggar
 I cannot trust myself;
 And, too, I fear that in that day
 I'll be judged and seated to His left.
 But I hope I have a true reason
 To claim a sweet hope in Christ.
 I often feel I would surely faint,
 If I had no hope in Christ.
 I hope my run in this life
 Is sure and certain—not in vain.
 Yes, I want to with patience endure
 Like Jesus, our Saviour, who was
 slain.

I want to be a conqueror
 Over death, hell, and the grave.
 I want to praise my blessed Saviour,
 Happy, happy eternal praise.
 There's no responsibility there.
 There's no wishing nor regrets.
 There's no crosses, nor fears.
 There's no feeling or seeing frets.

Dear Jesus, grant unto us
 Thy Holy Spirit here below,
 That we may worship Thee,
 While in this world we go.
 The devil and his angels—
 They cause so much concern.
 Their truths are lies before my eyes,
 O am I yet blind, or can I discern?
 How well do I remember!
 The storm was raging within.
 I arose at the dead hours of night;
 Kneeling I tried to ask guidance of
 Him,
 Who sits at the right hand of God
 Making intercession for the saints.
 These words came into my mind,
 Which cheered my soul from
 faint:
 Ye pilgrims of Zion and chosen of
 God,
 Whose spirits are filled with dis-
 may,
 Since ye have eternal redemption
 through blood.
 Ye cannot but hold on your way.
 In wonder and confusion,
 In fear and weakness, too,
 With feelings I cannot utter—
 Am I numbered with the few?
 There is a great mystery before me,
 I am hungry to understand;
 But I am weak, I cannot grasp
 Those great and high commands.
 I often wonder if this is guess-work
 Does God really reveal His mys-
 teries

In weak, base, fallen man?
 Is my belief based on men's his-
 tories?

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Again my hope grows brighter,
 And my faith grows stronger,
 And I long to publish my thoughts,
 If indeed I be a true writer.
 I am not ashamed of my belief,
 As I hope it is anchored in Christ.
 God is the foundation of all believ-
 ers,
 His mysteries to them are beyond
 all price.
 His purposes are sure and certain,
 In mercy and anger too.
 I fear the rod—with me it's not un-
 certain.
 O could I remember this in all I do.
 Sometimes I feel to get a glimpse
 and taste of heaven.
 'Tis then I feel perfectly reconciled.
 My road seems smooth; my journey
 short,
 To travel the way of Jesus, the
 crucified.
 This choosing business is a big con-
 cern;
 It has many graduates, of which I
 feel chief.
 Just feeling quite wise, quite able
 to discern
 The goats from the sheep. (Oh
 what a robber and a thief.)
 I have shed bitter tears after find-
 ing
 I have been judging.
 I know I can't judge, ah why do I
 try,
 My conscience feels guilty, I desire
 purging.
 Now I see clearly the beam is in my
 own eye.
 I have been bowed low in much dis-
 tress,
 Over this chasing mind in me.
 Thought surely among the Baptists
 was none,
 So unlearned, so unruly could be.

Until I heard a sermon which
 The preacher so wonderfully told,
 How in his mind he condemned his
 brother,
 As without cause either young or
 old.
 God with his own hand formed the
 crooked serpent,
 And this devil is the father of all
 liars.
 The devil is the bottom of this
 choosing concern.
 God over-rules this wickedness for
 His glory and benefit of his
 heirs,
 I believe God has a purpose in the
 wickedness now,
 Just as much as He did in olden
 time.
 I believe it's a torment for God's
 children while here,
 And a heaven for those who are
 blind.
 I believe there is none in this whole
 earth.
 Has anything to do with what they
 believe.
 The world believes the letter be-
 cause they are blind.
 God's children can't believe the
 truth,
 Only as 'tis revealed.
 So why should we worry over our
 brother's belief,
 Seeing we are partly blinded our-
 selves.
 But this big concern puts out this as
 a sure relief,
 And we are most always ready to
 try to put things at peace.
 This starts trouble and divisions
 too.
 This, I believe, is part of satan's
 work, which he was put here
 to do.
 I believe God suffers his sheep to

be thus chased.

They flee and are scattered, afflicted and poor.

They feel they have no certain dwelling place here.

They are fed, protected and led by Him,

Who said "I am the Door."

God, who made all things, did also prepare the remedy before

The world was made, yes, before man fell.

The elect saved in heaven—for

The devil and his angels hell.

Neither is God the author of sin,
He is

Pure, holy, unchangeable and blameless.

He has all power in heaven and in earth and is under no law.

Otherwise our belief would be nameless.

His will is done on earth as it is in heaven.

Didn't He know, yes, didn't He justly show too,

His glorious work before the world was made.

A Saviour was prepared for He knew

Man would fall; is not this true?

If any who read this don't feel to agree with me,

I feel to be weak and desire you to bear with me if you can.

I feel so unworthy to even claim to be.

The least if indeed I have been favored by the great I Am.

Yours in hope,

Mary Elizabeth Wray,

Reidsville, N. C. R. 2.

WORSHIPPING GOD IN THE SPIRIT.

Dear Brethren and Sisters:

If you will, or feel that you can allow me to thus address you.

"Worshipping God in the Spirit" has been uppermost in my mind for some time. "I am so ignorant and unlearned it seems impossible for me to separate the flesh and Spirit. When one is at peace the other is sorely troubled."

How can I say anything to profit upon worshipping God in the Spirit when I am so often at a stand to know whether I know anything about it? I find self, my fleshly self, in all that I do, in so many different ways that I often am at a loss to know where I am and what I am. I am well assured that in me, that is, in my flesh, there dwells no good thing. I feel it every day. My only comfort at such times seems to be that Paul said that concerning himself. I have felt so glad and thankful that he said that. He felt badly about it, and was forced by his grief to cry out, "O wretched man that I am." But he was inspired by the Holy Spirit to write out these feelings for the comfort of the family of God.

Whether I have experienced the true spirit of worship is often a question with me. It seems to be so exalted a thing, the worship of the true and living God, that such as I am cannot reach that high.

The wisdom of the world teaches that Jesus will if he can and that his power depends upon the will and works of man. But the Spirit makes us know that his power is equal to his will.

The poor soul who lies helpless upon a bed of suffering, alone in poverty, in ignorance as regards worldly knowledge and wisdom, can worship the Lord in spirit as fully as one who is healthy and endowed with all worldly riches and knowledge and comfort.

Those who have felt great weakness and severe pain of body know better than others the greatness of the blessing. We know the time of pain and weakness must come; this also comes as a blessing of the Lord to his people, for which or in which we are still to be thankful; for the Apostle says, "In everything give thanks," for this is the will of God in Christ Jesus concerning you." Should we not try to pray for patience whatever afflictions the Saviour may see fit to send upon us. "In the day of prosperity be joyful, but in the day of adversity consider. God also hath set the one over against the other, to the end that man should find nothing after him." Eccl. VII, 14. It seems to me when one is prepared by the Spirit to preach, write or speak upon the precious doctrine of God, our Saviour, they would not feel like speaking ironically or with bitterness toward those whose views he is opposing.

"In meekness instructing them that oppose themselves," is the apostle's direction.

I have felt afraid to "speak my mind" concerning some point of spiritual doctrine. Yes, certainly, I have often been afraid to assert as truth all that has passed through my mind, but not, I think, for fear of the opposition of men. I do not

think I would be afraid to express in the presence of people anything which I was sure of as the truth of the Scripture. But I have felt afraid that I might express something which the Scriptures would not sustain. I know how liable I am to be mistaken in my thoughts concerning the profound mysteries of the things of God, and therefore I often hesitate to present thoughts that have occurred sweet to me, and conclusions I have arrived at in my meditations upon the Scriptures of truth, lest I might darken counsel by words without knowledge, and so confuse instead of helping the dear children of God.

Did you, dear children of God, in the innermost recesses of your soul, ever come to the Lord with the plea for his favor that you had done some obedient work for which you expected some reward? What Jesus has done is our only plea, and never what we have done. But how thankful we are when we have been enabled to walk in obedience to the Lord, in the keeping of his judgments is great reward. "If ye live after the flesh, ye shall die." Daily we learn that we must have grace in order to serve God with reverence and Godly fear, and whenever we have done any gospel work we thankfully say, "Yet not I, but the grace of God which was with me."

Jesus is the Word of God; he is declared to be "the power of God, and wisdom of God." I Cor. 1:24. In the name of the Lord was eternally all the power and wisdom necessary to create the heavens and the earth, and to command "the

light to shine out of darkness." The word of the Lord manifested and made known that power and wisdom, causing that incomprehensible work to be done. Thus his word was magnified above all his name in the natural creation. So also is salvation. The Word which was in the beginning with God, and was God, was made flesh, and dwelt among us "and we behold his glory, the glory as of the only begotten of the Father, full of grace and truth."

Here we have that eternal life which was in the Word. And which was the light of men. We cannot look to any other source for light. This Word is the Fountain of light, as it is the Fountain of life. The inspired Scriptures of truth are put forth by the Word. We are told to "Hold fast the form of sound words." We are to take the inspired words and hold them fast against all the opposition of the wisdom of this world.

Concerning the work of creation, the work of salvation, the final state of the wicked, the resurrection of the dead, and all the other mighty mysteries presented in the Scriptures, which declare the works of the Lord. How insistently we keep trying to explain how the Lord does his wonderful works. And to fill up what the Scriptures seem to lack in explaining the "how," and the "wherefore." But our efforts are always vain, and our minds are baffled and turned back at every point, failing to understand the wonderful works of God, even when we feel their blessed power; for "how unsearchable are his judg-

ments, and his ways past finding out." How pleasant and restful it is for us, poor and ignorant as we are, to be given an implicit and confiding trust in the Lord, as we read it is indeed the word of God. (I Thess. II, 13) and to trust that the Lord will in his own time and way open its precious meaning to our understanding, and apply it with power to our souls. How good it is when we contemplate the glorious but indescribable mystery of the resurrection, which will ever remain a mystery until it is experienced; sorrows and sufferings and hopes die here. But in the resurrection be pure and incorruptible in heaven, satisfied with the likeness of Jesus, and eternally filled with joy.

We see ourselves as "less than nothing and vanity," and our own vile and depraved heart and ways the cause. Then what a change comes over our feelings, what a brightening of our gloomy minds, what a soft and holy comfort in our hearts, as we read that this is true of all flesh; true of "every man in his best state," as well as in his most debased condition. "For all flesh is grass, and all the godliness thereof is as the flower of the field. The grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it. But the word of God shall stand forever." Isaiah XL. 7, 8.

Then is it possible while this is true of all the race of Adam, only those realize and know it upon whom the Spirit of the Lord has blown; but these are they who have been born of the Spirit; who have

felt the quickening power of that Spirit, which is the heavenly wind blowing upon them. "The wind bloweth where it listeth, and they have heard the sound thereof, but cannot tell whence it came or whither it went." They felt its terrible power, withering the flesh, as grass and causing its glory to fade as the flower of grass, but had not thought that this ruin and desolation were evidences of God's blessings and heavenly favor. God has promised to bless his people when they obey him. My own experience concerning this subject is that the Lord's blessing causes obedience. And so I think every child of God feels to thank the Lord that has obeyed the sweet command of Jesus. He doesn't feel he is entitled to does not feel that he is entitled to the credit and praise of it, but humbly thanks the Lord that he has been given the spirit of obedience. He does not say, I went in paths of righteousness, but, "He leadeth me in paths of righteousness for his name's sake." We must have grace in order to serve God acceptably. It is not grace because of our good works, but good works because of grace; it is not the blessing of the Lord because of our obedience, but obedience because of the Lord's blessing. We cannot claim any of the credit for our obedience. The same infinite power which was in the words, "Let there be light," is in the words of Jesus, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

What solemn reverence and awe we read such mysterious things; we see that in all things the Lord's

power and purpose will prevail, and that Satan and wicked men can do nothing but what will be controlled by the Lord to the working out of his own eternal purpose of love and mercy. "How unsearchable are his judgments, and his ways past finding out." Aren't you glad dear brethren and sisters, that he has all power in heaven and earth, and no one has leave to say why doest thou? Please cast the mantle of charity over this, and remember the unworthy source from whence it came. In hope,

Mrs. Elgie Collier,
Micro, N. C.

LOVES THE LANDMARK.

Elder O. J. Denny,
Dear Brother:

I am sending you \$2.00 for the Landmark. I do not want to miss a single copy. I have enjoyed your writings of late. I believe the Holy Spirit moved you to write what you have. I am glad to see our people coming out here of late declaring that God is God before time, in time and all time. Then if our God is so great, it is a glorious thought to feel that the wicked one cannot destroy us, because Jesus says that "My sheep hear my voice and do follow me. I give unto them eternal life and they shall never perish."

It is a great comfort to read and understand,

I will close. Come to Hillside and preach for us again.

Your little brother if one at all,
A. B. BARHAM,
Haw River, N. C.

THE FOOTPRINTS OF THE FLOCK.

Dearly Beloved Old Baptists:

The church is my greatest delight. I sometimes delight in reading the testimony of the Great Shepherd of the Sheep. At other times I delight in searching for the footprints of the flock. I am very much interested in the cream of Old Baptist Literature. Will every associational clerk please send me minutes of a recent session of their body, together with those of other years that would be useful in shedding light on the Primitive cause. I also am anxious to secure copies of different years of any of our publications, (Signs, P. B., Trumpet, A. and M., Lone Pilgrim, Landmark, M. of P., Primitive Mon., and any other that is being printed or was in times past.) I am anxious to get histories of the church of any kind, debates, minutes of peace meetings, church trials and anything shedding light on the lives of our leading ministers and their writings. These things are important to me. I'll pay postage on anything, and where you have books to sell at a reasonable price please write.

Your little brother,

W. D. GRIFFIN,

Fayette, Ala.

EMOTIONS.

Editor of The Landmark:

This morning I wrote Elder Gilbert a letter, and after mailing it, decided to send a copy of it to the Landmark and Advocate & Messenger. Many of our people tell me they enjoy reading my little squibs.

The Letter:

I have been looking up the definition of the word emotion. My impression was, that one of an emotional nature, indicated weak-mindedness. I see the definition is an intense feeling of love, or hatred etc. As there is no hatred in my heart, I became more reconciled to my emotional nature. When I hear a gospel discourse, I can't hold back my tears. I want to be like other people, but this is impossible. I build dams to hold back my tears, even calling on satan for help in trying to think of evil thoughts. I can only hold them back for so long. The dam breaks. Then there's a flood and bad matters are made worse. I thank God for a stronger man than the strong man. I carried a carload of widows to Mt. Olive yesterday. We had a wonderful meeting. The angel of the Lord came down and glory shone around. Elder Wise is a live, God-called preacher. He may call dead preachers, I don't know, but I do know He awakens the dead sinners. Otherwise, he will die in his sins.

W. F. BRITT,

Arcadia, Fla.

UPPER MAYO ASSOCIATION.

The Upper Mayo Primitive Baptist Association is due to convene with North View Church, Stokes County, N. C., on Saturday before the third Sunday in May, 1935, and continue three days.

We are in peace and fellowship. Our churches are having additions. Brethren and sisters, especially ministers, are cordially invited to visit us.

Elder J. A. Fagg, Moderator,
Deacon S. G. Dobyas, Clerk.

Eld. W. E. Braswell, Reading Clerk.

ZION'S LANDMARK

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

Editor

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

Associate Editors

Elder M. L. Gilbert—Dade City,
Fla.

Elder S. B. Denny—Wilson, N. C.

Elder J. T. Rowe—704 Deepdene
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Elder B. S. Cowin—Williamston,
N. C.

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EPHESUS.

The City of Ephesus, in the apostolic age, was a city of great renown and in it was the famous temple of Diana. It was not only renowned as the seat of heathen rites, but was conspicuous as being the home city of the seven churches in Asia Minor. The statue of Diana was believed to have fallen from heaven (Acts, 19:35.) Paul gives an extended account of the idolatrous worship and of his enemies in Acts 19:24-41st verses.

This church of Ephesus, had the distinction of having been founded by St. Paul, had for its counselor St. John and Timothy for its Bishop and it was here that Apollos, the Jew, preached first and was an able defender of the faith once delivered to the saints. Read Acts 18th chapter, verses 24 to 28.

We must admit that with such an able ministry as Paul, St. John, Timothy, Apollos and their successors that it was a Church of God. Yet in time it was to be removed entirely, not destroyed, but in the providence of God it was removed.

With the great persecution arising from the worshippers of the goddess Diana, Paul was emboldened to admonish the elders of this famous church. Read Acts 20:16 to 27th. verses. His counsel was wise and yet he knew as he stated in Acts. 20:26, and succeeding verses that his labors among them were at an end and that much trouble awaited them not only from the persecutors without but from those whom he called grievous wolves that should rise up among them.

"And now, behold, I know that ye all, among whom I have gone preaching the Kingdom of God, shall see my face no more. Wherefore, I take you to record this day, that I am free from the blood of all men. For I have not shunned to declare unto you all the council of God." Acts 20:25-27.

Note his parting admonition: "Take heed, therefore, unto yourselves, and to the flock over which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood." Can such a church be destroyed? No. But in the providence of God it—the candlestick—can be removed and was removed in God's own time and way. Removed by death, or to other parts, since not only this church but all of the seven churches of Asia have be-

come extinct so far as an earthly organization is concerned. Removed from the midst of idolatry, within and without, some by death, some by their removing to other parts as did Paul, some by being spewed out His mouth as they were not true followers of the Lord. Therefore, we like to think, not destroyed, but in the providence of God removed, and yet all the true born church of God are kept as the apple of His eye, and kept as the apple of His eye, and ultimately crowned in His image in glory.

Let us not lose sight of the prophecy of Paul when he said: "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock, (and not only these shall come among you, but even now.) "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Such men were not willing to abide in the doctrine and order so plainly taught by Paul, Timothy, and other ministering spirits, as they were moved by the Spirit to preach and write; but desiring leadership, they spake perverse things to gain a following for themselves.

Did Paul's prophecy come true? Read Rev. 2:7. Here we have the true answer to his prophecy as to the future of this church. Some had remained faithful, others were not; therefore John, directed by the Spirit of the Lord, wrote "I have somewhat against thee, because thou hast left thy first love." He admonished them further, saying: "Remember therefore from whence thou hast fallen, and repent and do

the first works, or else I will come unto thee quickly and will remove thy candlestick out of his place, except thou repent."

The One who said "I am Alpha and Omega, the first and the last." "The candlesticks which thou sawest are the seven churches." "The stars, in his hand, the angels or ministers of the seven churches." What of the candle? There is no light in the candlestick in and of itself; but it holds forth the candle only. Yet the beaten golden candlestick hath come through the furnace, and can say, "Not unto us, but unto Thy Name be all the praise."

Solomon said, "The spirit of man is the candle of the Lord, searching all the inward parts, etc." God's favor and blessings are termed His candle. Job 29:3. The rational understanding and conscience are termed a candle; they search, observe, judge, inform, and direct us. Prov. 20:27. The gifts and graces bestowed by God on his people are termed a candle."

Now as to the effect of John's warning, "Repent or else be removed," history records that if any repentance was produced by this solemn warning its effects were not durable since the place has long since offered mute evidence of the truth of prophecy, and the certainty of the divine threatenings. The fate of Ephesus is the same as that of all the other of the once flourishing seven churches of Asia.

That entire country, once busy centers of civilization, places where refinements and delights of that once prosperous age were collected, is now a prey to silence, de-

struction and death. This country first the seat of idolatry, next had Christian temples almost rivaling the pagan splendor where the image of the great Diana lay prostrate before the cross; after a lapse of years the teaching of Jesus was succeeded by the teaching of Mahomet. Later Ephesus had neither temple, cross, crescent, nor city; but is a complete desolation, a dry land, a wilderness. Even the sea has retired from the scene of devastation, and a pestilential morass, covered with mud and rushes, has succeeded in the waters which once brought up ships laden with merchandise from every part of the then known world.

These being literal truths can we question the power of God to destroy, root and branch, every false way, and yet remove his chosen and faithful to a city that hath foundation, whose builder and maker is God. May His name have all the praise.

O. J. DENNY.

BRETHREN NEED EACH OTHER.

It would be better for the cause of the church that a preacher or brother to confess that the matter requested he did not know or understand, than to presume to know everything in heaven and earth, when his answer indicates he knows so little compared with what he does not know. One may have good ideas, and deeply instructed in gospel teaching and, then not be apt to make all clear to each subject of grace.

It was my lot once when a mere boy to be in company with a num-

ber of people going home from an Association, among whom were four gifted Elders of the church. A heavy rain had swollen a creek so all had to tarry for awhile. A noted preacher of a popular denomination gave information that the waters would run down as they were falling, so it could be forded in one hour, perhaps.

After we were seated on the porch of his house he said, I would be glad if one of you Elders could make the doctrine of election clear to me, as believed by you people, which I have never understood; otherwise I hold to the faith and order of your church. Whereupon W. W. Worrell, who was greatly learned in language as well as in the word of truth, ventured to elucidate that principle of the doctrine; and, when he ended, the questioner stated that it was just as dark as ever. In turn, T. S. Dalton gave his version, but to no avail. Then T. F. Harrison expressed his view. Then he addressed J. M. Perkins, who had not spoken during all the talks, but was considered one of the most logical reasoners among the preachers of western Kentucky, to give his view. Before he said one half as much as either one of the other preachers, the man exclaimed that I see it now as clearly as a sun-beam.

Let no brother think his pastor knows it all, and what he cannot explain is not worth knowing. This does not mean that members should not love and respect their pastors. But it might be worth much to some of the brotherhood, if pastors would occasionally exchange pulpits that

the church and congregation may hear the same gospel truth presented, not after the manner of the pastor, which might give clearer insight to some of the hearers, than the pastor. It is in evidence that no minister of the gospel can preach alike edifyingly and comfortingly to each member of his charge.

Who has not heard some brother say, our pastor preaches the gospel unadulterated, and I do not care to hear any one else? Another is heard to say, I cannot see why so and so do not unite with the church, they seem to love the truth just as well as any of the members. Another brother is heard to say that just as many united with the church as the Lord wants in it. Then some one may well ask, who knows the mind of the Lord as to how many or how few shall be in the church? Most assuredly some have been added to the membership that the Spirit of the Lord had not led or His grace prepared to do so; for when ex-communicated they railed against the act of the church with never repentance. The Apostle John had the same idea of some who left the church: "They went out from us, but they were not of us. For if they had been of us, they would no doubt have remained with us; but that they may be manifest, that they are not of us." John 2:19.

M. L. GILBERT.

HE IS NOT DEAD BUT SLEEPETH

On Sunday morning, February 24th, 1935 the death angel visited the home of that man of God, Elder John W. Gardner, and carried that gentle spirit of his from a land of labor and toil to that land in which we shall never grow old.

Elder Gardner passed away in his 85th

year. He was the son of the late William T. and Elizabeth Gardner. He was married three times, first to Percy Ann Pate February 3rd, 1870; second to Elizabeth Woodard March 1920, and last to Fannie Ezzell, August 15, 1921 who still survives her devoted husband. He is the father of eight children, two of whom still survive: George E. and Leslie P. Gardner.

Elder Gardner joined Nahunta Primitive Baptist Church, Wayne County, N. C., about the year 1878 and began exercising immediately and was ordained to the full function of the ministry by the above church in the year 1882.

Elder Gardner was regarded as one of the most beloved preachers in the Black Creek Association, always contending for the things that made for Peace. He was a father in the church in deed and in truth.

In the passing of Brother Gardner the writer feels that he has lost one of his best friends and if it is in the Providence of God I hope his mantle will fall on his two sons and that they may be led by the same spirit that guided him through all the meandering scenes of this life, and we pray heaven's blessings to abide with his widow who waited on him so tenderly in his last sickness.

I am taking the liberty of re-publishing a sketch of Elder Gardner's life, written by his neighbor and friend, Dr. W. B. Crawford, which appeared in the Goldsboro Herald, Thursday, February 28th, 1935.

May every member of our church be led by the divine hand of God and be blessed to join with our dear brother in saying with the apostle Paul "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

S. B. DENNY.

DR. W. B. CRAWFORD PAYS TRIBUTE TO BELOVED FRIEND, ELDER J. W. GARDNER

Our good neighbor, and greatly beloved friend, Elder John W. Gardner fell on sleep at his home here, Sunday morning at eight o'clock, after an illness of pneumonia for twelve days, and declining health for several years, caused from hypertension and periodical attacks with his heart.

Last year he was advised not to try to serve the churches he had so well and faithfully pastored for many years, on account of trouble with his throat, but his

heart was in ministerial work, and it was hard for him to realize that his physical condition was not by any means what it had been only a few years ago. There was nothing closer to his heart, than the service he rendered to his churches in his charge as Elder in the Primitive Baptist church, which he served close to fifty-five years, except his devotion to his home, and family ties, and the welfare and sacred associations, around the family fireside.

He was one of the very best men we ever knew, and we loved him as a brother, because of the fact that he has been a friend to us ever since we first knew him, and has visited our home more than all the other ministers combined, during the many years he has been a near neighbor, and his prayers have been a blessing to our life, and his many traits of noble Christian character have been an inspiration to us, and his untiring interest in our welfare, and having touched our life with kindly hands, and left it fuller than when he found it, has been abiding benediction to our family circle. And all this was greatly increased, and more in evidence, since the families were found more closely together, by the marriage of his son Leslie Gardner, to our beloved daughter Mildred, whose seemingly untimely going away ten years ago, crushed our heart with its greatest grief, and also that of our good friend, and he never spoke of her going but that his eyes were dimmed, and he was comforted as we were, and it was for some Divine purpose, and that it was God's will that it was so.

From the beginning of his illness, we were apprehensive of the final issue on account of his age, and the many years he had had high blood pressure and also periodical attacks with his heart. But knowing his remarkable constitution for his age, we were encouraged to hope that he really would do so, till a few days previous to his death, when there were unmistakable signs that he was gradually weakening, and our fears of progressive paralysis were strongly in evidence and we realized that there was nothing that would arrest the progress of this trouble, and this was readily seen by our esteemed colleague, Dr. F. M. Aycock, whom we called in consultation.

It could have been as truthfully said of him, as it was of Nathaniel, in the days of the Saviour's work on earth, "Behold an Israelite indeed, in whom is no guile." He was one of the purest minded men we ever came in contact with, and had we been a minister to have used an applicable text for his funeral, it seems to us that we should have chosen that verse found in Psalms 37th, "Mark the perfect man, and behold the upright, for the end of that man is peace."

There surely cannot be any death for such as he, for his life was given for the

betterment of mankind, and all his labors were those of love to God and love to his fellowman. No indeed, there is no death. What we term death is but a transition. God's children never die. It is simply the very gate to life, and LIFE ETERNAL. Simply a transition from life of sorrow and grief, sickness and suffering, to one of transcendent peace, endless life, eternal rest, and glorious immortality. A disrobing of the mortal garments, and taking on the beautiful and imperishable habiliments of eternal life.

We had a rather strange coincidence during his last week's illness, and while we are not given to superstition, still there are many things which come to us along life's highway, that appear supernatural. We have a very highly prized book given us by our sainted mother, and we have never, missed many nights, that we did not read it. While our dear friend was gradually growing weaker, in spite of all that could be done, we opened the book one night after leaving him, and the passage of scripture, at top of page was, "I have fought a good fight; I have finished my course; I have kept the faith." It impressed us very much, and we could not get it out of mind. The second night after, we read again, and the scripture for the day was: "I have finished the work Thou gavest me to do." I can hardly think that this was a mere coincidence, happening twice as it did, and so very applicable to our dear friend. He was perfectly aware that he was not going to recover, and expressed himself several times to that effect. But he was unafraid, for he well knew that his life here had been in accord with the Divine will, and that when his eyes closed in their final sleep here, the brightness of the eternal morn would break upon this life and his captive soul would leap from the prison of clay to which, it had been bound for near a century, and upon the wings of the innumerable amid the songs of God's attending angels, it would be borne to that home above to which he had been journeying for many years.

The funeral was one of the largest ever seen in the county, as there were some over two hundred cars we have been informed, and the services were conducted by Elders Boswell and Cobb of Wilson, with several other Elders of the church present, including Elders Will Hines of Wilson, J. B. Roberts, of Greenville, and E. J. Pearce of Princeton. Besides his wife he leaves two sons, George Gardner and Leslie Gardner, of Goldsboro; grandsons, Billie Gardner and Rev. Matt Ransom Gardner, Goldsboro; and three grandchildren of Salisbury, John W., Mary, and Jane Gardner, and their mother, now Mrs. Will Hess, of Salisbury. His wife was Miss Faunie Ezzell, sister of Mr. Billie Ezzell here, the first wife being the mother of his children,

and his second being an aunt of Dr. A. G. Woodard of Goldsboro.

The active pallbearers were Messrs. Andrew Brewer, Albert J. Smith, Andrew Gurley, Paul Thompson, A. F. Phillips, R. L. Ginn.

Honorary pallbearers were B. G. Thompson, G. C. Kornegay, Tom Robinson, Graves Smith, W. A. Dees, M. T. Dickinson, Dr. A. G. Woodard, Carl Etheridge, R. H. Edwards, F. K. Borden, J. H. Hill, F. B. Daniels, C. L. Gurley, B. W. Cobb, Lionel Well, Dr. Will Crawford. The remains were taken to Willow Dale cemetery at Goldsboro, and buried beside his first wife, the mother of his children.

We shall miss his friendly greeting, his prayers, and the inspiration and benediction he had been to our home, for many years. But it will not be for long, as we well know that when we finish our work here, we shall again feel his kindly grasp, and meet with him on the other shore where all is joy, and peace, and love.

"Sunset and evening star,
And one clear call for me,
And may there be no mourning at the bar
When I put out to sea.
For such a tide as moving seems asleep,
Too full for sound or foam,
As that which drew from out the bound-
less deep,
Turns again home.

Twilight, and evening bell,
And after that, the dark;
And may there be no sadness or farewell,
When I embark.
For though, from out our bourne of time
and place,
The flood may bear me far,
I hope to meet My Pilot face to face,
When I have crossed the bar."

MARTHA OLIVER BOYETTE

It is with a sad heart that I write of the death of our beloved sister in the Lord I trust. Martha Oliver Boyette, the subject of this sketch was born June 3, 1868, and departed this life September 22, 1934. She was married to Brother Gray Boyette, June 6, 1889, and unto this happy union were born nine children: Paul, Kenly, N. C.; Jasper, Oscar and Alberta of Princeton, N. C.; Edgar, Wendell, N. C.; Joe, Clinton, N. C.; Mrs. Eula Wellons, Princeton; Sadie, Princeton. Raymond died in infancy at the age of two months.

Sister Boyette united with the church at Bethany, Primitive Baptist Church, at the July meeting, 1908, and was baptized by her pastor, Elder J. T. Collier, where she lived a faithful member until death. She was a true wife and mother, and was good and kind to all she came in contact with. Surely a dear mother in Israel has passed away. She bore her afflictions with Christian patience and was so hum-

ble and patient. No one knows the unfeigned love of a mother, while the Lord uses the strongest ties in nature to convey to our minds His love for us when He says, "Can the mother forget her babe? Yea, she may, but I will never forget thee." I feel that all was done for her that loving companion, children, nurses and doctors could do, but they could not stay the cold, icy hand of death. The Lord loved her best, and took her from this world of sorrow. She leaves many friends, brethren and sisters in the church, loving companion and children to mourn her departure. But we have to say, "Dear Lord, Thy will, not ours, be done." It is then we know and realize that no power on earth can save. I know it was hard to give her up, (for I too have lost a dear mother and I feel that I can sympathize with you in the very fullest) and know that you can never see her again in this world, but now her bonds have been severed and she is free; yes free from earthly sorrow, singing praises to the blessed Redeemer. How sweet to fall asleep in the arms of Jesus and to be in His presence forevermore. Yes, dear brother, sooner or later you will hear that blessed invitation, "Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." Then you will have to obey the call to go on and meet with your loved ones that have gone on before, where there is no pain, sorrow, death, or parting with loved ones, where all is love, joy, peace, forever more.

Brother Boyette is getting old and is very feeble, and no doubt he thinks he has lost his best friends, but then he can consider the dear Lord let you live here in this world to a ripe old age, and agreeable together so long, I feel that he has something to be very thankful for. I pray God's richest blessings on him and family, that He may comfort their poor troubled hearts and guide them through this unfriendly world with His grace to bear up under this heavy load.

Will say to the dear children, try to follow your mother's example, for I feel it was such that you will do well to follow. I know it is with great pleasure that you look over her life, and you can, no doubt, hear her sweet voice advising you, and you today are rejoicing that you obeyed her. You can sometimes almost feel her warm hand on your brow to ease your pain. Dear family, I feel her body is now quietly sleeping in Jesus, her voice is stilled; but while she quietly sleeps, her spirit is in God's sweet presence, where she will die no more; pain and suffering is an entire stranger. While her body sleeps, it will hear the voice of the blessed Saviour in the morning of the resurrection and come forth fashioned like the body of the Son of God. I could not say that you will know your mother in heaven as you knew her here, but you will know her as you know the redeemed of God and will

engage with them in singing the sweet song of redemption.

I know, Brother Boyette, your loss is great, but don't grieve for her, for we feel that she is better off than we are, while her vacant seat makes you feel sad and her voice you no longer hear.

But we believe God has taken her home to rest. We know she is missed in your home, also in the church and community, but try to feel, dear father and children, that your loss is her eternal gain. The funeral was conducted by her pastor, Elder J. T. Collier and others—I don't recall their names at the present—in the presence of a large congregation, after which her body was laid to rest beneath a mound of flowers to await the coming of our blessed Saviour.

May Israel's God comfort the bereaved family and help them to emulate the life of their dear mother, and at last bless them to meet her where there will be no more partings, no more sad farewell, no more pain or death, but one eternal joy.

May He especially bless you, dear brother, in your declining years, in your sad bereavement. May He bless you with His presence in your lonely hours in my humble petition for Jesus sake.

"Heaven now retaineth our treasure,
Earth the lonely casket keeps
And the sunbeams love to linger,
Where our saluted mother sleeps.

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

Written by one who loved her,

MRS. ELGIE COLLIER

Micro, N. C.

EUGENE A. STANFIELD

As per request I have desired to write with reference to our dear brother, Eugene A. Stanfield, but I have hesitated, feeling that I could not do him justice. Brother Stanfield was born October 7, 1862. His parents were John Buynan Stanfield and Silvia A. Stanfield. He departed this life Oct. 20, 1934. His funeral was conducted at the church in Farmville by Elder J. B. Roberts and the writer, in the presence of many of his friends. He was twice married; first to Miss Lillie Harris of Reidsville, N. C.; the second time to Miss Amanda Lewis, and to them were born two sons and one daughter. One son, the daughter, mother and first wife preceded him to the grave, leaving one son, Robert Bruce. He leaves also to mourn with the son, two sisters, Mrs. Mary Delapp and Mrs. W. S. McKinney, and one brother Elder T. A. Stanfield. Brother Stanfield received a hope in the Lord and joined the church more than thirty years ago, was ordained deacon a short time after, filling that position un-

til death. He was also Clerk of the church. His last days were spent in membership with the church in Farmville, a place he loved so much. He was well known over the state and was called "The Singing Stanfield." He taught singing lessons in a good many places over the state. He was a great talker on the Word of God; that was his theme when he was not singing. The writer was personally acquainted with him and loved him for Christ's sake. Some few months before he had his stroke he spent the night at my home. It was Saturday night. On the way out the next morning to church he said to me: "When I die I want you and Brother Roberts to conduct my funeral." So we were blessed to do as he requested, and I feel that we felt at ease in expressing our feelings of the blessed assurance of our brother's hereafter being at peace with God, and we now ask God's blessings upon his family and all of his friends, which we are sure would be his request.

By request,

E. L. COBB.

ADDISON P. WHITFORD

By order of the church at Macedonia and request of the Whitford Family Reunion, I was called on to write an obituary notice of the late Deacon Addison P. Whitford, who was born Sept. 7, 1844, and departed this life on the 22nd day of July 1934, making his stay on earth 89 years, 10 months and 15 days.

The family from which this dear brother came is not an ignoble one. Many have filled places of public trust and not only felt a deep interest in their immediate families but also a manifest interest in their community and country has been observed. Among his ancestors there has appeared ministers and bold defenders of the gospel of Jesus Christ.

At the age of 17 years, he entered the Confederate army, enlisting at New Bern as a member of the 10th N. C. heavy artillery and took part in the battle at New Bern in March, 1862. His company was later transferred to the command of Capt. John Whitford, where he, by the soldiers was chosen Lieutenant in Company A of Colonel Whitford's regiment. While on guard at Vanceboro, Lieutenant Whitford, with three of his men, were captured by the Union forces, carried to Point Lookout as prisoners and to other places of confinement, finally returned home in June, 1865, shortly before his 21st birthday.

On the 3rd day of May 1868 he married Miss Pamela C. Toler, and unto this union were born one son, David P. Whitford and one daughter, Mrs. Sina Scott, both of which survive, together with several grandchildren and great-grandchildren. His wife, Pamela Whitford, passed away February 20, 1929.

Brother Whitford acknowledged that, nearly all his life, he had felt interested

in the cause espoused by Primitive Baptist Churches, especially the old church at Swift Creek, which was constituted in the year 1762, and is now known as Macedonia. He became deeply concerned with this church so that on Saturday before the 4th Sunday in September, 1896, he made profession of a hope in Christ, offered to the church and was baptized the next day by Elder J. S. Corbitt. He had the pleasure of his wife following him in the liquid grave. Both lived a life consistent with their profession while upon the shores of time. They loved to walk about Zion, consider her palaces, visiting the inmates thereof and when they found the poor and needy, were ever ready to encourage with a helping hand. These and many other signs seen in the life of Brother Whitford, led the church to set apart and have him ordained as a deacon, which office he gracefully filled as long as he was able to visit the church.

He resided with his son in New Bern, N. C., and owing to his advanced age, he became feeble, so he could not visit his church during the last year of his life. He was taken unusually ill during the last three days of his life, and after all was done for his comfort that the kind hand of a family could do, he gently fell asleep in peace, with the strongest triumphs of a living faith in his Redeemer. The spirit returned to God who gave it, and on the next day the remains were taken to Cedar Grove cemetery in the city of New Bern for burial, where Elders Smith, Goff and the writer conducted a funeral service, at which time we felt impressed to declare the certainty of the resurrection of the dead, declaring that these vile bodies shall be raised and all the bodies of the redeemed shall be raised and fashioned like unto the glorious body of their risen Lord and glorious Redeemer.

It was the desire of the church that a copy of this obituary should be sent to Zion's Landmark for publication, a copy to the Clerk of the Whitford Family Reunion and a copy recorded on the Macedonia church book.

Unworthily submitted in love and fear.
J. P. Tingle.

VIOLA BARDIN HOOKS

In memory of Viola Bardin Hooks, who departed this life August 5, 1934. She was the daughter of Sallie and William Bardin, born Sept 30, 1865 in Wayne Co., making her stay on earth 69 years, 1 month and 26 days. She was married to Jesse W. Hooks, May 1, 1883, who preceded her to the grave by eleven years.

Eleven children were born to this union, and all survive her. Mrs. J. S. Mayo, Mrs. Nettie McCall, E. T. Hooks, Harvey Hooks, Mrs. J. T. Credle, Mrs. L. G. Jenness, J. J. Hooks, Miss Rose Hooks, Obie Hooks, Cleo Hooks, and Miss Viola Hooks.

Sister Hooks joined the Primitive Baptist Church at Memorial in the year 1892 and

was baptized by Elder J. T. Edgerton. Since that time she has been faithful to her church. The last effort of her life was to get ready for church on Sunday morning, when she suddenly passed away. God, who watches over His flock, saw fit to take her spirit upward through the pearly gates of heaven, to meet her dear Saviour, to go out no more forever, which is far better than this life of trials. Her inward life was soft and tender, it grew outward, and we loved her. The lovely form which once stood among us, now sleeps beneath the silent sod. We miss her, but she has left us a bright assurance that her beautiful spirit is gathered with the redeemed of the Lord, by her godly conversation and orderly walk in life, which is by Him and so glorious that earth fades into vanity. May God, who is able to comfort the bereaved ones, and enable them to follow her examples, give them strength to overcome the broken link, feeling that mother is resting in sweet repose, till they meet again where parting is no more.

Her funeral was conducted by Elder S. B. Denny in the midst of a large crowd of relatives and friends. Her body was laid to rest in the cemetery at Fremont, where she lived, to await the coming of our Lord.

Written by her friend and neighbor,
Sallie F. Aycock.

JOSHUA GOODMAN OWENS.

The subject of this notice, Brother Joshua Goodman Owens, passed away at the ripe old age of seventy-five, leaving behind a treasure that few are blessed with. Brother Owens was the son of James and Barbara Owens. He was born November 18, 1859, and was married to Anne Whitley, Mar. 15, 1883, who preceded him to the grave about two years. To them were born five children. Only Joshua Owens, his son, is still living. Brother Owens made his home with Joshua, who was very good and kind to him. He joined the church at White Oak the first Sunday in August 1900; was deacon for nine years; and was treasurer for twenty five years, and all the duties he filled faithfully and with credit to the church and himself. One time his church got down to a very cold state following a long period of trouble, and for years he went there, no one but himself many meetings, and would sit on the door steps waiting for someone to come. Since that time it has received a change, and some who used to watch him go, and knew he was going to be alone, would wonder what he went for, are now members of the same church, and have since said "I know now why he was so faithful." Brother Owens had five brothers; one preceded him to the grave; the others are all living in Edgecombe county.

Brother Owens departed this life July 9, 1934. His funeral was conducted by

the writer and Elder W. R. Hines at his son's home, and we never witnessed so many tears from the loss of an old brother by people who were only kin to him in the church. He was so loved by all that knew him. He was one of the finest men that I ever knew. He did not possess any of this world's goods, but of the Spiritual Kingdom he was abundantly rich, and we believe is now enjoying that inheritance. May the God of all grace bless his family; also his church that he loved so much. The writer was his pastor for the past fourteen years and we loved each other. I thank God for such men.

E. L. COBB.

MRS. MARY A. BRAKE

By request, I will endeavor to write a brief sketch of the life and death of Mrs. Mary A. Brake. She was the widow of the late Jos. L. Brake, who preceded her to rest nearly nineteen years ago.

On the seventeenth of Dec. 1934, her spirit took its flight to glory. She peacefully and without a struggle, fell asleep in Jesus, that blessed sleep, from which none ever wake to weep.

She celebrated her eighty-third birthday, Nov. 28, prior to her death in December, meeting in a family reunion with her children, grandchildren, and great-grandchildren; the happy occasion being in the home of her daughter, Mrs. J. L. Robertson in Robersonville.

She was the mother of eleven children; two, little boys dying in infancy, a little girl at a very tender age and Brother Henry Brake dying just three years ago, leaving to mourn our great loss three girls and four boys, J. A., A. F., J. L., and R. R., Mrs. Lulu Worsley, Mrs. Prudence Robertson and Mrs. Ruth Brantley, a number of grandchildren and great-grandchildren, relatives and friends.

She was indeed a pattern of all good works, and has been an example and inspiration as head of her family, and may He who led her in wisdom's ways bless those of us left behind to ever be found pursuing those paths of duty, faithfully and lovingly. She was the oldest member of Pleasant Hill church, having been a member there for 52 years always attending her meetings, not only dutifully, but joyfully. Nothing gave her more pleasure than going to church and hearing the gospel preached in power and demonstration of the spirit.

She loved it, she loved her faithful pastor; she loved the company of her brethren and sisters in her home; she loved and diligently performed her duties to her church as well as to her home and community.

She was indeed a mother in Israel and her children rise up and call her blessed. Her funeral was conducted at her home the 18th of December by Elder J. B. Roberts of Greenville, N. C. It was attended by a very large concourse of relatives,

friends and neighbors, showing the love and high regard in which she was held.

"Blessed are the dead that die in the Lord," and "Precious in the sight of the Lord is the death of his saints," and many other comforting words from both her pastor and brother Roberts were spoken very consolingly to those bereaved ones whose hearts were bleeding and whose trembling lips had spoken the last "good-bye."

May God bless and comfort the bereaved ones with the presence of His spirit and prepare us all to meet her in a land where there is no darkness—no tears to wipe from our eyes; but God himself shall light that city and we shall praise Him forever.

Humbly and affectionately submitted.

Emma F. Brake.

W. D. BLAYLOCK

I have been requested to write the obituary of my grandfather, W. D. Blaylock, who passed away December 18, 1935. Grandpa was some past eighty, and as most of us know, he was a blessed character in many ways. One of them which was a long life and many devoted friends. But the greatest one was the blessed hope which he possessed. He bore the mark of all God's little ones, and was blessed to live many years in the sweet fellowship of His saints. His membership was at Aycocks. His walk in life was one that set forth the evidence that he had been with Jesus and we have every assurance to believe that he is now resting from his labors and I trust that all may be reconciled to God's providence. We loved him well, but God loved him best and saw fit to call him from this troublesome world to one of joy and peace. And while the church at Aycocks has lost a devoted member, the children a dear father, the neighbors a dear friend, I trust that all can feel that God's will is best. For all things work together for good to them that love God.

Grandpa was blessed with ten children, three of which preceded him to the grave many years ago. The others are as follows, Mrs. Rufus Batts of Fremont, Mrs. J. W. Davis, Mrs. Albert Hooks, of Kenly, Mrs. Ernest Edgerton, Miss Cora Blaylock, Mr. P. C. Blaylock of Fremont, and Mr. Willie Blaylock, of Goldsboro; also twenty-three grandchildren, five of which are dead; and nine great grandchildren, one of which died in infancy.

Elder S. B. Denny, of Wilson conducted the funeral services which were very comforting to the bereaved.

The body was laid to rest in the family cemetery near his home, beneath a beautiful mound of flowers.

May the dear Lord comfort and bless all that are left to mourn. And may his life be an example for all who know him.

Written by his grand-daughter,

ANNIE H.

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Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

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REHOBOAM OPPRESSES THE PEOPLE OF ISRAEL.

"And he said unto them, What advice give ye that we may return answer to this people, which have spoken to me saying, Ease somewhat the yoke that thy father did put upon us?

And the young men that were brought up with him spake unto him saying, Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter for us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins.

For whereas as my father put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I will chastise you with scorpions.

So Jeroboam and all the people came to Jeroboam on the third day, as the king bade, saying come again to me on the third day.

And the king answered them roughly; and king Rehoboam forsook the counsel of the old men."—2 Chron. 10:9-13.

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.

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All brethren and friends are requested to act as agents.

All names of 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

TOLD MY EXPERIENCE.

Elder O. J. Denny:

Your text and sermon of Nov. 18 has been on my mind much since, for it told my experience. So I thought I would write you and the dear brothers and sisters in a blessed hope beyond this vale of sorrow, if you will allow such a poor sinner as I feel to be to address you thus. God being my helper and all my strength I will try to write to tell some of what I hope to be the dealing of the Lord with me. May God direct my mind if it is His will. I was born of good parents. My father is a Primitive Baptist and my mother has not united with any church, but believes in the Primitive faith. I have always gone to hear the Primitive Baptists preach. I enjoy hearing these dear people. How to begin this I do not know, for it seems like such a little hope. As far back as I can remember I have always feared the Lord and wanted to love Him like my father and mother did, or as Christians should love Him, but they could not put that love for him in my heart. In my early girlhood something put an impression on my heart that I could only look to God to reveal this to me; and oh how I longed to be one of God's chosen ones. I felt that I was such a vile sinner that I was bound for hell. I would cry at night and beg God to have mercy on me, a poor lost sinner. I would

try so hard to pray, but all I could say was, God be merciful to me a poor sinner. For I felt without his help I was doomed for torment and oh how wretched I was. I went on in this way for some time and one night I could not sleep. I was such a miserable wretch. I felt if I should die I would be lost, and something seemed to say "Peace be still," and "know I am God." I had to stand still and see the salvation of God. For He works and none can hinder, and hinders and none can work. What can man do that has no power or breath only when God gives it. If a nation is as a drop in a bucket, what is one poor sinner? Nothing—less than nothing. "God moves in a mysterious way, His wonders to perform. He plants His footsteps on the sea, and rides upon the storm." God has a purpose in all these things, and in Feb. 14, 1926, my dear husband was taken away. Dear kindred of Christ, I felt that I could not live. I knew not what to do. But God, who is rich in mercy always sustains this poor weak worm of dust. But oh dear God, what trials, troubles, and sorrow I have waded through in these last years only my Lord can know; but, thanks be to His name, He has been with me in all my trials and blessed me so much. I feel He does not put any more on us that we can bear. I so often try to sing His praises, so often He

comes to me, a poor sinner, when I feel to be in raging storms of sorrow just at the time I feel that I cannot bear my troubles; something seems to say "Know that I am God." "Take up thy cross and follow me." Such joy, such lightness, I feel for my feet seem to scarcely touch the earth. I feel the everlasting love that comes to me is the love that I have been praying for and it is still with me. Lord how marvelous are Thy works. How wonderful are Thy works among the children of men. Oh that I could praise God for his goodness and His wonderful works to the children of men. My Bible has become a different book to me, when I read it, I see more light than ever before, am always longing to hear the Primitive Baptists preach. I love God's little ones and long to be with them; but feel too unworthy. I long to meet God's little ones and can almost know how sweet it must be to meet and clasp their hands in Christian greeting, for they seem to love each other so dearly.

I try to give up at times and find I cannot, for I am being held by the power of the Almighty God. I cry and try to pray for God to do with me as He sees fit, only to hold me steadfast in the faith of my Lord and Saviour. Oh how dear He becomes to us when we are made to know that He alone can help us. Over and over my soul is crying for a home. I want to go home to the church and wonder how much longer must I wait. I do not know why anyone feels ashamed to tell their loved ones when they feel that they have been changed. I want to tell God's people what I hope the

Lord has done for me. But I feel like the whole world can see my sinfulness, and could not believe me, and I imagined people could see I was mentally unbalanced. I often think I would like to know if they are my people as I feel so small among them, and am afraid I would deceive them. I feel so lowly and unworthy. I feel that I am not worthy to be with God's dear little ones. My troubles come so thick and fast I know how it feels for friends to turn against me, I am alone and no one to turn to. I feel I can't go to the church I love better than my life, for I feel to be unworthy. Doubts come worse than ever. I seem to know I am wrong or I would not be persecuted so. I fear the dear people of God could not receive such a wretch as I. For I feel so vile, at times, and God's saints look so good to me. Oh! dear kindred in Christ, if I could just feel like they look I would be satisfied. But the dark hours, and still more, the older I get, I feel some time that the burden has been lifted from me, but they will soon return. I dreamed of being baptized and when I came out of the water I was rejoicing, felt that all my sins had been forgiven, and everything looked so bright, seemed to be praising the Lord for His good works. But I still have dark hours and at times feel like I haven't a friend on earth or one in Heaven. I would appreciate a letter from any of God's people, but do not feel worthy to receive a letter from any of them.

I'm sorry I have written so much. I have read this over and can see nothing good in it. If it is all

wrong, cast it aside. Pray for me and my loved ones and please don't forget me in your prayers. For I feel it would help me so much to know some one was praying for me. What I have written I have written not in the sense I was telling you anything, but only that it expresses my feeling today. I desire that you tell me whether you think I am right or wrong. When you have time to, drop me a letter. I often wonder if any of God's children are tempted and tried as I am. Oh the love of God to die to redeem us poor sinners.

Last third Sunday you preached such a wonderful sermon. For it told my experience better than I could have. I was reading that chapter that you took your text from on Saturday night and wished I could hear some Primitive Baptist preach from it, and when you took your text from it, how I rejoiced. I felt like I would never sin any more, but it was not long before doubts and fears came again. But I know if I am saved it is by the grace of the Lord.

From an unworthy one,

Mrs. Annie L. Baynes,

460 Piedmont St.,
Reidsville, N. C.

A GOOD LETTER.

Dear Brothers and Sisters I hope in Christ: Here I am again. I want to write, but don't know what to write. I hope Jesus will give me something to write about. If I could write like Brother John R. Smith, of Reidsville, N. C. wrote me, I could have something fit to put in the Landmark for the dear brothers and sisters to read. I just can't

write like he can. He must have a great gift from the all-wise and merciful God. I have been told that I must have a gift in writing if I have, I feel like it is small. I surely do believe if anyone has a gift, let it be great or small, they should exercise the gift. Let your light so shine before men so they may glorify your father which is in heaven. Brother Smith and I are strangers in flesh but I hope not in the spirit.

It was a great comfort to me to get such a letter. It is great consolation to read and re-read over again. It is good from beginning to the end. I believe every word he wrote. He said he hoped I would be glad I am like I am. The spirit is willing but the flesh is weak. I do hate to be a burden to my children. I would be so glad if I could get so I could go in and out the door-steps and walk around in the yard. I believe if I had to go in and out-steps often I would be in such a bad condition, my back so weak, I would soon be so I couldn't step at all. I have often tried to pray for more patience and, too, I realize that calls for more affliction. So as Brother Smith said I am glad that I am like I am. So thankful I am up around in the house. As he said with David, "Sometimes I feel like the billows have gone over me." He said it was all in the providence of my God for me, to suffer and pass through what I do, in much mercy.

I am going to a medical doctor at the hospital, and to the dentist as often as I can to have my teeth removed, preparing for an operation, and when that time comes I want

you all to pray that Jesus will be with me in that trying time. We all realize when doctor's bills and hospital bills have to be paid, poverty follows.

The good Lord has always blessed me and hope He always will. Just a few weeks ago I had started to the door, begging for mercy, and the "still small voice" spoke in my heart and said, "Yours is the hope of glory." I didn't go any farther, but turned around. I am so weak I can't sing. I repeated "Amazing Grace, how sweet the sound, That saves a wretch like me, I once was lost, but now am found, Was blind but now I see. It was grace that brought me safe thus far, and grace will lead me home." In two days I believe after I read Brother Smith's letter, I read a letter from my youngest aunt. I seldom see her. It was like getting good news from a far off country. Any one that has had a brother in France like I have had, knows how it is. My aunt wrote her heart-felt sympathy for me. I read the letter and my tears did flow for joy. I do hope with all my heart she will be called with a holy calling and come home to the dear ones and will follow Jesus in baptism, be buried with him beneath the yielding waves, be brought up in newness of life with a new song in her mouth, and go rejoicing the rest of her life. That has been the way it has been with me thus far.

Dear brethren and sisters, I hope I have not been too lengthy. If anyone has a mind to write me, I will greatly appreciate it. I must stop, can't write like I want to. I hope the dear Lord, if it be His holy

will, will give relief to the suffering.

Your sister in the bonds of love,
Mrs. Charlie H. Wiggins,
Elm City, N. C., R. 3, Box 136.

AN APPRECIATION.

Dear Brother Denny:

This is just to tell in a small measure, our appreciation of your twenty-one years of service, if indeed such beautiful truths as you have brought forth during the number of yours we have listened to you, could be called service. To me it is something so precious that I often feel that I am not worthy to sit among the dear people of God and enjoy the blessed truths as you so wonderfully proclaim them.

Oh! if I can only be made to stay at the feet of my loved ones at all times, as I desire to be made to do.

I was much impressed with a dream I had some months ago. Will try to tell you of it.

I entered a very humble home it seemed, and saw you seated in a chair resting. You were much older and your hair was very white. I asked you if you would read and pray. You said you would. I gave you a Bible and you began to read. After awhile you prayed. I was sitting at your feet. When you finished I wanted to go, but was so weak I could not stand. In some way you seemed to know how I felt—so you stretched forth a hand to assist me. You barely touched my arm, and I was strengthened so I arose and you seemed to lead me into another room, unto some kind of a musical instrument. I wondered when you

seated me there, why, as I felt I could never play. But some power seemed to cause me to play, and I never heard any sweeter music. It filled the space about us. I was so astonished I looked to see what you thought of it all, and you had quietly disappeared. I awoke with the music in my ears. Also it seemed to me I more fully realized what strength of spirit you are endowed with, to raise from the lowly depths poor, humble sinners, to view the glories of a promised land. For indeed we do hunger and thirst for news from a far country, and as we listen to you tell of the beautiful things in store for God's people, we who have only a little hope are raised up and made to sit together in heavenly places, and rejoice in our Saviour's love.

Often my heart is made sad when I think of the number of our people who seldom get to hear such wonderful preaching as we are blest to enjoy. I want to say that I do fully appreciate your kindness in preaching to the other denominations when you are asked to. And I feel like you surely are blest in doing so.

I remember one occasion last summer while at our association and in the midst of much good preaching, my mind was completely taken from my surroundings and I found myself trying to beg the Lord to be with you, that you might say something to comfort some one in the congregation to whom you were preaching. I think you were preaching in a Methodist church that Sunday. It was strange to me, as I hadn't remembered that you were going to do so, in several days.

These things are too much for

me to try to understand, yet I do feel that I love God's humble poor no matter where they are. And I do hate so much strife.

I hope we are truly thankful that so far the Lord has kept us free from strife in our church. And may we all pray that we may continue so.

I hesitate in writing my thoughts, as I am afraid cannot "distinguish between imagination and revelation," 'as I believe our older Brother has said.

May the Lord keep you and your loved ones.

In hope,
Annie Lee Nance,
Reidsville, N. C., R. 2.

EXPERIENCE.

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

Dear Mr. Denny:

I feel that I would like to write to you, but realizing my incompetency, I hesitate. If I could find words to express my feelings, I would like to tell you how much we appreciate your faithfulness to our church here in Reidsville. I say our church, because I love it. Just think, for twenty-one years you have been through all kinds of weather to speak of those blessed things that we love to hear so well. Of course I have not had the privilege of hearing you preach all those twenty-one years, because I was just four years old when you started serving Reidsville church, but for the past few years we have been privileged to hear you preach almost monthly, for which I am thankful to God. For some purpose God in His mercy has spared

me till now and enabled my poor soul time after time to rejoice while listening to your comforting sermons.

I esteem you not only as a minister, but as a shepherd also. All those years you have been so careful to preach those things that are not offensive to anyone, but by God's grace you have been enabled and content to preach and to maintain peace in our church. Peace, what an indescribable word! It is dear to me. What better evidence could one wish for that he is being influenced by God's blessed Spirit than to be a lover of peace! I'm sure I am telling the sentiments of my sister, too, concerning you.

Just now I feel to say to you that the greatest comfort and pleasure I have is meeting with God's dear children, and hearing them tell their feelings concerning the sacred subject of religion. It seems that I have loved these things from the earliest of my remembrance. My feelings concerning these glorious, sacred things are indescribable.

Mr. Denny, I wonder if there are any of God's children that are at all times satisfied with their experience of grace. Are there not times when they long for more evidence that they have truly been converted? I must confess this is my experience.

I really didn't intend writing anything about myself when I started. I often conclude that perhaps it would be better if I had never mentioned my feelings to anyone concerning religion, because there are times when I feel I have deceived you good people.

In conclusion, I want to say that

from the first acquaintance we had with you and Mrs. Denny, we have wished many times to have you all visit in our humble homes, but I'm going to say frankly that we haven't been fortunate enough to have nice homes, the kind of homes you have been used to visiting. Yet I hope you all can find it convenient to come real soon. Would be glad indeed to have you.

In hope,
Mamie P. Aldridge.

This sounds like an experience of grace to me. Write more of your experiences, and hope you will soon follow Christ in baptism. We need encouragement.—O. J. D.

AN EXPLANATION.

To Whom It May Concern:

Whereas, there has been so much comment in regard to my church affiliations, and much exaggerated discussion, I wish humbly to submit the following:

First—I united with the Riverview Church in 1914, and in the year 1916 I was ordained an Elder of the Primitive Baptist Church. Elders Randolph Pardue, A. V. Philpot, A. L. Moore, were chosen as Presbytery, and at this time I was examined as sound in the faith and practice of the Primitive Baptist Church. I remained a member of the Riverview Primitive Baptist Church until the year 1923. I left this church without either permission or letter, and united with one faction of the Dan River Primitive Baptist Church, which was not recognized by the above church, this sad division which all of my brethren generally are acquainted with. I drifted to one side, of

which I have since realized I made a mistake in departing from the first church of my choice. So in the year 1934, I returned to this church, asking them to forgive me for my departure and leaving without the consent of the church. This they freely forgave me, and restored me back in full fellowship of the doctrine and practice of this church.

I wish to state here that I believe the doctrine and practice of the original Baptists everywhere, and if there has been any change of faith or practice of the Riverview Church since I first became a member in 1914, I know nothing of the change.

I wish to beg pardon for all the unkind words and my activities with pen in regards to my brethren of which they took offense, and ask them to forgive me for the wrongs that I have committed. I hereby, state that I hold in my heart no ill feeling or animosity against any one.

And if any of my brethren, anywhere have aught against me, let them come to me and let us reason together, as our Lord has taught us all to do. I herewith affirm my belief in the full Gospel of the Orthodox Church of our Lord and Master, Jesus Christ. Believing the Bible to be thoroughly furnished for all of our faith and practices.

I humbly submit these few lines as one who loves the cause of Christ and the communion of His dear saints, above all earthly gain.

Very respectfully yours in Christ,

Frank F. Eggleston,

Bassett, Va.

A GOOD LETTER.

I am an habitual partaker of sin in many ways and in many instances, so much so that my ways even stink in my own nostrils. I am at this moment at such a low-ebb that I do not know whether to even claim a hope in Christ. I have some kind of desire and longing after what I hope is righteousness, but whether it is real I know not. My natural life does not prove it. I had always thought that the grace of God in a person's heart would keep him from doing many things that I do, and that is what is troubling me so. It seems I have tried every device and scheme at my command to change my way of living, and all to no avail. It seems the Lord will not suffer my desires to be fulfilled by reason of mine iniquity, which I know is just, for I do not keep under my body, and too, my conscience seems to be somewhat hardened and I cannot find access to prayer as some do, which gives me to understand that I am in a desperate condition. Yet I desire to be "cleansed from secret faults and kept back from presumptuous sins." I sometimes feel to say with David, "My soul thirsteth for God, for the living God. When shall, (or how shall) I come and appear before God?" I feel now that I am done until an avenue of escape or a way of hope is given. Then "quicken me again oh Lord," if indeed have ever known Thy truth. For I come very sensibly to my wits-end. I don't seem to keep pace with my brethren. They appear to keep going without falling completely down. While I am not only crippled in the thigh as Jacob

was, but in both feet as well, if indeed I know anything about the matter at all. There are so many ways and times in which I feel to be completely overcome. I lose sight of the way the fathers trod, and lose sight of my brethren at present, and appear as an owl of the desert and the pelican of the wilderness. Strength fails me, and those awful experiences overwhelm me. And yet, I at this time am not confessing these things as a complaint, but rather an awful truth, and in justice to my deserts. May the Lord grant me mercy and deliverance from such condition before I go hence and be no more. When I am in my right mind I have not a word to complain in truth and verity.

Jno. R. Smith.

EXPERIENCE

Dear readers of Zion's Landmark:

It has been on my mind for many years to write some of my experiences, if I have any; but have feared to make the attempt for fear I might be deceived and deceive others.

When I was about five years old I felt to be a condemned sinner, and was so burdened that I found myself many times trying to pray; but felt unfit to ask the Lord for mercy.

Still that was my cry, day after day. I had a dream, something over a year ago, while in service in Reidsville, N. C. Being tired from my day's work I lay down, and was meditating on my condition and felt to wish I was as good as some people I knew, and fell asleep and felt that I was carried away by some higher power, and in my dream I

flew above all worldly objects and seemed to fly up, and even above the mountains, over the sea, and as I flew over the world, I thought I was at one time on the top of a mountain, and saw a woman and a little child and said as I flew away, "if you had faith like I have you could follow me."

When I awoke, I was so filled by happiness that I could hardly realize that I was back on the earth. I can never tell the tribulations I have passed through, but I am willing, for Jesus sake, to suffer. I trusted only in Jesus, and am contending for the faith once delivered to the saints.

I sometimes feel like the hymn expresses it:

"While sorrows encompass me
round,
And endless distresses I see,
Astonished I cry, can a mortal be
found,
Surrounded with troubles like me?"

I have been a member of the Primitive Baptist Church (Colored) New Zion, near Reidsville for 17 or 18 years. I never get tired of going to its services.

When I first joined the church, I thought all my troubles were ended; but I have not found it so. Often I have been so troubled that I have feared I was deceived and had deceived others. At times I am sorely tried, discouraged and cast down. I should sink, in the very deep; but for the reigning grace of Jesus which revives us, when the Captain of our Salvation is revealed in us. All my trust is in Him.

Bettie Wilson, (Colored)
Reidsville, N. C., R. 5, Box 17.

HOPE YOU CAN VISIT US.

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

Dear Mr. Gold:

Find check of \$2.00 to renew my subscription to the Landmark. I don't wish to miss a single copy. I certainly appreciate your service to the Primitive Baptist cause in continuing the publication of the dear old Landmark which serves as a monument to your late sainted father. I yet hope to visit Wilson sometime and attend service where your father served so faithfully and so long.

Sincerely yours,
J. W. JONES.

I sincerely trust you will be able to visit us and do me the honor to stop with me while here.—J. D. Gold.

MEDITATION.

Dear Landmark Readers:

I am alone meditating on our good meeting at South West, and do believe the Holy Spirit moved me to write this.

In meditating on our good meeting, many tears came to my eyes and in weakness and fear I am made willing to try to write something of the things that have appeared to me hoping I will be directed by the Holy Spirit.

One of the writers said, after his departure there would come grievous wolves to spy out the liberty of the church. We see many inventions of men that all belong to the world. When such inventions come into the church they wound and lessen the enjoyment of the brethren and sisters. One of the

writers said, "These things ought not to be." We know when brethren and sisters take part in worldly things it often brings trouble into the churches. And when our enjoyment is taken away from church service, we may look for trouble.

May the Lord bless his people everywhere to deny the sinful ways of the world and strive for things that make for peace.

Dear Primitive Baptists, I want your fellowship and your prayers that the Lord may bless me to hold out faithfully to the end that I may ere long hear the blessed applause, "Come ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world."

Rudolph Bachelor,
Richlands, N. C.

ENJOYED HER LETTER.

Mrs. J. T. Rowe,
Baltimore, Md.,
My dear niece:

I want to say if to delay to write would enable me to write you so good a letter as you wrote me then I feel negligence would be a jewel, so to speak, but I know I shall fail to cope with you so will not wait so long as you did for I want you to know I really did enjoy your good letter so much, as it was plumb full of good news. It filled my heart with joy to know that you and Elder Rowe had such a feast here on earth. I just know from what you wrote, it was a wonderful trip indeed and it brought joy to my poor heart to know you were blessed to enjoy it. I felt to thank God, the giver of all good and perfect gifts.

Oh may you have many more

such things for I feel you are so deserving and that you are two of God's dear ones, and while this trip caused you both to rejoice and your cup was made to overflow, I feel that it is just a foretaste of what is laid up for you in the world to come, then let us sweetly sing, "Oh happy day, when saints shall meet, to part no more, the thought is sweet, etc."

My dear sister and niece, I often think those grand and glorious thing are all for some one else, not for me, yet I often say Lord if thou wilt, Thou can'st make me clean and this is my hope. I am so glad I do love people like you and Bro. Rowe, it makes me hope I have passed from death to life, because I love the brethren.

Wife joins me in love to you and family. Write and come when you can.

Your uncle,
Len Dodson.

ENJOYED THE UNION SO MUCH

As I have had a mind to write at times since the Union at Brier Swamp, seems as if I had two minds. One was to write, the other seemed to say that there was no use, some one else can write better than I. But I have put it off until now and I still have a mind to write. I will try.

I want to tell all the readers of the Landmark that I enjoyed the last three Unions so much. I was blessed to go three days. Know I'm glad, I hope I'm thankful. I feel like we do well to remember how the Lord was so good to us, that we had peace in all of our churches and we could commune and have

good preaching. We had plenty of good food. So much to thank the good Lord for and believe Jesus was in our midst. I feel so unworthy of His blessings, yet I want them. I love the dear Primitive Baptists for I believe they are the children of the Lord. I hope I'm one of them. Could write more, but I have to say so much about old self I had better stop.

M. M. Curry,
Stokes, N. C.

LOVES TO READ THE LANDMARK.

Dear Mr. Gold:

I have gotten a subscriber for the dear old Landmark, and you will find enclosed \$2.00 in P. O. order to pay for a year's subscription to Zion's Landmark. Please send it to Sister J. E. McKinney, Box 139, Tarboro, N. C.

I would be glad if I could find some others that love to read the Landmark for I want to do all I can to keep the Landmark going. It gives me hope and I love to read the experiences of the dear brothers and sisters.

I am acquainted with all the editors but one. I have been knowing Elder J. T. Rowe ever since I can remember any of the Primitive Baptist people and I hope the Landmark will always be printed. I have been reading the Landmark since 1906 and I hope I will be able to read it the rest of my life for my church papers and going to church are my only pleasure since I lost my dear companion five years ago. I am thankful I live only eight miles from church and that I can go every Sunday. The good sisters come

by and take me most every Sunday and I haven't words to thank them or express my appreciation for the many times they have carried me to church and associations, to hear the gospel and mingle with the children of God.

May the good Lord continue to bless you to print the Landmark in the future as He has in the past so every one that loves Primitive Baptist faith may read the Landmark.

With best regards to all that love Christ and His teachings.

Mrs. T. C. West,

809 W. St. James St.,
Tarboro, N. C.

THE LANDMARK A PLEASURE TO MANY.

Mr. J. D. Gold:

Enclosed find two dollars which will pay to Oct. 1, 1935. I do not like to be behind in my dues. I enjoy the articles written therein, and the editorials. We all loved and honored your father, and you have done well in his place.

The Landmark is such a pleasure to many who can't hear the word preached. Time is swiftly passing, and we, too, must soon pass from time, "But the word of the Lord endureth forever." We are having good meetings at Axton. All are in peace and fellowship. May the God of peace abide with us, even unto the end.

In hope of eternal life which God, who cannot lie, has promised before the world began.

Mrs. Sallie B. Holland,
Axton, Va.

TO HELP SOME ONE READ THE LANDMARK.

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

Dear Sirs:

Enclosed you will find a P. O. Money Order for (\$3.00) three dollars—two dollars of it to renew my subscription for 1935 and the extra dollar to go towards a subscription for some one who is not able to take it.

Thanking you in advance and with best wishes for a prosperous year.

Very respectfully,

Jno. D. Taylor,

110 West Park Ave.,
Tarboro, N. C.

HELPING OTHERS READ THE LANDMARK.

Mr. John D. Gold:

Enclosed you will find a five dollar money order, \$2.00 to pay my subscription to the Landmark for another year, and \$2.00 to renew Mr. Sebe Goforth's subscription for Landmark another year, and the one dollar to pay for Landmark for some one who is unable to subscribe and who enjoys reading it. I would be glad if I could send more, but this will help a little. I enjoy reading the Landmark so much and I read them over and over. It comforts me more than anything.

May God continue to bless you to carry on your work.

Respectfully yours,

Mrs. Nannie Phillips.
Dandridge, Tenn.

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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Elder B. S. Cowin—Williamston,
N. C.

WILSON, N. C., APRIL 15, 1935

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VOL. LXVIII.

NO. 11

THE TRUE FOUNDATION.

Paul said to his son in the ministry, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun vain babblings: for they increase unto more ungodliness, etc."

"Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are His."

This settles the question beyond argument, that the Lord's people are all known unto Him. How shall they know Him, whom to know is life eternal? Not by searching; but by divine revelation.

Jesus said, "I know my sheep and am known of mine." God not only knows His people; but, "Known unto God are all His works from the beginning of the world."

His last prayer as recorded in

John 17, said "I have glorified thee on the earth; I have finished the work which thou gavest me to do. I pray for them; I pray not for the world, but for them which thou hast given me for they are thine. And all mine are thine and thine are mine; and I am glorified in them." "They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth." Thus we see the unity of purpose between God the Father, God the Son and the Holy Ghost for which Jesus prayed, in teaching the children of God aright and guiding them in the ways of truth and righteousness.

And too, He was pleased to give the scriptures of eternal truth and the apostle said, "All scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction that the man of God may be perfect, thoroughly furnished unto all good works." 2d. Tim. 16:17.

Was Paul right in the foregoing statement? Yes, assuredly so. Do we need other creeds, confessions of faith, or teachers of the law, to safeguard the true born child of God? We answer no. But says one, we must accept the age honoured London confession of faith in its entirety or we dare not claim to be genuine Baptists. What did the Lord's people have to guide them into the way of life everlasting, and sustain them in their God given faith for the many thousands of years that passed before the said confession of faith was written? Did they miss anything by not having had this confession as a guide and stay? Surely not.

Then why the Confession, and if it is to be accepted as an inspired document, why do we sit by supinely and fail to put it into the hands of the Lord's people? Dear reader, let me now say, I have no fight to make on the London and Wales brethren who in 1689 re-wrote the older confession written by seven churches in England in 1644, but, since many of our people are disturbed as to what is said from time to time about the London Confession of Faith, some having asked us to publish it in full so they might have a chance to know its contents; but due to its great length we fail to see the propriety in re-publishing it as it has been a source of contention for years, and does not rank with the Scriptures as an inspired document. Let us see what such able scholars and great ministers as Hassell, Bebe, and others have had to say concerning the London and all other written creeds.

Hassell, the most learned historian among us in the past century, said in part: "The earliest Confession of Faith denominated Baptist was published in Switzerland in 1527. This document seemed to be Arminian."

In 1609 an Arminian Baptist "church" was founded in Amsterdam, Holland, of refugees from persecution in England, and in 1611 they published an Arminian Confession of Faith."

In 1633 the first Particular or Predestination Church was founded in London, in 1639 another and by 1644 there were seven of these churches in London and it was they who first published a London Confession or rather a Particular or

Predestinarian Baptist confession. Note, history records that from the year 30 A. D. to 100 A. D., a period of seventy years, the Almighty Spirit did a glorious work, the Spirit which quickeneth whom he will and bestows spiritual gifts on men according to His good pleasure, who has but to breathe upon the valley of dry bones and they will live, while without the Divine Spirit, all the wise, all the pretentious, monetary, unscriptural devices of men are less than nothing and vanity." These saints of God and those who lived during the succeeding centuries for more than fifteen hundred years, all got along, without a printed Creed or Confession of Faith; but God had given them faith in His word, His Spirit and in the written testimony in parchment, on the fleshly tables of the heart, and later by the printed word as we have it (the Old and New Testament scriptures.)

These primitive saints believed and taught, "Except the Lord build the house, they labour in vain that build it." "The Righteous Branch, even Christ, shall build the temple of the Lord, and He shall be the glory, and shall sit upon and rule upon His throne." Zech. 6:12-13. "The hands of the Spiritual Zerubabel hath laid the foundation of His Spiritual house; His hands shall also finish it, crying, Grace, grace unto it." "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts." Zech. 4:6-9.

Now a word as to the London Confession as I have it before me. A copy having been furnished me some time ago, with a request for its publication in full in Zion's

Landmark. Due to its great length, we have not thought it proper to ask Mr. Gold to re-publish it, and too, because we know that our people who are familiar with its contents, are not in full agreement as to all it says. Elder Hassell did not place it among the inspired works, and said a strain of Arminianism runs through it and the preceding Confessions from which it was copied almost word for word. We have the Bible. If we cannot agree on what it teaches, we believe a re-publication of the London Confession of Faith would not bring harmony among us.

If our brethren who read the Landmark desire it, we will publish what the signers who signed the document said as their reason for its publication. I have this before me, though it is too lengthy to put into this article. In their first declaration, this body of around 100 ministers and messengers, seeks to put at naught any thought that anything is an inspired document save the Scriptures and so they say "The Holy Scripture is the only sufficient, certain and infallible rule of all saving knowledge, faith and obedience." In their prologue or introduction they said, "Our earnest desire is that all into whose hands this (The London Confession) may come would follow that (never to be enough commended) example of the noble Bereans, who searched the Scriptures daily, that they might find out whether the things preached to them were so or not."

The London Confession of Faith adopts on the subject of Predestination, the strong language of the Westminster, (the most esteemed

Presbyterian Confession. This body of Presbyterians sought to carry the thought that, "All human authority is only fallible and imperfect, and our faith, therefore; be entirely based upon The Infallible Scriptures of Inspired Truth." Not, therefore; on any uninspired creed or confession.

These London brethren taught that, "We are to call no man on earth our Spiritual Father or Master. That we should acknowledge Christ our Master," (Matt. 23:8-10) Taking the Bible only for their standard of truth. As proof that Elder Hassell did not believe that any writing or teaching of man was to be accepted as a basis for our faith and practice, let us quote him, "Let it never be forgotten that it is both the Baptist and the Protestant doctrine that the Bible is the only authoritative and infallible rule of Faith and Practice." To make it stronger he adds, "Only the Greek and Roman Catholic Churches and their Romanizing Protestants put their Creeds or Confessions of Faith on a level with the Bible."

Should we therefore not all be content with the Bible and not feel to belittle any one who may take the position that the London or other Creed or Confession is not to be classed as a work of divine inspiration. If the London Confession was a divinely revealed work, it was then first revealed to the Congregationalists and Presbyterians from whom it was copied largely.

Hundreds of our ministers and thousands of our membership do not know the full contents of the

London Confession of Faith, and we being connected with the publication of a Baptist Magazine, are often approached by those seeking to know its contents. Wish we could refer our readers to a book-seller who could furnish the full text of that confession. We recently asked the brethren in London, England, as to where we could obtain copies; but they did not know where I could purchase even a single copy. It would take four pages or more of the Landmark to republish the prologue to the confession and if many of our brethren desire its publication we will be glad to accommodate them in an early issue of the Landmark.

O. J. DENNY.

**WHOSOEVER BELIEVETH THAT
JESUS IS THE CHRIST IS BORN
OF GOD.—I John 5:1.**

The power to believe in Jesus doth not rest in man. Jesus says, "This is the work of God, that ye believe on Him whom He hath sent." It is utterly impossible to believe even natural things from mere volition; much less for the natural man to believe spiritual things. Thus it is evident that men must be born of the Spirit, given eternal life before they can believe in Jesus Christ. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." No recompense from a threatened evil or a promised good could cause anyone to believe in something he knew nothing about. Belief is an effect, the result of knowledge one has obtained by personal experience; as man believes in Christ by working of God's

mighty power—such belief is no less miraculous than the resurrection of the dead. Paul assures the fact that all who believe in Jesus have eternal salvation. The messianic prophet hath said, "For unto us a child is born, unto us a son is given;" and furthermore says that none will believe in Him, only those to whom the arm of the Lord is revealed. Then the Apostle Paul says, "I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient by word and deed." mark, he did not say, as would the religious world, that he wrought by Christ or the Holy Spirit to make believe in Christ. Yea, Arminians all teach that the Spirit comes in the gospel, but all true believers know that the reverse is true; for all personally know that the preaching of the gospel was foolishness or a stumbling block before they believed in Christ.

M. L. GILBERT.

MINNIE OWEN WILLIAMS

This is in memory of our dearly beloved mother, who departed this life February 13, 1934. She was born August 23, 1873, making her stay here, 60 years, 5 months and 21 days. Her parents were William and Jane (Snyder) Owen. In 1888 she was married to James Monroe Williams, who preceded her to the grave a few months before. Together they united with the Primitive Baptist church early in married life, and there lived most worthy and devout Christian lives.

Mother left ten children, nineteen grandchildren and two great-grandchildren, one sister, four brothers and many relatives and friends that loved her and miss her so much. But to those who miss her most, are we children who loved her as that never changing gentle being whose smile was ever cheering and whose precious hands never tired and heart never failed to guide us.

Today it has been a year since we looked last and longingly on her still face. We have now only her spirit to vision and the many sweet memories that were crowded into every precious year of her all too

short life. But God who is just knew best and we know, too, it was for her happiness. We feel that she has gone to meet father (they were inseparable) and they are enjoying the full blessings which God ever intended for such as they. She suffered untold pain, but bore it bravely and patiently as she bore all her crosses. No word is too good, no name too worthy, to be hers.

God let her memory ever be,
To us who loved her most;
An ever shining light to guide,
Our feet in the paths she chose.

Oh, let her spirit ever come,
To guide us through our troubled days;
Borne on wings of Thy messenger spirit;
Unruffled as were her earthly ways.

And in our lives if we can carry,
The light she set upon the hill;
Then every one will know it Lord,
It was the "Light of Love." Be it Thy will.
Her Children.

DEACON GEO. W. WINBERRY.

By request I will write a short obituary sketch of Bro. Winberry, who was born Dec. 8, 1865. On Sept. 18, 1889 he was married to Miss Lizette Bell. To this union were born two sons, Geo. F. and B. L. Winberry, who together with an adopted daughter, Bertie, and their mother, survive.

For many years he was in feeble health, but was taken in May, 1933, with a very peculiar trouble, and on October 4, 1933 passed away. He joined the church at White Oak in Jones County, and was baptized September 27, 1908, and soon after was ordained to the office of Deacon, which office he filled until death. He was very quiet and unassuming, but highly esteemed as a brother and a neighbor.

Funeral services were conducted at his home in New Bern by the writer.

Years in hope,
R. W. GURGANUS.

OLD BOOKS.

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

Please say to Mr. W. D. Griffin, of Fayette, Ala., or any other Landmark readers that they can often buy very old church histories and other works of Old School Baptists by John Leland, Isaac Backus, the Old Philadelphia Association, Sandy Creek Association and others provided they can catch them in stock from Schultes Book Store. Mr. Schultes buys and sells old books of interest, by the millions.

Address Schultes Book Store, Inc., 50 Fourth Ave., New York City, and say send me your catalog for Church Histories

Very truly yours,
W. L. Parker,

Danville, Va.

ELDER DENSON'S NAME OMITTED.

Through an oversight the name of Elder Denson was omitted from the obituary notice of Mrs. Mary Brake of Rocky Mount, which appeared recently in the Landmark. Elder A. B. Denson, pastor of the church at the Falls of Tar river, and where Mrs. Brake had her membership, conducted the funeral assisted by Elder J. B. Roberts of Greenville.

We regret the omission and hasten to make correction.

APPOINTMENTS FOR ELDER WYATT.

Elder S. B. Denny,

Wilson, N. C.

Dear Brother Denny:

Just back home from Florida. Had a good trip among the dear old Baptists and reached home and found all well. I am sending you a list of appointments for myself, which I hope you will publish in the next issue of the Landmark.

J. W. Wyatt,

622 E. Church St.,
Martinsville, Va.

The writer is indeed glad to learn from Elder Wyatt that he had a good visit among our people in Florida and that our churches are contending for the things that make for peace. How good and how pleasant it is for brethren to dwell together in unity.

We are publishing Elder Wyatt's appointments as follows.

S. B. Denny.

Macedonia April 27th and 28th.
Monticello, April 29th.
Greensboro, April 29th, at night.
Lexington, April 30th, at night.
Toms creek, May 1st and 2nd.
Howard's Chapel, 4th, 5th, and 6th.
Bear Creek Association, Tabor, N. C., May 8th and 9th.
Simpson's Creek, May 10th and 11th.
North East, May 15th.
White Oak, May 16th.
Sandy Grove, May 18th and 19th.
Newport, May 19th, at night.
Morehead City, May 20th, at night.
Atlantic, May 21st and 22nd.
Goose Creek Island, May 24th, 25th, and 26th.
Farmville, N. C., May 27th, at night.
Autrey's Creek, May 28th.
Lower Town Creek, May 29th.
Upper Town Creek, May 30th.
Elm City, May 30th, at night.
Mill Branch, May 31st.
Old Hornett, June 1st and 2nd.
Primitive Zion, June 3rd.
Coats, June 4th.
Angier, June 4th, at night.
Willow Springs, June 5th.
Burlington, June 6th, at night.
Gilliam's, June 7th.
Matrimony, June 8th and 9th.

PLEASE READ CAREFULLY



There comes to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark and if you are not given credit in at least one month notify us, stating if you paid by check or money order and when you paid and we will investigate.

The mailing list is corrected only once a month.

AGENTS WANTED

Reliable persons to sell our publications on commission.

You can make money in your spare moments by getting your neighbors to take our publications, Zion's Landmark, two dollars per year, Daily Times \$6.00 per year and the Semi-weekly Times \$1.50 per year.

These publications cover the field of religion and news and you will have no trouble in securing subscribers. References required.

Write for particulars and sample papers of these publications.

P. D. Gold Publishing Co.

WILSON, N. C.

Our Publications

ZION'S LANDMARK:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

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Price for 6 months -----	.75
Price for 4 months -----	.50

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P. D. GOLD PUBLISHING COMPANY

Wilson, North Carolina

ZION'S LANDMARK

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AT

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MAY 1, 1935

NO. 12

PUNISHED FOR OPPRESSING THE PEOPLE.

And Rehoboam answered them all, saying, My father made your yoke heavy, but I will lighten it: my father chastised you with whips but I will chastise you with scorpions.

So the king hearkened not unto the people; for the king's counsel was of God, that the Lord might perform his word, which he spake by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat.

And when all Israel saw that the king would not hearken unto them, the people answered the king saying, what portion have we in David? And we have none inheritance in the son of Jesse: every man to your tents, O Israel: and now David see to thine own house. So all Israel went to their tents.

But as for the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.

Then king Rehoboam sent Hadorah, that was over the tribute, and the children of Israel stoned him with stones that he died. But King Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.

And Israel rebelled against the house of David unto this day."

—2d Chronicles, 10:14-19.

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 B. S. COWIN ----- Williamston, N. C.

\$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 of 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.

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Zion's Landmark

Devoted to the Cause of Jesus Christ

THE LOVE OF CHRIST.

"He loved them unto the end."
(John 13:1)

While Jesus in love my affection
engages,
With softest emotions my soul does
o'erflow;
This sweet consolation each trouble
assuages,
He'll ne'er cease to love me; Ah
never, Oh no!

No dart, though Satanic, no strong
accusation,
No watery deep through which
burdened I go;
No sin, no uncleanness, no hellish
temptation,
Can change His affection; Ah
never, O no!

Drove out of myself, my own right-
eousness loathing,
To Christ, my dear Saviour, for
shelter I go;
He graciously feeds me, and gives
me a clothing,
And ne'er will forsake me, Ah
never, Oh no!

I cling to His cross—Here I see my
salvation,
'Tis finished, complete, I'm redeem-
ed from all woe;
I read and rejoice, there's no con-
demnation
To those in Christ Jesus; Ah never,
Oh no!

Since Christ is my Head—this with
joy I remember;
His body to which with affection I
go,
Although I'm the most insignificant
member,
Can't be full without me, Ah never,
Oh no!

Triumphantly glorious our Head
has ascended,
O'er death and the grave, all their
pow'r laying low;
This gains us a raising when time
shall be ended;
Death no more shall hold us, Ah
never, Oh no!

We look and we long for Thy glor-
ious appearing,
Thy pleasure at home we more fully
shall know;
Safe lodg'd in Thy arms, all Thy
glory then sharing,
Nor leave Thee forever(Ah never,
Oh no!

No more shall we mourn that thy
face Thou'rt concealing
No Satan, no sin, base-intruders be-
low;
But ever behold Thee, fresh glories
revealing;
Amen, Hallelujah! Come, Lord,
even so.

Mrs. Ann Sturton, A. D. 1808.

"My doctrine shall drop as the
rain, my speech shall distill as the
dew, as the small rain upon the ten-

der herb, as showers upon the grass."—Deut. 32:2.

Beloved in Christ Jesus in the bonds of the everlasting covenant, ordered in all things and sure. We are witnesses that the covenant of grace is sure, or else we should have perished in our sins. Ever since we first tasted that the Lord is gracious, but for the sure mercies of the everlasting God, which are according to his eternal purpose, which he purposed in Christ Jesus our Lord, we should have given up hope of attaining to eternal glory. "The God of all grace, who hath called us unto his eternal glory by Christ Jesus." I Peter 5:10. We are made to see daily that we are not worthy of the least of God's mercies; not only have we no worthiness, but such sights are given us of the depravity of our flesh that we have to say—

"Without thy sweet mercy I could
not live here,
Sin soon would reduce me to utter
despair;
But through thy free goodness my
spirit revives,
And He that first made me, still
keeps me alive."

The Lord's tender mercies are over all his works, and no where is this more manifestly declared than in the works of the new creation, that is in the children of God; "for we are his workmanship, created in Christ Jesus unto good works, which Christ hath before ordained that we should walk in them." "This people have I formed for myself; they shall shew forth my praise." "Mercy shall be built up

forever; thy faithfulness shalt thou establish in the very heavens."

Thus, then, it is that streams of mercy are ever flowing to solace us as we journey through the wilderness of temptation and sin. The people of God are likened to tender herbs, and tender herbs need to be dealt with tenderly. Well, the Lord, our heavenly Father who hath planted us (Matt. 15:13) will himself care for us. He will cause his doctrine to "drop as the rain, and his speech to distill as the dew, as the small rain upon the tender herb, as showers upon the grass."

When the winds and storms assail us, when the world, the flesh and the devil practice their destructive arts upon us, it does seem that the tender herb would utterly wilt and die. Our spiritual life seems sometimes well nigh exterminated. O! so hardened I have been through the deceitfulness of sin! But the mercy of the Lord endureth forever, and He says, "Incline your ear, and come unto me, hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." Isaiah 55:3. Oh! this precious doctrine of Christ's Gospel, how precious it is when ministered to our souls by the Holy Ghost, the Comforter. "My doctrine shall drop as the rain." When faint and drooping, ready to die, (Rev. 3:2), when our hope in divine things is languid, and it looks presumptuous, hypocritical to claim that we are the temple of the Holy Ghost, that we are the beloved children of God. O then the doctrine of Christ has been shed upon us as the rain from heaven. Here a little thought, and

another sweet thought, drop upon drop, thought after thought, sweet meditations. The doctrine has come down as the small rain upon the tender herb, so gently, so sweetly, that our downcast hearts have been revived, cheered, and our faces have been turned upward in prayer and praise and love to the God of our mercy and our salvation. The world, and everything that it can afford is not like our precious Lord Jesus Christ. Those who are born of the Spirit need the dews of heaven. What would become of us in our nights of soul trouble if there should be no dew to revive and comfort us? It is the speech of the Holy One of Israel, His sacred word, His precious promises that sustain us and bring us through affliction's night. Job in his bitter, hot nights, without this dew was well nigh perished, but his God was very pitiful, James 5:11, for even then the remembrance of Jehovah's past mercies was (though invisible and unknown to him) as the dew keeping him from absolute despair. In the dark, hot, parching night, his soul mourns, and in his complaints he remembers his former blessings, and says, "My root was spread out by the waters, and the dew lay all night upon my branch. My glory was fresh in me, and my bow was renewed in my hand." Job 29:19-20. "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his branches as Lebanon." Hosea 14:5. As flowers need night's cool darkness, the moonlight and the dew, the gentle rains, and the genial sunshine, so all believers in Jesus need

the unceasing tender mercies of God. Our heavenly Father knows that we cannot thrive, endure and live, unless His own hand shall care for us. When we are wilted beneath our conscious sinfulness, and the accusations of the devil, then our God in due time makes his doctrine to drop as the rain upon our parched leaf. O He waiteth to be gracious, and pours forth His loving-kindness, and His speech distills as the dew, telling us that the blood of Jesus Christ, His beloved Son cleanseth us from all sin, yes, we overcome Satan's accusations by the blood of the Lamb, Rev. 12:10-11. Then in our peace and comfort we sing, "He restoreth my soul." Psalm 23:3.

"Much we talk of Jesus' blood,
But how little understood!
Of His sufferings so intense,
Angels have no perfect sense."

O, the sufferings of the dear Lamb of God to purge our guilt away! What wondrous love! What compassion there is in the bosom of God! Christ and His crucified is the balm for all our grief. God's voice from Mount Sinai withers all fleshly confidence and self-righteousness, but the speech of our Lord, Jesus Christ from Mount Calvary distills as the dew, and revives and saves poor, perishing sinners. As thought upon thought from the heavens of Christ's Gospel have fallen upon a poor sinner like me, there has been such a springing up within me that I could join with the Psalmist and say, "How precious also are Thy thoughts unto me, O God! how great is the sum of them.

If I should count them, they are more in number than the sand; when I awake I am still with thee." Every token of the Lord's love and mercy revives and maintains our hope in His salvation. As the glorious doctrine of salvation by grace is unfolded by the Spirit to us, then we are built up, we are rooted and grow up into Christ in all things. I cannot attempt to enumerate the precious things of Christ. Who can count the rain drops? God is rich in mercy, abundant in goodness and truth, therefore whatsoever we need, so abundant and suitable are the loving-kindnesses of the Lord, that we shall not want. "I will cause the shower to come down in his season; and there shall be showers of blessing." Ezek 34:26. As then the herbs of the field are dependent upon the rains and sunshine, so we only thrive, and bring forth fruit unto our God as we are nourished and cherished by our dear Redeemer. Ephes. 5:29. "From me is thy fruit found." Hosea 14:8. It is a great mercy to be continually looking up to our Covenant God as the source of all our blessedness. Truly He is the fountain of living waters, and when the Lord sheds for the blessings of His pardoning love and justifying grace, then we rejoice in our Emmanuel's precious blood and righteousness by which we are presented without fault before the throne of God. The revelation to us, by the Comforter of the excellencies of our Savior and King, is felt to be as "the tender grass springing out of the earth by clear shining after rain." 2 Sam. 23:4. The revived and cheerful plant lifts up its face to the Sun of

Righteousness, so we, comforted by the droppings of the truth of the gospel, lift up our countenance beholding our reconciling smiling God.

"Jesus, the vision of thy face hath overpowering charms,
Scarce shall we feel death's cold embrace if Christ be in our arms."

'His face is fair and bright,
With blushes here and there,—
As mild and soft as light,
And sweet as roses are.
A single smile from Jesus given,
Can lift a drooping soul to heaven."

I know it is a marvelous thing to hope that the Holy One of Israel is our God, and our salvation, and that we are dear unto Him as the apple of His eyes. Psalms 17:8. Zech. 2:8. Oh! When this divine revelation has dropped upon me, then I have lived, and amidst the consolations, promises have welled up in my soul that I was washed from all pollutions of Jesus precious blood.

I have this morning been reviewing portions of my life in past years times, times of trial, when it was very night with my soul. As I pondered over these seasons of affliction I saw that I have been sustained in the midst of it all, and brought forth of my troubles to the praise of the Lord, who is my friend and my salvation. As I called to remembrance these times, and mused, I saw that the truth of God rested, as the dew upon my mind, distilling its sacred virtues, forbidding me to despair, supporting me

to hope that the Lord would hear my cry, and would in love to my soul grant me enlargement; and that He would in His own way and time make the crooked straight, and the rough places plain. Yes, I feel it was the doctrine of Christ that lay all night upon my branch.

But sometimes, in the darkness and obscurity of my condition in spiritual things, I look to the heavens, I contemplate, or try to contemplate the principles of the gospel of the Grace of God; but the heavens to me are as brass, the clouds of unbelief, and of Satan's insinuations, so intervene, my God, as a chastening to my wayward soul, holdeth back the face of His throne, and then I feel it is night indeed, for my heavens are stayed from yielding dew, and the earth is stayed from her fruit. Hag. 1:10. The doctrine of Christ is then as a mere letter, the spirit and comfort I cannot feel; it drops down no dew upon me. The Lord will not forsake his inheritance; He will not suffer me to die in the hot, dark nights of our sinfulness, worldliness and temptations. His own hand shall drive away the clouds of guilt and unbelief and He will cause His doctrine to drop as the rain, and as the dew, so tenderly, so soothing to our fainting, tried and sin plagued hearts. Oh! the name of Jesus! What a balm! What sweetness there is in it when whispered to me by the Comforter, the Holy Ghost. A few days ago the doctrine in the following verse of a hymn dropped upon me, and I felt so revived and comforted:

O! wondrous grace; and mystery profound,

In God's eternal purpose I was found;
His sovereign love, His grace, His deep decree,
In some mysterious way included me."

Frederick W. Keene.

A RETROSPECTION.

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

Dear Sir:

I received the Zion's Landmark kindly sent me containing the article I wrote in memory of my departed friend, Elder Gardner, and wish to sincerely thank you for your kind expressions in regard to the article, and to say that the sight of your good paper, not only brought to mind the long years of most pleasant association with the subject of that article, but it also drew aside the curtain of memory, and in sweet retrospection carried me back to the very long ago, and bid me linger amid hallowed memories around the fireside of my paternal grandparents when Zion's Landmark, and "Brother Gold" filled the hearts of these two dear old people as nothing else did, and aided them in their untiring efforts and strictly honest endeavor to so live that their faith was increased, their hope strengthened, and that they might be perfect in love.

I am sending you check for subscription to the Landmark, because of the inspiration, and spiritual strength that is derived from reading its pages, which are so full of that which lifts one above the cares and trials of this pleasure and age, and helps him pierce the mystic

veil which intervenes, and with the eye of faith catch a glimpse of the eternal promises, which give peaceful assurance to God's children.

In its pages, I find no taint of the modernistic view of religion, or the deplorable pharisaical trend that appears so popular with a great many professed Christians of this day and time. There has not been such a falling away from the faith among its members, as is painfully noticeable among other denominations. Go to the golf course here, and the baseball ground, on Sunday afternoon, and from there to the two bathing resorts, and you will see more in attendance, and partaking of the pleasures there, than attended every church of worship in the county, at the Sunday morning service. The majority of them members of some church. I cannot believe there is any true Christianity, such as our old fathers and mothers, grandfathers and grandmothers lived and died with, in such as this, and I have many times protested against it, as I well know that the most flagrant sin of this day, is the wilful desecration of the Holy Sabbath.

This progressive modern age has just changed one letter and made it fit with their sinful desires and pleasures seeking convenience. Instead of regarding it as a HOLY-DAY, they are laboring under the delusion, that they must make it a HOL-I-DAY, and if they will only read their Bible carefully, they will find that severe punishment was visited upon those who persisted in desecrating God's Holy Sabbath.

I am sending this subscription, too, in memory of my departed

friend, and also my sainted old grandparents, and am satisfied that if there is any communication between our temporal existence here in this vale of tears, and the spiritual, after we leave here, there will surely be a two fold blessing for me—that received from reading its semi-monthly visits, and also the approval of those in whose memory I am prompted to take this step. Worldliness in the churches has discounted the true old time devotion and adherence to the faith, such as was manifested by our parents and grandparents, until it really seems that the social, moral, political, and religious elements of this money and motor mad age are dominated by satan's organizations, and what the outcome will be—God only knows. I do not believe anything will save this country, from the condition it is in, but a return to the fundamental principles of true Christianity, such as was in evidence half a century ago, and for the want of which, we are now in such distressing need.

Very truly yours,

Dr. Will Crawford,
Oak-Glen,
Goldsboro, N. C.

A GOOD MEETING.

Dear brethren and sisters:

Saturday and Fourth Sunday in February our monthly meeting was held at Moore's Church. We had good preaching. Bros. J. C. Smith and J. W. Weaver certainly did preach good sermons both days, to the hungry, little ones, those desiring spiritual food. We had good singing. I had felt so cast down in soul and body. While I was hear-

ing good preaching I forgot my earthly troubles as my mind was on spiritual things, on my Saviour and God on high. His goodness, love and mercy to the ones that feel so cast down, may we ever remember. He is our friend, the only one who can save us from eternal punishment. When that great day comes He will gather his loved ones home to be with Him forever and ever. I feel like it will be a happy gathering to be with our Saviour, and sing praises to His precious and holy name. If I knew I was one of the number how glad I could be. Bro. Weaver read the song, Dear Lord remember me, for if thou don't remember me, I shall forever be forgotten.

When I was young I dreamed judgment day was at hand. That was a dreadful time. In my dream I saw two black clouds rising, so black they turned reddish color. It thundered and roared, and the clouds boiled up, I thought when they met together they would explode, and everything would be burned up. And there was nowhere for me to go to be saved. O I was so scared and miserable. I didn't know when old Sister Nannie Pender came to the place where I was, but when I looked around she was standing there with me and some of the others of our family, but I didn't notice to see which ones they were. I awoke up just before the two clouds met, and not to be burnt to death. I remember how my father's house looked, so dark and lonesome. One cloud coming from the East, the other from the West. We had gotten out of the house, and there was not a place

for us to go to be saved. If I could have done anything to save us, I would have done it, but I didn't have power to do anything.

I feel like I can see the meaning of this dream now plainer than I did then. We read in Second Peter 3:10, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

Brethren and sisters, I am thankful all is as well with me as it is. Sometimes I feel so cast down, being afflicted. I wish I could walk well enough, so I could slip off to the woods and cry to my heart's content.

Poor and afflicted thou art thine
Among the great unfit to shine,
But though the world may think it
strange,
They would not with the world exchange.

Poor and afflicted, yet they trust
In God, the gracious, wise and just,
For them he deigns this lot to
choose.
Nor would they dare His will refuse.

Good Lord, remember me.

If any one thinks enough of me to write me I will appreciate it. It is company and comfort to get letters from the little ones. I will try to write for the Landmark and let them know I have received their letters.

Your sister in hope,
Mrs. Charlie H. Wiggins,
Elm City, N. C., R. 3, Box 136.

ZION'S LANDMARK

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

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CAN GOD FURNISH A TABLE IN THE WILDERNESS?

The Israelites have been led and fed, in a most wonderful manner, yet doubted God being able to spread for them a table in the wilderness, and it to be laden, not with food, selected by their God, of all mercies; but they lusted after meats and so asked the above question, "Can God furnish a table in the wilderness?"

God heard their cries in Egypt, came down to deliver them, led them forth on pilgrimage, divided the sea, caused them to pass through safely; made the waters to stand up as an heap, and in the day time, also; He led them with a cloud, and all the night (not part of it) led them with a light of fire. He clave the rocks in the wilderness, and gave them drink out of the great depths, brought streams

of water out of rocks, and caused them to run down like rivers, and yet, with all these many blessings in which the power of God and His protecting hand was shown, they lusted after other things, "And they sinned the more against Him by provoking the Most High in the wilderness."

In their lustful hearts, though; God had richly supplied their needs, "They tempted God in their heart by asking meat for their lust." "Yea, they spake against God; they said, Can God furnish a table in the wilderness?"

We have many scriptural quotations which show that God supplies all the needs of his people; but their wants or wishes are not always for their good, and many things for which they ask are not given.

We read, "Therefore the Lord heard this." ("Can He furnish a table? etc.") and (the Lord) was wrath, so, "a fire was kindled against Jacob, and anger also came up against Israel; because they believed not in God, and trusted not in His Salvation."

God had not only smitten the rocks and brought up water from beneath, and quenched their thirst, but "He had commanded the clouds from above, and opened the door of heaven, and rained down manna upon them, and given them of the corn of heaven, until it is said that "Men did eat angel's food," "still, they lusted the more after meat."

God, who was wroth because of their lusts and their unbelief in His providing power and care, granted them their desires, and "An east wind was caused to blow in heaven,

and by His power he brought in a south wind," "He rained flesh upon them as dust, and brought them (quails) feathered fowls like the sand of the sea." It will be noted that God "let it fall (this great supply of food) in the midst of their camp, round about their habitations, so they did eat and were filled.

"Can the God of all power and mercies furnish a table in the wilderness?" Yes, and caused the flesh for which they asked to fall into their camp, and "they did eat and were filled."

Were they satisfied now, and prepared to sing praises to their God? No. For, "While their meat was still in their mouths, the wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel."

Did this work in them repentance? No. "They did not repent, and 'For all this,' they sinned still, and believed not God for His wonderful works." All of the scriptural quotations may be found in Psalms 78th Ch.

It is not in man to direct his steps, for in all this they proved that they did not know what was best for them. "The preparation of the heart and the answer of the tongue is from, and of, the Lord."

Solomon records Agur's confession and prayer, in which he said, "Every word of God is pure; He is a shield unto them that put their trust in Him." Agur did not ask for his lusts to be satisfied; but said "Two things have I (desired) required of THEE; deny them me not before I die; Remove far from me vanity and lies; give me neither

poverty nor riches; feed me with food convenient for me; lest I be full and deny Thee, and say "Who is the Lord," or lest I be poor and steal, and take the name of the Lord my God, in vain." Prov. 30th Ch.

Agur shows the true spirit of reverence. The Lord's people dwell much in the wilderness. His people are the flock of His pasture.

Two kinds of tables are spoken of in the scriptures. One the table of God, which He supplies. David said "Thou preparest a table before me in the presence of mine enemies." No wonder he said "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever." Solomon said, "Wisdom hath furnished her table, she hath mingled her wine," etc.

This kind of table is to be supplied by Wisdom, and "She hath sent forth her maidens, etc." "Come, eat of my bread, and drink of the wine which I have mingled." No one eating at his table will ever be made ill from eating unwholesome food. The food the Lord supplies for the spiritual needs of people is pure and answers their every spiritual need; but not all their lustful wants or desires.

God, who was wroth, with rebellious Israel who lusted after meat; hath not cast away his own; but, we read "All Israel," all true believers in God and His Christ and in the Holy Ghost, "shall be saved."

Paul said, "Moreover, brethren, I would not that ye be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud, and in the

sea. And all did drink the same spiritual drink, for they drank of that spiritual Rock that followed them, and that Rock was Christ; and they all did eat the same spiritual meat; but with many of them God was not pleased, for they were overthrown in the wilderness." "Now these things were our examples that we should not lust after the things, as they also lusted." "Now all these things happened unto them for examples; and they are written for our admonition, upon whom the ends of the world are come."

Some say we should not use the word admonition, for they say, there are no admonitions in the scriptures," but "that all are commands and all are obeyed." Paul did not so speak; but said "Wherefore let him that thinketh he standeth take heed lest he fall." "Wherefore, my dearly beloved, flee from idolatry." "Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils." Paul adds, "All things are lawful for me, but all things are not expedient; all things are lawful for me, but all things edify not."

Let us conclude with Paul's saying to the brethren at Corinth. "There hath no temptation taken you, but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it. Paul said to Timothy, "Flee also youthful lusts; follow righteousness, faith, charity, peace, with them that call on the Lord with a

pure heart; but avoid foolish and unlearned questions, knowing that they gender strife."

O. J. DENNY.

REMOVE NOT THE LANDMARKS AND BOUNDARY LINES.

The word of God should be loved and obeyed by every believer in Christ; but its teaching does not please many professed believers in Him, preferring modern doctrine and inventions of men, to the ancient landmark the fathers have set. These tell us the Father loved all mankind alike, and thus gave His Only Begotten Son with reservation, upon the cross, to save all from their sins. Seeing that the Father and Son have done the same to all the race of Adam, who is there to make melody in the heart to that admiring song recorded in Rev. 1:5, 6. "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and the Father: to Him be glory and dominion forever and ever." Only Arminians could believe in promiscuous paternity; and of course they would, from that hypothesis, believe that Christ died for them. A hear-say belief is not faith in Christ. Jesus saith, "All the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out." John 6:37, "And I lay down my life for the sheep." John 10:15. We well know then, that He did not die for the people He designates as goats, for it is said, "When the Son shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be

gathered all nations: (elect and non-elect, sheep and goats) and He shall separate them one from another as a shepherd divideth his sheep from the goats, and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say to them on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; * * * Then shall He say also unto them on His left hand, Depart from me, ye cursed into everlasting fire, prepared for the devil and his angels." Matt. 25:31-41. "I never knew you," proves unquestionably that these were not given Him and that He did not redeem them from their sins. Ask those Arminians if they believe all the Father gave the Son will come to him, or will be saved? They will answer, "No," which shows they do not believe in Jesus, else they would believe what He said.

The church, or sheep of His pasture have no desire to remove the ancient landmarks, which the men of God have set, or efface the boundary lines of the covenant of love, executed by the Son on the Cross, when He cried, "It is finished."

Hear poor David, a sheep of His fold, when his sins had found him out by the sentence of death. He confessed, "I have sinned against the Lord," and Nathan said unto David, (in view of the Son's atonement which covers and redeems His people from all sins) "The Lord also hath put away thy sins; thou shalt not die." (from the presence of the Lord.) Contrasting God's house with his, David cried, "Although my house be not so with

God; yet He hath made with me an everlasting covenant (in His Son) ordered in all things and sure; for this is all my salvation, and all my desire, although He make it not to grow." 2 Samuel 23:5. Hear another prophet: "The Lord hath laid on Him the iniquity of us all."—Isaiah 53:6. In all the ages multitudes of professed believers and teachers have not believed these ancient landmarks, but the Apostolic church has and ever will believe them.

This poor sinner desires no higher praise said of him when he shall have fallen asleep in death, than that he faithfully, earnestly and uncompromisingly contended for the doctrine and order of the church as given by Christ Jesus.

M. L. GILBERT.

HOW GOODLY ARE THY TENTS.

How goodly are thy tents, O Jacob, and thy tabernacles, O Israel.—Numbers 24:5.

These are the words the Lord put into the mouth of Balaam, the false prophet that Balak, king of the Moabites, hired to curse Israel. They are not Balaam's words for had he been left to choose his own words they would have been curses instead. Now Israel is a beautiful type of the church, which according to the words spoken by Balaam, God has brought her up out of Egypt, which is a type of bondage, out of which the Lord brings each of His individual children into the glorious liberty of the children of God. No mortal can take any honor to himself for the great work of severing them from their own abiding place, by preparing or showing

them the way, for there is no way for them to come out of the land of bondage but Jesus who is the new and living way. The children of Israel owed their protection from the wrath of the Egyptian to Jesus who showed himself to them in a pillar of cloud by day, and a pillar of fire by night, and they would have been lost in the desert without it. It was their guide when they journeyed on their way, light unto their camps, their warmth and protection. Balaam on the top of the highest parts of Moab could look down on the children of Israel camp in the fertile valleys, abiding quietly in their tents, and their camp was in perfect order, for Israel always marched and camped in the same way. When they marched Judah always went before, and when they camped Judah always camped on the side toward the sun rising.

The order of the encampment is a type of the order of the church which never changes. Men may change, customs change, governments change, but the doctrine, order and discipline never change. The manner of bringing men and women to a knowledge of the truth remains the same as when Abel saw his salvation in Him who was to come and offer up Himself a spotless offering to atone for the sins of the church, and his faith was of the kind which did not look to the lamb on his own altar to take away his sin, but the Lamb of God, who takes away the sins of the world.

The words spoken by Balaam on the three occasions, were just as true as the words of Isaiah, Jeremiah, or Ezekiel because the Lord

extended His protective hand over Israel the blessed of the Lord, and refused to allow any one to curse that which He had so abundantly blest.

What a beautiful sight to us when the Lord first gave us faith to view the church as Balaam saw it in the lovely valley of Moab, and we were enabled to cry out, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!"

B. S. COWIN.

LILA REED LESTER

With a sad heart I am trying to write an obituary of our dear son's wife who departed this life, March 14, 1934, being 38 years of age. She was a devoted wife, a loving companion. She left a devoted husband and three little girls to mourn her departure. Before her marriage she was Lila Reed, daughter of Mr. and Mrs. Andrew Reed. Besides her husband and children, she leaves two sisters, Mrs. Posey Weeks and Mrs. Willie Sumpter, and five brothers, (one brother died in the west), Leonard and Griff Reed, of Roanoke, Va.; Posey Reed, Buchanan, Va.; Harley Reed, living at Virginia Heights.

Lila had always been a good girl, and she was a great help-mate to her husband, Paul E. Lester, in taking care of their home. She was such a good mother to her children. She loved the sacred truths of the Bible. She loved to go to hear preaching, and she always went when she was able to go. Lila lost her health nine years ago, and wasn't able to go to church much. She told me she loved the Primitive Baptists better than any church, but she never was situated so she could go to hear them but a few times, and while they lived at Buchanan, Lila began to go to hear the Missionary Baptists. The pastor was a good man and she loved to hear him preach. She lived close to the church so she could go often, so she joined the Missionary Baptist Church. She told me she had stayed out of the church as long as she could, and no doubt she felt impressed that she would not be with her dear family long. Her daughter also joined at the same time, and they were baptized. She tried to wait until her husband was ready to join, but she felt impressed to go on and join, so she did.

I spent a week and longer at different times with this dear, precious daughter-in-law, and she was always the same good-hearted, cheerful, lovable wife and mother and was so good to me always.

Lila was born for that happy home in

heaven, where all is so peaceful and so bright; no more pain and suffering, no more separating from husband and children. This world is a wilderness, this world is not our home. Paul, her husband, would give all this world for Lila back again, well like she once was; he is not happy like he once was. Lila lost her dear mother in the Fall, before she went away in the spring. Oh how we do miss dear Lila. We looked for their coming so often in our country home, her gentle words and walk and ways were so lovely. Her husband did all in his power to help her to get well. He kept her medicine of any kind she needed to build up her health. She professed a hope in Christ in the first of her sickness, as she lay on her sick-bed in the dark hours of the night. The Lord spoke peace to her precious soul. We miss her, oh we miss her and we loved her so, but God loved her best, and he took her home to rest. Her husband puts flowers on her grave often in loving remembrance of his dear companion. There are but a few things here to enjoy. So many things are blighted from our sight, that as I say, we have a little joy mixed with sorrow. We would not call our loved one back here to suffer again.

Written by her husband's mother,
Mrs. W. M. Lester,
River, Va., Route 1.

MRS. KATE HARRIS HOOPER

Sister Kate Hooper, daughter of Deacon Richard D. and Matilda Neal Harris, was born Nov. 20, 1860, and departed this life February 18, 1935.

Sister Hooper united with the church at Lickfork when about 22 years of age, and until her death was one of the most faithful and greatly beloved members of that church. She was indeed a lover of the doctrine of salvation by grace, and loved to talk of the goodness and mercy of God to her. Her life was one of faith in God, and her religion was just the fruit of that life in Christ as a new creature. She was unpretentious, modest and beautiful in her demeanor, and forbearing and charitable toward those who differed with her.

Before offering to the church at Lickfork, Sister Hooper dreamed of being baptized, and as they came up out of the water was 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." She loved to tell of this dream and her impression to join the church, and how exceedingly happy she was when she was baptized, and that all nature seemed to join her in praising the Lord.

She leaves one son, Frank Hooper, of Ruffin, N. C., and one daughter, Mrs. S. E. Mylum of Wilson, N. C., together with

a number of grand-children, relatives, and a host of friends to mourn her passing. She will be missed in her home, in her community, and in her church, but we feel that she has fallen asleep in Christ—blessed thought.

By her pastor,
J. W. GILLIAM, Jr.

IN MEMORIAM

"Blessed are the dead that die in the Lord, for they rest from their labour and their works do follow them."

I've been requested by the Church at Tysons, to write a notice of the deaths of our beloved members, who have passed away from earth to that happy place of rest, where sorrow and sighing shall flee away and they can rest through an endless eternity and sing ceaseless praise to their Lord for His mercy endureth forever.

They were kind, loving, faithful members, attended regularly when physically able and could.

We all bow in humble submission to the will of God, feeling our loss is their gain. While we miss their presence, we will try to march on the straight and narrow way; hoping to meet them in that happy beyond.

I feel too unworthy to attempt to write such a complicated notice. However I will try to explain in my weak way, hoping the brethren and sisters will bear with my imperfections and negligence. So long I felt the burden was too great for me to undertake, fearing I couldn't do justice to the subject, besides I couldn't get the correct dates of some.

Brother Clayton Joyner was born and reared near Farmville, N. C. His Father's name was Luther Joyner. His mother's name was Artemissie Joyner. He was born July 9, 1851 and died June 10, 1931. He was married three times and had several children.

Sister Mahalie Hamilton was born September 16, 1853, and died April 29, 1931. She joined the church somewhere else and later moved her membership to Tysons', but was humble and faithful.

I have no further information on these two.

Sister Jane Langley Vick was reared near Farmville, and was the daughter of Mr. and Mrs. William Langley. She was married to N. C. Vick, Jan 1, 1890, and died Sept. 5, 1921. She was a great sufferer from neuritis, and was confined to her bed a long time but bore her afflictions with patience. To this union were born nine children. Bro. N. C. Vick, her husband joined the church the first Saturday in October, 1893. His wife joined at the water on Sunday. Both were baptized by Eld. B. C. Pitt. They joined at Aurry's Creek, and later moved their membership to Tyson's Church by letter. They seemed to love the cause of Christ.

Bro. S. M. Smith was the son of Bryant

Smith. His mother's name was Tabitha Smith. Bro. Smith joined the church at Autry's Creek. He was born Oct. 16, 1859 and died Feb. 18, 1932. He united with the church at Autry's Creek Saturday before the first Sunday in Nov. 1899. He was married to Lilla Ann Taylor Mar. 2, 1887. She was born Jan. 24, 1867, and was the daughter of James Wright and Seliah Taylor. She joined at Autry's Creek, Oct. 1909. Both moved their membership later to Tyson's Church and lived consistent members till death. They were very faithful to fill their seats and help the cause of Christ in every way possible. They were humble Baptists. To them were born ten children, seven living, Mrs. E. F. Gaynor, Farmville, N. C.; L. E. Jones, D. B. Murphy, J. H. Smith, Mrs. R. C. Shirley Wainstonburg, N. C., Mrs. Edwin Finch, Hingham, Mass., W. Ray Smith, Nashville, Tenn. All were kind, dutiful children, faithful till the last. May the Lord bless them all, that they love Jesus, and be blest to meet their loved ones in heaven. For blessed are the dead that die in the Lord.

MELISSA TYSON,

Farmville, N. C.

JESSE M. CARAWAN.

In obedience to the request of all the children, I will try to write a short narrative of the life and passing of our dear father, Jesse M. Carawan. About the middle of January, 1935, he had a light stroke of paralysis in the side of his face and head. He went immediately to New Bern, N. C., and spent about two weeks with his two sons, Colton and Leland, so he could be near the doctors and get the best medical advice and attention possible. Appearing to get so much better he returned to his home at Lowland, N. C., on Tuesday, the 29th of January. He was shortly taken worse, but never took the bed until the doctor placed him there on the following Friday after suffering relapse and definitely going on watch on Jordan's storm bank for the ship that came about 4:30 p. m., on Sunday, the 3rd of February and bore his soul across the waters to that fair and happy land where all his worth-while possessions lay. May He who wept at the grave of a friend, comfort the grieved children, relatives, and friends. He only dreaded the sting of death. Only those with abundant faith can look toward death and the grave with eyes as clear as his. His going was so different from what he expected he must have been able to say with the little girl at the storming of the Tuilleries when she found herself pillowed in the arms of the tyrannous queen and finding her so tender and sweet she looked into her eyes and said, "I never dreamed you would be like this."

The subject of this article was born on Sept. 12, 1858 in Hyde County. When but

a young man he moved to Pamlico County with the family of his father where he remained the balance of his life. He went to school but little during his youthful days, but he was well educated by broad reading, studying and communing with nature, and at God's school of love and grace. On the 13th. day of June 1883 he was happily married to Mary Celia Potter, with whom he lived happily until the 16th. day of April 1924, when death took her home. To this union there were eight children born, six boys and two girls. The first born, Clinton M., was taken by death in about seventeen month. The other seven children, Colton G. and Leland T., of New Bern, N. C., Juanita Garrett, Liberty, N. C., John R., Jesse M., Jr., and Mary C. Potter, of Lowland, N. C., and Henry B., of Washington, N. C., one brother, Israel Carawan of Greenville, N. C., twenty-three grandchildren, and a host of other relatives and friends are left to mourn his going and to endure his loss.

He was convicted for, and delivered from sin, and given a sweet hope in the Lord Jesus, and joined the Primitive Baptist Church at Goose Creek Island during a meeting held on the fourth Saturday and Sunday in June 1891, and was baptized by Elder John R. Rowe. At ten o'clock on the fourth Sunday in July 1894 he was ordained Deacon of the Goose Creek Church by Elders D. W. Topping, John R. Rowe, and John G. Sadler, the duties of which office it was a pleasure to him to ably perform until the November meeting 1929 when he, with six other members of the Goose Creek Church were excluded, among whom were Mother, Colton G., and the humble writer of this article, and all this over the most un-called-for upheaval ever experienced by the Goose Creek Island Church, to which mention is made in the obituary of Mother, written by the subject of this article and recorded on page 348 of the October 1, 1924 issue of the Zion's Landmark. While the action under which this exclusion was made was afterwards rescinded in open conference his name was never entered again on the Church roll. His zeal for the faith as taught by the Saints never weakened. He contended for the purity of the Church during the twenty-six years he served as deacon, and still contended for it until he was called to unite with the Church Triumphant. Wide search must be made before one can be found who has traveled more miles to attend church services, or who has accommodated and entertained more ministers and laymen in their home than he.

His life's occupation was that of a farmer. He never amassed a fortune, but he was blessed to live independently and to school all his children as far as they saw fit to go.

On the 5th. day of February, 1935 a host of relatives and friends assembled at

the McGowan graveyard where he was tenderly put away where no more worries of this world can ever torment him. A quiet and consoling service was conducted at the grave side by Elder Tillman Sawyer, who also preached the funeral of mother. The beautiful floral offerings were such a sweet way of expressing the love and esteem had for him, especially since he was such a lover of flowers. It is hard for us to understand why such noble characters must be taken from us when it seems that they are needed so much. He was such a congenial, loving, and faithful father; loyal and agreeable companion; faithful, pious, charitable, kind, and tender-hearted Church lover until the very hour of his death. He was normal mentally, talking with visitors and the children right up to the very minute of his death.

With the fitting words of Longellow:

"Death is the chilliness that precedes the dawn;

We shudder for a moment, then awake
In the broad sunshines of the other world."
Henry B. Carawan.

RESOLUTIONS OF RESPECT

Whereas, our Heavenly Father has removed from our midst by death our beloved sister, Maude Dunn Boyette, we desire to bow in humble submission to the Divine Providence of Him whose wisdom surpasseth our understanding. She united with the Primitive Baptist Church at Benson, North Carolina, on July 8, 1928. She possessed unshaken faith in salvation by grace; was a loving, faithful member and often expressed regret that she could not always fill her seat at church as she desired, being the mother of a large family and numerous family cares that claimed so much of her time. The Church wishes to extend sympathy to the bereaved family, and request a copy of this resolution to be published in Zion's Landmark and copy recorded on our church book. Sister Boyette departed this life February 2, 1935. Blessed are the dead which die in the Lord.

Done by order of conference of Mount Zion Primitive Baptist Church, Benson, North Carolina, February 23, 1935.

R. D. Langdon, Clerk
Elder Xure Lee, Moderator
Committee

Mrs. Ella Whittenton
Miss Florence Massengill
Mrs. Clida Lee Langdon

RUHAMAR MARGARET WILLIS.

At the request of my niece I will try to write a brief sketch of the death of her dear mother, Mrs. Ruhamar Margaret Willis. She departed this life May 12, 1934. She was born June 10, 1873, being the daughter of William H. and Rebecca J. Shelton. On Jan. 22, 1890, she was

married to J. R. Willis, of near Gretna, Va., and unto this union were born eleven children, five boys and six girls. She professed a hope in Christ and united with the Springfield Primitive Baptist Church, April 10, 1909, was baptized May 9, 1909 by Elder U. T. Oakes, and lived in the sweet fellowship with this church till death. She was a strong believer in salvation by grace. She possessed such a sweet, mild disposition, meek and lowly spirit no one could doubt she had been with Jesus and learned of him. She was an invalid for 6 years from paralysis. The last two years of her life she was as helpless as an infant and suffered untold agonies, except when under a drug. Yet through all of her affliction she was bright and cheerful and would say all the Lord does is right. Sometimes when I would go to see her, she would say I suffer so much, if it could be the Lord's will I would be glad if I could go on and be at rest, although I do hate to leave my family. What a living example of sweet patience her life was to those that entered her presence. Words fail to express her gentle Christian spirit. She was a dutiful wife and loving mother; a good kind neighbor; a friend to all; a devoted sister. Oh how I miss her kind words and sweet counsel. She was blest with a faithful husband and devoted children who did all in their power for her, but her Heavenly Father called, "Child come home," and she quietly passed over into the great beyond to have to suffer no more.

She leaves a husband, eleven children, twenty-eight grandchildren, two brothers and two sisters to mourn our loss. Yet we mourn not as one without hope. May the God who gave her to us, give us grace to trust in Him so that when this life is ended we may meet with her again.

The funeral service was conducted on May 13, by her pastor, Elder Stegall and her dear body consigned to the mother earth, near her home, to await the second coming of the Lord. May God's rich grace and love rest upon the bereaved family.

Sister, thou hast left us lonely,
Sorrow fills our hearts today,
But beyond this vale of sorrow,
Tears will all be wiped away.

She has gone to live with Jesus,
And we feel that she is blest,
There we hope some day to meet her,
In that happy land of rest.
Her Sister.

JACK ANN ROEBUCK

Our heavenly Father has taken from us another of our dear sisters. We do not think of her as dead, but one that has fallen asleep in the arms of Jesus, where she is now resting from all her labors.

She was born Dec. 13th, 1864 and died

Feb. 28th, 1935, was married to Joseph B. Roebuck April 22, 1885. To this union nine children were born, five boys and four girls.

Sister Jackle united with the Church at Flat Swamp, Saturday before the first Sunday in May, 1899 and was baptized on Sunday by Elder J. N. Rogerson. She was a dutiful member and possessed such a sweet, loving, humble spirit, always esteeming her bretheren better than herself. She was steadfast in the doctrine and showed her faith by her works, being ever ready to lend a helping hand and attend her meetings when possible to get there.

After the death of her husband many years ago, she labored faithfully to raise her children, always trusting in that God who has promised to take care of His little ones. Her oldest son, George, lived with her until his death three years ago. After this she spent her time visiting her children, relatives and friends. She was taken seriously ill with heart trouble at the home of her daughter, Mrs. Uriah Leggett, who with the rest of the family, a good doctor, relatives and friends, did all they could but none could stay the hand of death. She leaves to mourn her sad departure, four children, Mrs. Jarvis Whichard, Mrs. Uriah Leggett, Mrs. Raymon Rogers and Reuben Roebuck, one sister, Mrs. Sallie Everett, and several grandchildren.

Her funeral was conducted by her pastor, Elder W. E. Grimes and led in prayer by her daughter's pastor, J. L. Ross. Her body was then taken to the Roebuck burying ground and placed beneath a beautiful mound of flowers in the midst of a large crowd of relatives and friends.

We extend our sympathy to the family and admonish the children to follow in her footsteps.

"A voice we loved is stilled,
A place is vacant in our
Church and the home,
That never can be filled."

Done by order of Conference Saturday before the first Sunday in March, 1935.

Eld. W. E. Grimes, Moderator,
E. C. House, Clerk,
Etta House,
Caddie House, Committee.

RESOLUTION OF RESPECT.

Whereas God in His infinite wisdom has called from our midst our beloved Brother L. L. Tart who was born August 10th, 1855 and died February 28th, 1935, making his stay on earth 79 years. He joined Black River Primitive Baptist Church Saturday before the third Sunday in July 1917 and was baptized the following Sunday morning by the late Elder W. G. Turner, pastor of the church.

Brother Tart leaves to mourn his death,

his wife Ozena Tart, four sons, and three daughters, besides a host of friends.

Therefore be it resolved,

First: That the church at Black River has lost a faithful member.

Second: That we bow in submission to the will of God, who doeth all things after the counsel of his own will and does not err in his way.

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

Done by order Church Conference this 20th day of April, 1935.

J. H. Norris,
W. P. Griffin,
L. W. Turner,
Committee,
Eld. E. C. Jones, Moderator
L. W. Turner, Clerk.

APPOINTMENTS FOR ELDER J. D. KEY

Elder J. D. Key of Winston-Salem, N. C., will fill the following appointments, the Lord willing. Elder L. E. Bryan of Pink Hill Route two will kindly arrange appointments and send them to the Landmark for publication from Morehead City to Wilmington.

Elder Key writes that he desires to visit some of the destitute churches. All services at eleven o'clock in the morning unless otherwise noted. Brethren please furnish conveyance.

Flatty Creek, Pasquotank County, Friday, May 10th.

White Plains, Beaufort County, Sunday, May 12th.

Singleton in Washington, Monday, May 13th.

North Creek, Beaufort County, Wednesday, May 15th.

Pungo River, Beaufort County, Thursday, May 16th.

Newport, Carteret County, at the new church Saturday, May 18th.

Morehead City, Sunday, May 19th.

Hadnott's Creek, Monday, May 20th.

North East, Tuesday 21st.

White Oak, Wednesday, 22nd.

South West Thursday, 23rd.

Sand Hill, Friday, 24th.

Muddy Creek, Saturday, Sunday, May 25th and 26th.

Sloan's Chapel, Monday, 27th.

Cypress Creek, Tuesday, 28th.

Maple Hill, Wednesday, 29th.

Bay, Thursday, 30th.

Yorps, Friday, 31st.

Stump Sound, Saturday, June 1st.

Wilmington, Sunday, June 2nd.

PLEASE READ CAREFULLY



There comes to us so many requests from the subscribers of Zion's Landmark for receipts for money sent in for the Landmark that we wish to state we do not send receipts owing to the enormous amount of postage and time it would take to send them.

The subscribers should address their letters plainly to the P. D. Gold Publishing Co., or Zion's Landmark and state they are paying for the Landmark, and give their correct address including the number of the R. F. D., if you live in the country.

For instance, if you are receiving the Landmark in the name of Mrs. J. C. Jones, don't say you are paying for the Landmark for Mary Jones. That is confusing to us, and in some instances the subscriber does not write us it is the same person until she sends in her remittance again. Then she will ask us to stop Mrs. Mary Jones.

Watch the label on your Landmark and if you are not given credit in at least one month notify us, stating if you paid by check or money order and when you paid and we will investigate.

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NO. 21

ASA CRIED UNTO THE LORD.

And there came out against Judah Zerah the Ethiopian with an host of a thousand thousand and three hundred chariots; and came unto Mareshah.

Then Asa went out against him, and the Lord smote him with a great battle in array in the valley of Zephathah at Mareshah.

And Asa cried unto the Lord his God, and said, O Lord, thou art our God; let not man prevail against thee: help us, O Lord our God; for we rest on thee, and in thy name we fight against this multitude. O Lord thou art our God; let not man prevail against thee.

So the Lord smote the Ethiopians before Asa, and before Jerahmeel; and the Ethiopians fled.

And Asa and the people that were with him pursued them unto Gerar; and the Ethiopians were overthrown, and they could not recover themselves; for they were destroyed before the Lord, and before his host; and they carried away very much spoil.

And they smote all the cities around Gerar; for the fear of the Lord came upon them: and they spoiled all the cities; for there was exceeding much spoil in them."—2 Chron. 14:9-14.

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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Zion's Landmark

Devoted to the Cause of Jesus Christ

EXPERIENCE.

Elder O. J. Denny,
Winston-Salem, N. C.
Dear Bro. Denny:

I am enclosing experience of my aunt for you to send to Zion's Landmark if you see fit.

She is the oldest member living at our church (Fellowship), and a mother in Israel indeed. I don't believe she has an enemy.

Bro. Denny, I am hoping for you to be at our Association this fall, and spend some time in our home.

Your brother in hope,
J. C. Langdon,

Coats, N. C.

If the Lord will enable me, I will write a little of what I hope to be the dealings of the Lord with me.

I was struck under conviction, when I was eleven years old. My father was dead, and I dreamed that he came after me; then we went up, up, up, and there was the prettiest light, and star, also the brightest I ever saw. Then my father went on and I had to turn back. He told me I could come after awhile. I became troubled after that, and did not know what about. I was married about the age of fifteen years. Then I became troubled so much it seemed like it was more than I could bear. I tried to keep it all to myself for I did not want anyone to know how I felt.

I went to bed one night. In a dream there appeared two pretty dogs in front of me. One of them was friendly and the other was evil. They disappeared and old satan stepped in, but just before he grabbed me the Lord stepped in and pushed him off. I felt glad that I had been rescued from satan. Oh my troubles were great at this time, for I found out what ailed me. I felt like I was condemned for dancing, for that was the worst thing that I had ever done that I knew of. I would get off in by places and beg the Lord for mercy.

After a short time I dreamed that David and John the Baptist came to see me and told me that I need not wonder at my troubles, that it was of the Lord. Again I dreamed that mother and I started traveling. There were two houses that we come to. One was white and the other cream-colored. We went in the cream-colored one to be tested, and were told all that could walk that plank and sing a song could go to heaven. I walked the plank and sang the song and went into the white house.

This gave me some relief, but still it seemed my troubles were more than I could bear. One night as I was fixing to go to bed a voice spoke to me and said that I need not wonder at my troubles for I had to become as the virtuous woman. Then I dreamed that my husband

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and myself and our son, Alvin, started traveling one night. We traveled on in the dark a long way. Then we came to the prettiest path I had ever seen, and we traveled that until we came to a big grove and a white house, with a man standing at the gate. He told me to come in. Then he carried me to a well, and gave me water, and said that water was sufficient to purify my soul. There were little narrow paths and gates, and he told me to travel them and they would carry me to heaven. I went on and into house. There were seats around it. I thought my father was in there, but all of them had on white robes, and were just alike. I took a seat with them and woke up in there. But this did not satisfy me. I was yet troubled.

My children would get sick, and I would think I wasn't what I ought to be, if I was I would not have so much trouble at home. With a heavy heart I continued begging the Lord for mercy.

Again I dreamed that the Lord came to me and told me that I need not wonder at my troubles for I had to live the life of Daniel. My troubles were so great at this time that when my husband would start to town, or anywhere, I would feel that I should never see him again, that I should die before he came back home.

I dreamed that I started traveling one night, and it was so dark that I could not see my hand before me. I started down a hill, and there appeared the brightest and evenest light all around me I ever saw. Then Uncle Moore Stephen-son came by me. When he reach-

ed the foot of the hill, I was there too. A spring of water was to the right of the road. He doubled up a leaf and gave me water, and told me that was sufficient to cleanse anybody's sins. After this I felt the lightest and best I ever felt in my life. I felt this was sufficient for me, and I would not have any more troubles; but in a short time I became troubled again, and I traveled on that way for a good while, wanting to join the church, but feeling too unworthy to go. I decided my little hope would be sufficient and I would never offer to the church. But I would be taken with jerking and trembling spells, and it seemed that I would die. I was rebelling and would not do what I felt to be my duty.

I dreamed I went and offered to the church at Fellowship, and was received and when I was baptized I had no clothes there to put on. But I arose and flew over the pines and alighted in the old field. There were some women with the prettiest and finest clothes and they put them on me. I told them that they were too fine for me. They said they were all right, that nothing I wore would hurt me. This gave me courage and I went before the church at Fellowship the first Saturday in October, 1896 and was received. I was baptized the next day, together with my only sister, Mrs. J. M. Langdon, and others. That was a happy day. A burden left me that I have never felt since. But since that time I have had many trials and conflicts, and have endured much, though the dear Lord has ever been merciful to me, and I have been blessed in many way. I

have had a few seasons of rejoicing.

I am now eighty-two years old and have enjoyed the sweet fellowship of the church ever since I was baptized, even though there has been strife, confusion and sad divisions. I love the dear old church, and I feel that it should be a place of love and peace.

May the God of all grace keep us humble and at each other's feet.

This is just a little sketch of what I have been through with.

Mrs. Mary Frances Barbour,
Route 1, Benson, N. C.

EXPERIENCE.

(This experience of Brother John R. Smith, of Reidsville, N. C., Route 5, started in the Sept. 1st, issue.)

About this time I was greatly stirred in my feelings concerning the passing of Elder Gold, for according to nature I knew he could not be with us long, and I could think of none more highly favored with grace than he was, whose influence was felt for good, both far and near. I was reasoning with myself that we could not do without Bro. Gold, and to this feeling came an answer which I shall not now mention.

So I have journeyed along as time passed, for the most part down and out, not being permitted to dwell in one place long at a time, but continually pitching my tent in a new place. And I have not yet found how to order my walk or conversation before my God as I would. As I said, I never had any confidence in any doctrine except that of election and predestination by the grace of God, and I desired that my

children might never be caught in any of satan's religious traps, and I would talk to them from time to time. I desired that if any of them were God's children that they might be brought in at a tender age, and our oldest daughter professed a hope in Christ at about 14 years of age and she joined the Church at sixteen. Our second daughter also professed a good hope and joined at about 15 years of age. And none of our children that I know of have any confidence but in the things that I believe. While I know well enough that it is beyond my ability to give them spiritual life, yet I am thankful that they have that much respect for me to respect what I believe.

During these several years I still had a mind to go somewhere, thinking it might be better with me. So I went down to Halifax County, Va., and bought a large farm, borrowed \$3000.00 to make a payment on it, and was expecting to move to it, but while down there looking over the place one day I suddenly stopped, from what cause I knew not, and in less than a moment I was out of the notion of moving down there. I then thought I would sell the land but by the time I was ready to sell, land was at a standstill and I could not sell. So I lost that money which I had borrowed. And from that time, which was in 1921, I lost money at everything I tried to do, and so continued to lose until I had lost everything that I ever made. I mention these things to show how the hand of Providence works, for God does rule over all our natural meanderings. It

does not matter how hard we may try to make, or save what we make, if the hand of Providence is against us, we fail. I had made considerable money, and I had thought that I might be able so that if I should have a mind to stir among our people I could leave my wife and children so that they would not suffer. I can now see wherein I was truly in an arm of flesh (my own ability). My life, my condition, both natural and spiritual, began to be more of a burden to me, for I was greatly in debt. I felt that God's people should and must pay their debts. So, in the fall of 1924, I had an opportunity to go to Florida to introduce the growing of tobacco. It seemed that I had a mind to go there among God's people and that the opportunity was good for me to get able to pay off all of my debts. We spent three years down there, but with my hope to accomplish these things still a failure. While there I was ordained, and it came in a way and time not expected, for I had never mentioned the matter to any one. I did not feel that my calling justified the act. But my brethren seemed to be satisfied, and I had always felt that if God was in the matter he would bring it to pass without my effort. I felt that now I can truly live a better life, for I could not afford not to. I felt like God would not bless me to preach until I brought about a reformation in my life. I must and will do that (How ignorant I was). And thus I continued trying to do better. Sometimes I felt to have some liberty and ease of mind, and the brethren seemed to be pleased with me. But

that did not satisfy me. I was hunting more evidence than that. I wanted a clear conscience before God and a clear approbation of his countenance to be lifted upon me. I felt there was something in the way. I was not getting any better. We were still in Florida, and I expected to continue there for the time being. We came back to North Carolina on a visit in October, I was hoping to come back to my brethren feeling better than when I left, but I was sadly mistaken. I felt to be no better, but worse, if anything. I could preach no better. I felt as if I was in a web and could not extricate myself, and in a month we returned to Florida, and the day we arrived home a gloom overshadowed me, the like of which I shall never be able to describe. Everything seemed dark, and I began to lose interest in my surroundings. My natural interest became a burden to me. My spiritual life and my interest in my brethren was ebbing out very sensibly to me.

I had worked my business up in Florida to where it looked promising for the future, but now I had no interest in it, or even in my family. I know that was wrong in me but I could not help it. I was like one drifting over troubled waters with nothing with which to direct my course. Everything looked dark to me and I felt that I was in darkness itself. This scripture came to my mind: "Who is blind but my messenger; who is dumb but my servant?" I felt that I could not live long, and I even desired to die. And thus I thought it would be better that I come home to die. But how

could I come with nothing for my creditors, for I had gone to Florida partly to try to better my financial condition. I could realize that my mind was greatly impaired, and I felt like one half crazy. And I abruptly left Florida without giving any notice except to a few of the brethren who tried to prevail upon me to stay. I felt almost like a criminal trying to flee from justice. Without making any previous arrangements, I directed our household goods to Gastonia, N. C., and we came on there trying to locate. I left Florida sick, both in mind and in body. I found a place at Gastonia to truck-farm, but I was in such a strange condition, and we had only been there two days when I had to consult a doctor. He said that my head was in bad shape and that an operation might be necessary. I knew I was not able to pay what that would cost, so I decided I had better get home. Accordingly, I moved on. We arrived in Reidsville, my home town, about midnight, and I felt almost like a thief creeping in, for no one knew we were coming.

I have mentioned these things to show how strange and mysterious the hand of providence guides. I felt like the Lord's hand was against me. I was comfortless and sad. My burden seemed to be of so many kinds of trouble it seemed that I was the "pelican in the wilderness and the owl in the desert." I desired to be alone. I was like one dreaming, nothing seemed real to me, yet I knew I was duty-bound to try to provide for my family. Through all these meanderings of mind and body I was continually

struggling to bring about a reformation in my life. I thought it was the only chance for me, but every effort I made seemed to sink me deeper in the mire of degradation instead of reformation. I became more fretful. Everything seemed to go wrong with me. Most every form of evil was crowding upon me until I became like one between fire and water. I almost charged my wretchedness up to God. Like Job, I could say: "If I sin Thou hast made me." I felt to be drifting to where I would have no conscience. Truly, "The pangs of hell got hold upon me," and "Out of the belly of hell cried I." I told my church in conference meeting that if things did not get better with me I thought it better for me to come out, but I desired their prayers in my behalf. I thought that the Lord might hear them for me, though I felt not to be suitable for the Church but an offense to the cause. I had not much mind to meditate upon the scriptures or go to meeting or be with the Christians, or with any one else. I had no liberty of mind to talk myself. All was dark to me. I would call God to account for having dealt so hard with me, yet I knew it was rebellious in me for so doing, and I also knew that my condition was just before God. The fetters of God's wrath bound me the more. I was like one drunk and I was at my wit's end. I felt that my judgment was taken away in such humiliation, and all visible signs of my life, spiritually, were gone. By the winter of 1931, I concluded that I was done for all time as pertaining to spiritual

things, and that I was not capable of being the head of my family, for I knew not how to govern, or even provide for them. I saw no chance of ever being able to pay my natural debts, all of which, together with my soul's troubles, was more than tongue is able to tell. I was already crushed beneath this load, and one of my boys, who was somewhat rude and became more so, and left home at the age of 18 years when we were hardly making a living with his help. This heaped sorrow upon us, but God's people are not immune from anything that is common to mankind. "All things come alike to all. There is one event to all." From this we understand that God makes no natural difference or distinction between his people and other folks. They are victims to all things that are common to mankind. Yet we are generally ready to conclude that if we are God's children it would not be thus with us. We forget that God's hand in providence seems to us much of the time to work directly opposite to that of his grace. If I did not realize that it was in the providence of God that though I be such a great sinner yet am spared to live to enjoy His natural blessings, and in His grace to live and learn that He is God over all things. He has a purpose in all things, both good and evil. If we could not see the hand of providence in all our afflictions of whatever kind, either natural or of the soul, we would indeed be miserable. Those things seem to be the furnace in which God purges his people, for "Many are the afflictions of the righteous."

My sins give me more trouble

than all things else besides. My carnal nature is full of every abomination under the heaven, and but for the grace of God I might be guilty of committing every sin except the sin against the Holy Ghost, of which God's people are exempt. This sin is not in speaking against Christ, but the power, by which he performed his miracles, and "by Be-elzebub the prince of the devils. The greatest mystery I know is that God did love such a sinner as I. I cannot feel that God suffers all his children to know the depths of satan, as I have known, and I have no cloak or covering for my sins except it be the blood of the Lamb. During this period of which I speak I could not have access to a throne of grace. I sensibly felt that God has hid His face, and that my sins had separated between me and my God. I told my wife and several of the brethren that I was done, and in about two months before I was delivered from my burden I made bold to tell my brethren that I should never try to preach again until something was done for me. Just about this time I had obtained some books, most of which were written by Wm. Huntington. This man was blessed to trace the Christians pathway from every angle, and I became so stirred I could hardly do a thing but read. I read eight volumes in about two weeks. I had never read of or heard any one tell the things that so fittingly suited my case, for I had said that I did not know of any one who was so vile, or had an experience like mine. One evening while at work these words sounded in me: "Be patient until seven times pass over

you." The effect of these words melted me down in a measure which I had not known for years, if ever. It brought a feeling of expectation that there would be an end of this trouble with me sometime, for the word (patient) seemed to signify an end.

I told my wife of the unexpected promise, and the next morning as I was musing, these words came with as much force as did the others: "There shall be a performance of those things spoken." This so filled me with unexpected deliverance that I almost cried out. Hardly had I ever known such a melting in my feelings. This set me on my watch, waiting to see what God would say unto me next, for I knew God could not lie. I told my pastor of this and he said, "Wait and see."

I had lately written to Elder Keene about my trouble, for I felt that he, too, had been in the deep, and he asked me what I was going to do about it. This reply of his set me to considering. What was I going to do sure enough? If I could have done anything I would have long since done it. This seemed as a rebuke to me, for I saw that complaining only added to my pain. I began to look at things differently. I saw that I had been trying to pursue the wrong course instead of committing my course unto God. I had been trying to plead my cause before Him and I could not now answer him one in a thousand.

On the third Saturday in May I attended the Mayo Association in Spray, N. C. I came home that night not expecting to go back the next day, but an unexpected way was open for me to go Sunday and

I went, and starting early, I stopped by to see Sister Mitchell, for she was one with whom I could converse with comfort to my soul. I was telling her how I enjoyed Huntington's writings, and she insisted that I read the 17th volume of his books, and, at my request she lent it to me. I then went on to the Association and enjoyed the preaching more than I had for a year. I began reading the book, and coming to the place where Huntington described the child of God "in bondage again" the peculiar and varied conditions, the despair and gloom that attended such a one; how that satan would sift him as wheat until they were converted again. As I would read, my heart would say "that is me, that is me." "I know that is the truth" until I had to close the book and leave the house. I had never realized such a condition before. I could hardly refrain from shouting aloud, for I knew that it was a child of God who had such experiences as Huntington described. Once more my soul was filled with that perfect love which "casteth out fear." The promises of God flowed like a river to me, and I could sweetly and amazingly embrace every one. I could hardly contain myself. The eyes of my understanding were open, and I could see now how that I had been like the old king who boasted of his power and ability to build and extend his glory, even unto heaven, for I had thought and said, "I can do, I must do, I will do, and live," until God dealt with me like unto the old king by trying me out (as it were) in

the open field where I was exposed to every cunning and fiery dart of satan until "seven times pass over me." And as Job, whom God delivered unto the hands of satan until Job should be taught more perfectly the ways of God, and to whom honor and glory should be ascribed. For before this experience Job was trying, as will be seen from his language to his miserable comforters, to claim part of the honor for his uprightness before God, although Job had heard by the hearing of the ear that God did not give His glory to another, or his praise to graven images," therefore Job could consistently say, "I have heard of Thee by the hearing of the ear, but now mine eyes seeth Thee." This experience brought Job to a settled point as touching God's hand in everything, both in providence as well as in grace.

Now I began to noise the things abroad, for I desired that my kindred in Christ might know how that "God had condescended to my low estate," and "had restored unto me again the joys of his salvation," had "delivered my soul from the lowest hell," had "set my feet upon the rock and established my going," that "my steps were ordered," for "He knoweth the way that I take." All of this He hath showed me, and "many such things are with Him."

For three week I had almost undisturbed rest,—the greatest I had ever known. Everything seemed to be just right, for I could see that God had a purpose in everything and His providential hand was the disposer of everything, and that "all things are naked and open before Him with whom we have to

do." I was given to see that all things that are must be, and that in God's providence everything is minutely embraced. "There is a time and purpose to everything under the sun," and by these things I considered how mysteriously I had been thus far brought; how I had been partaker of so many evil things, and yet had been preserved. What hand hath kept me through all the evil that I have come? Has He not a purpose in all this? Does it not demonstrate both his purpose in suffering me and also his grace in preserving me through all the evil that I have come?

Truly, "Few and evil have been the years of my pilgrimage." For this is who I should ascribe greatness to. "Thy righteousness is of me, sayeth the Lord." By these things men live, "Man shall not live by bread alone but by every word of God." But this I see: that is my nature, I am and will continue to be the chiefest of sinners, though Christ is the chief of saviours to such sinners. The effectual atoning blood of the Lamb hath washed away my sins so that in God's account, my sins are covered, not remembered any more against me. As a thick cloud, they are blotted out of God's remembrance. God beholds us through Christ as "one all fair. There is no spot on thee." "The king's daughter is all glorious within, etc." "Her raiment is of fine linen and needlework," denoting the righteousness of Jesus.

I now behold more mystery in Godliness than ever before: How that I continue to be the chief of sinners and yet continue to be the object of God's amazing love and

pity; for God has been pleased to "discover unto me His secret and show unto me His covenant." "The covenant mercies of spiritual David are sure to all the seed (of Christ)" notwithstanding our corruption in all the evils that we might indulge in in this life are in God's account as though we had not committed them, for "Thou art all fair, my Love. There is no spot in thee."

But we must know that the mystery of godliness and mystery of iniquity are altogether two different things. Many times we think we discover the hand of iniquity in our afflictions, and we do not discover the hand of providence which serves as chastening, purging and refining. I cannot behold Him for, "He dwelleth in the thick darkness. He maketh darkness His pavilion about Him" True the spiritual obedience that I render Him is learned through suffering when I cannot behold Him. But the legal suffering of a sinner in bondage with a guilty conscience is not as the sufferings of Christ, which is of a higher order, as "If thou would reign with me thou must suffer with me."

Much of the time I am so blind, deaf and dumb I cannot tell the kind of burden I am under. As I said, for a few weeks after the Lord delivered me out of "bondage," I was so strong and settled in the faith of God's elect I thought I was able to "leap over a wall, or run through a troop." But presently I found I was not as settled as I thought. Other things began to creep in, and I began to give way. Evil temptations began to crowd me again, so that I was forced to

cry out "Lord, save, or I perish." My natural obligations to my family and to my debtors seemed to occupy my foremost thought. I have tried to govern myself and my business, because even in natural things I find I cannot have my way. I used to think I could raise all my children so that they could understand the things I mean for them, but I find that most of the boys are just like other boys,—full of nothing but foolishness and a desire to idleness, and have not the proper respect and care for their parents. Yet that does not exempt us from trying to teach them, for "Train up a child in the way he should go, and when he is old he will not depart from it." I have been so low lately, lower than I ever though I would be any more after being blessed with so much liberty and freedom of mind just a few months ago. But after having such varied experiences in so many ways, it brings me to this point: that all things are fixed, whether I can understand them or not. With all the evil or good that I have done, or through which I have come, I could not have come any other way, for I am not my own keeper. I am either the servant of sin or the servant of righteousness all the time. I am no free agent. I say me, (I mean the creature) who is now waiting the adoption, to-wit: the redemption from corruption to incorruption in the resurrection. But "with my mind I now serve the law of Christ," since the Lord so miraculously delivered me as above described. I have had a mind to visit among my brethren more than ever before. But I also feel that when

our God gives us a mind to go to see the brethren he also gives some of them a mind for us to come. In the Apostles' day, it seems, the churches often sent for the ministers to visit them; and much of the time it was through the consent of the churches that the ministers would go, and I would much desire it would be that way now. I also have a mind to write, and yet I cannot tell the expediency thereof. I have already taken up much more space in this manuscript than I thought to, but the reason I have dealt in detail at such length was to show the hand of providence as well as the hand of grace. (The hand of grace kept me and the hand of providence suffered me.) And there was a purpose in it all which will eventually rebound to the glory of God.

I trust that I have not deviated from the things that I have "seen, felt, and handled of the word of life," the things that I have learned in my own experience are the things that I most assuredly believe. Yet, in a mystery do I believe them, and this mystery is "the mystery of faith." (Glorious mystery.)

John R. Smith,
Reidsville, N. C., R. 5.

HAS READ LANDMARK FOR FIFTY YEARS.

Elder O. J. Denny,

Winston-Salem, N. C.

Dear Brother Denny:

On today's mail, ahead of time, I received my August first Landmark. I have been a constant reader of the Landmark fifty years and in that time if a single issue has escaped my persual I don't remem-

ber it. Many time I have been much pleased and comforted by articles published and a few times been, to put it mildly, disgusted and made to wonder what would come next, but in this August first Landmark, I have just finished the reading and serious consideration of your editorial entitled, "I Am God And Change Not."

Certainly attached to all great questions, there are some men who earnestly contend and argue or reason sensibly, conservatively, logically and truthfully; but on the other hand, we find extremist pro and con. I don't wish to fall into either of these last named extremes. I think from fifty years of close observation and as I hope a God-revealed or given love for the truth as it is in Christ Jesus, that I am possessed of a Spiritual and logical mind and able to understand much more than I am able to explain. This preface to get to the fact that I am overwhelmingly in accord with your sentiments set forth therein. Your views are mine, not that I learned it from you or any other man, but my understanding from a reasonable searching of the scriptures coupled with what I humbly hope is an experience of grace shed abroad in my trusting heart as the work of God which places me where I have no confidence in the flesh and can only trust in God for natural and spiritual life and I must say that I feel a responsibility strongly resting upon me to be humble and obedient while here in time, heeding the injunction to obedience not for the purpose of securing eternal life therefor or thereby, but to have a good con-

science toward God and man. When I do well I feel good and when I do evil I feel bad. When walking in the light, I am comforted. When I do evil, as is so often the case, I find darkness—our rewards are during this natural life. I am entirely trusting in God for an eternal inheritance. I must close or my mind will carry me to bounds which might tax your patience. Again, let me endorse your timely and eloquent editorial.

With love and best personal regards, I am yours in hope,

J. W. JONES,

R. 2, Peachland, N. C.]

ALL SCRIPTURE HAS TWO FOLD MEANING.

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

We read in the Bible, Gen. 6:6, "that it repented the Lord that he had made man on the earth, and it grieved him at his heart."

All scripture has a two-fold meaning and while we read in many places where God repented of certain acts, yet God is not man and acts according to his own mind. There are several ways to repent. Judas, the betrayer of Jesus, when he saw that Jesus was condemned to death on the cross, repented of what he had done and was mightily afflicted in his mind about it and wished it had not been done. Yet Judas was a traitor in his heart and was sorry only that he had been proven his true worth. Judas had no love for Jesus nor his cause and regretted it only to the extent that he had been exposed, and that there was no escape for such is the wages of sin. God repented not of

the wrongs or mistakes that He had done for He did none of these. His ways are perfect and he makes no mistakes. God repented according to the multitude of his mercies. Psalms 106:45. Also read Deut. 32:35, "for the Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone and there is none shut up, or left." Mr. Gold, if God had not repented the whole of Adam's race would have been where no mercy ever would have reached them, but thanks be to his loving kindness, through predestination, sanctification and redemption, he has perfected forever them that are sanctified through his spirit and for this cause Jesus came into this world of sin to free his redeemed family from death, hell and the grave, and of all that was given him he lost nothing but the son of perdition that the scriptures might be fulfilled.

Very respectfully yours,

W. L. Parker,

Schoolfield, Va.

A CORRECTION.

Mr. John D. Gold,

Dear Sir:

I am writing to call attention to the mistake your printer made in juggling some of my words and leaving out some—in the winding up of my piece of July 1st, 1935, headed—"It is not in man to direct his steps." But I shall excuse the person, knowing how full we all are of mistakes. I said in substance that, "God's people are made to hate sin with a perfect hatred, even with the hatred that God himself hates it," etc. But I will not

trouble you to correct it as doubtless my meaning will be gathered. And, I also want to correct a mistake that I made in writing up a part of the life history of Elder G. M. Trent, of Reidsville, N. C., published in Dec. 15th, 1934, Landmark, which you will note, after eulogizing at some length upon Bro. Trent's good traits, etc., I said, "Hence we see some of the causes why the Lord has abundantly prospered our beloved brother in Christ," etc. Now I want to confess that this particular expression within itself is purely Arminianism and I should not have used the term "why the Lord did thus and so," for it savors of the doctrine of conditionalism. Sometime in my haste I say and do things not sound, but I judge my brethren know where I stand on the doctrine. I hope I am not guilty of trying to preach to please men. I trust I am not ashamed of the doctrine of Christ, neither am I ashamed of our Articles of Faith, as of 1689. To say there is no use for them is, in substance, denying the providence of God, and while no sound Christian has ever claimed any document to be Scripture, yet it is no less certain that some of these men if not all, were inspired of heavenly wisdom and it takes that same wisdom to enable us to understand the truth of what is contained in the condensed description of our faith, yet called "Articles of Faith."

Mr. Gold, please publish at an early date and oblige.

John R. Smith,

Reidsville, N. C., R. 5.

ELDER ROWE IMPROVING.

To Readers of Zion's Landmark:

Bro. Rowe is very much improved. He does not suffer now, but is still in total darkness as to natural things. This, however, cannot dim his spiritual sight for 'tis God shining within, that taught him to look away from the perishable things of this vile world and set his affections on the eternal love of our Blessed Redeemer, and trust alone in the merits of Jesus, who died that we poor sinners might live.

We glory in the thought that life nor death, height nor depth, nor any other creature, can separate us from this love. "God is love." He that loveth is born of God, and the apostle says, "We know we have passed from death unto life because we love the brethren." This is the only evidence given in all the Bible that states this fact that we know we have passed from death to life.

Our dear brethren and friends are lovely to us. We have no lack in necessities of life. And we thank the many dear ones for their beautiful letters manifesting their love, sympathy and fellowship.

Mamie W. Rowe.

704 Deepdene Road,
Baltimore, Md.

SALEM ASSOCIATION.

The next session of the Salem Primitive Baptist Association, is appointed to be held with Sardis Church, beginning on Saturday before the second Sunday in October, 1935, and continue three days as usual.

Sardis Church-house is located in Rockingham County, North Carolina, about five miles south of Madison, and ten miles north of Summerfield, N. C.

We invite brethren, sisters and friends, who have a mind to come, to meet with us, and a special invitation is extended to the ministers.

W. L. TEAGUE,
Moderator.

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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Elder B. S. Cowin—Williamston,
N. C.

WILSON, N. C., SEPT 15, 1935

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**EXCERPTS FROM EDITORIAL OF
P. G. LESTER, EDITOR OF ZION'S
LANDMARK AUG. 15TH. 1927.**

Examine yourselves whether ye be in the faith. It might be that you are not really in the faith; and it might be that I am not in the faith. Who shall judge between thee and me? Neither of us are fit to judge the other, nor is such required of either of us, but as each one is to judge himself each one is expected to declare the finding of his judgment; not as to whether he is right, or wrong, but as to whether he is in the faith. To say that I am right does not prove that you are wrong. As the Primitive Baptists are so surely right in the general principles of the faith it would seem to be a very easy matter to keep themselves so adjusted upon

all leading features of the doctrine, and so thoroughly entrenched individually in the experience of it as to be qualified to live mutually in the faith of each as in the doctrine acceptable with the church, insuring the unity and peace of the gospel, and fellowship of the saints, not as a principle of free love, but as having the love of God shed abroad in the heart by the Holy Ghost which is given unto them. There is another admonition that may be much neglected, if not as much disrespected: "See that ye love one another with a pure heart fervently." But, says one, "there are no admonitions in the gospel." Does the apostle tell the brethren to love one another? No, but see that you do. If we love one another it is because the love of God is shed abroad in our hearts, but if we do not so love, it is because such love is not in us. The truth is spoken in love. Is our speaking the promptings of the love of God in our hearts? If not, would it not be better that we do not speak? There is too much evil speaking among us, therefore we should suspect the absence of the love of God in which we should speak. Evil speaking should be put away from us; and "let love be without dissimulation, abhor that which is evil; cleave to that which is good."

The sovereignty and will of God and His power in their effectiveness are absolute, but to say His absolute sovereignty or His absolute will is His absolute power adds nothing in my mind to the effectiveness of the words, therefore I do not use the word absolute as to them nor as to His predestination. If

I might be understood, I have said that the predestination of God is absolute, yet I do not and will not use the term absolute predestination because it has been so abused in its use that in the minds of good brethren it carries the idea that its use links into the affix all things both good and evil in such fashion as to imply that God is the author and executor of all events even to the transgression of the law which involved all mankind in a state of condemnation and death, notwithstanding that God Himself is the author of that law. I grant that absolute predestinarians claim that their belief of the doctrine does not imply that God is the author of sin, but with the little sense that I seem to have I find that I am not able to so reason it out as to come clearly to that conclusion.

P. G. LESTER.

JAMES G. TURLINGTON

"A beautiful life ends not in death." How appropriate those words seem when applied to dear brother Turlington. For his was indeed a beautiful life. He was of humble manner, honest in his dealings, faithful and upright. We feel assured that though his body lies mouldering in the grave, his spirit is gone to God who gave it. And the memory of his worthy deeds and noble example lives on in the hearts and minds of those who knew and loved him.

During the forty seven years of his membership of the church, he was a regular attendant, until his health became so bad, was carried then on a wheel chair whenever he could bear to ride. He was absent at only two yearly meetings up to date 1933, absent only two days from regular meeting, and was at associations abroad then. He often visited sister churches as messenger. His tender, humble exhortation and admonition in conference will long be remembered and cherished, and remind us of hymn No. 195.

"I love the sons of grace,
The heirs of bliss divine,
Who walk in paths of righteousness,
And fly from every sin.

They will my faults reprove,
When heedlessly I err;
How do I prize their faithful love,
Their kind and tender care!"

Brother Turlington was the son of the late Eli Turlington and wife, Sarah Woodall Turlington. He was born June 24th, 1857, and died May 11th, 1935, after being afflicted with paralysis and other troubles for sometime. He lived seventy-seven years, ten and one half months. His hearing had been impaired several years, so that he often used an ear trumpet. He was overtaken in his sins in his seventeenth year. Some over four years later, or date 1878, he was delivered and received hope. He united with the church at Bethsaida in the Seven Mile Association Saturday, before the 1st Sunday in April 1888, and was baptized by Elder Bernice Wood. He was ordained deacon the first Sunday in July, 1889, and served in that office as a model deacon the remainder of his life. On February 11th, 1880 he was married to Miss Sallie Stewart, one whom he loved from the first time he ever saw her when they met as children in school. They lived devotedly together till death took her from his side the 19th of May, 1921. Their home was a place of comfort and convenience and it was their pleasure to entertain brethren, sisters and friends with a hearty welcome and true hospitality, as many from far and near can testify.

It was the writer's pleasure to board a while in that pleasant home when a young girl, and I never knew a more quiet and lovely family, I feel a personal interest in each one.

Brother and Sister Turlington were the parents of seven children. One died to infancy; six lived to be married and have families. He had the pleasure of seeing a son and daughter (Almon and Lalou) become members of the Primitive Baptist Church. Lalou's membership was at Hartnett in Sampson county and Almon's at Bethsaida where he has served as a useful clerk several years.

The two oldest daughters, Mrs. Emma Johnson and Mrs. Lalou Baggett, were called from earth to their eternal home a few years ago. This gave him much sorrow, but he bore up bravely, feeling that his loss was their eternal gain. A few years ago when he returned home from the Black Creek Association held at Creech's Church he found his home in smoke and ashes. It was burned, together with the most of his belongings.

He lived with his youngest son and family where they rebuilt near the old site. He has told me that his son's wife was truly a daughter to him, so dutiful and kind, he felt like she was an exception to wait on an old feeble man so freely. I feel sure that she will be rewarded. He

loved all his children and their families, and was at all times desirous for their welfare.

Surviving him are two sons and two daughters, Messrs. J. A. and W. H. Turlington and Mrs. Lola Jackson, Benson, N. C., and Mrs. Bessie Alexander of Raeford, N. C., twenty-eight grandchildren and nine great grandchildren, one sister, Mrs. Tabitha Morgan, of Benson; two brothers, Mr. Eli Turlington of Benson, and Mr. Zeb V. Turlington of Mooresville, N. C., author of the famous Turlington Act.

The funeral was held in Bethsaida Church, conducted by his pastor, Elder Xure Lee, assisted by Elder L. A. Johnson. Then his body was interred in the cemetery there by the side of his beloved wife, in the presence of a large congregation of relatives and friends.

"Then sweet be their rest in the silent tomb,
For the light of God's love brightens the gloom,
Sweet be their rest, 'till He bids them arise,
To join Him in triumph ascending the skies."

By his request, his sons and sons-in-law were his pallbearers: Messrs. J. A. and W. H. Turlington, Brother Charles Johnson, Brother Avery Baggett, Mr. W. L. Alexander, and Mr. V. C. Jackson. His nieces and granddaughters were flower girls. May we meet him in the home beyond where there will be no more sad parting, is the wish of the unworthy writer,

MRS. L. D. HINTON,

Benson, N. C.

MRS. FERRELIA ADELINE MURRAY

Sister Ferrelia Adeline Murray, the daughter of Basil Graves Ward, and Cornelia A. Ward, was born July 22nd, 1847 in Alamance County. She was married on Feb. 24th, 1867 to Lewis A. Murray, a prosperous farmer of Plesant Grove, who preceded her to the grave on March 3rd, 1961. To this union there were born seven boys and one girl. Surviving are: Ed L. Burlington, N. C.; Zollie C., Route 7, Mebane, N. C.; Allie Jr., Route 1, Burlington, N. C.; Arthur G. and Charlie C., New Castle, Ind., and W. Guthrie of Durham, N. C. One brother LaFayette Ward, Caswell County, 24 grandchildren, and 14 great grandchildren.

Sister Murray joined the Harmon Primitive Baptist Church of Orange County in her early married life, and then several years later moved her membership to Durham Primitive Baptist Church, of which she was a faithful member, until God's finger touched her and she slept.

Sister Murray made her home with her son in Durham for the past 30 years, and was a loving mother, and kind neighbor.

A Sweet Remembrance Of The One We All Loved.

Just a thought, a sweet remembrance,
Of the loved one gone to rest,
And the ones that miss her most,
Are the ones that loved her best.

And we hope that she is happy,
In that blessed Kingdom home,
And we bow our heads in silence
And repeat: God's will be done.

Twenty one lonely years that we have seen
Her face come smiling through,
And we try so hard to be content
With sweet memories, dear, of you.

It is lonesome here without you,
And sad and lonely is the way;
Life has not been the same,
Since you went away.

What would we give to clasp her hands,
Her happy face to see;
To hear her voice and see her smiles,
That meant so much to me.

We miss you in the morning dear,
When all the world is new;
We know the day can bring no joy,
Because it brings not you!

Remembrance is a golden chain,
Death tries to break; but all in vain.
To have, to hold, and then to part
Is the greatest sorrow of our heart.

The years may wipe out many things;
But this they wipe out never,
The memory of those happy days
When we were all together.

God knows how much we miss her;
Never shall her memory fade,
Loving thoughts shall ever wander
To the spot where she was laid.

The flowers placed upon her grave,
May wither and decay;
But the love we have for mother dear,
Will never fade away.

Mother dear you are not forgotten,
Though on earth you are no more,
Still in memory you are with us,
As you always were before.

Submitted by,

J. J. WHITLEY,

Durham, N. C.

MRS. MAMIE HILL.

It is with a sad heart I try to write a sketch in memory of my dear mother, who was born July 21st and died June 22nd, 1935, making her stay on earth 48 years, 11 months, and 1 day.

She was the daughter of Bob and Mollie Day, and was married to Andrew J. Hill, February 19, 1905. To this union were born 11 children, three dying in infancy. She leaves to mourn her departure a heart-broken husband, 8 children and 2 grandchildren.

Funeral services were conducted at her home by Elders L. J. Chandler, N. D. Teasley, A. L. Holloway, O. C. Hawkins, and Tilman Sawyer. She was laid to rest in the family burying ground under a beautiful mound of flowers.

When she was just a little girl she joined the Missionary Baptist Church, but later in years she became dissatisfied and in 1909 she was made willing to our Lord and Savior, Jesus Christ, to turn her back upon the world and go home to her friends at Camp Creek Primitive Baptist Church and ask for a home with these dear people, and there remained faithful until the Lord called her home. We realize our loss is her eternal gain, for "we know the tree by the fruit it bears." She was indeed a true and faithful wife and mother, and also filled her seat in the house of God, unless providentially hindered, not only to her home church, but other churches far and near. But now Daddy is so lonely without her to go with him. It was always a great pleasure to her to prepare for the ministers, brethren, sisters and friends to visit her in her home. During her long illness she was always ready to talk about Jesus and his wonderful love and mercy. She often spoke of Elder L. J. Chandler, who often visited and preached for her in her sickness. She thought a lot of him and often spoke of him praying such pretty prayers for her. She said she wanted to hear him preach as long as she lived and wanted him to preach her funeral. Oh! how we do miss her, tongue can never tell. We realize the Lord's will must be done. We feel that he has called her home where there will be no more trials, troubles, or pains; but we will be at rest with Jesus.

Mother dear, how we miss thee,

Tongue nor pen can ever tell,

Since you left all earthly sorrow,

And gone to Jesus forever to dwell.

When at your grave we are kneeling,

Looking at the wilted flowers there,

We still remember her smiling face,

Which was so happy and fair.

Separation is now painful, and

And our loss is so hard to bear,

With our grief we'll go to Jesus,
He will all our sorrow share.

Written by dear heart-broken daughter
Mrs. Ben H. Clayton.

RESOLUTIONS OF RESPECT.

Since it is our heavenly Father's will to call from us our dearly beloved brother and highly esteemed Deacon J. B. Ambrose, who departed this life June 12th, 1935, he was born February 11th, 1857, making his stay on earth 78 years and 4 months, and 1 day. He has been a member of the Primitive Baptist Church at Concord for some over forty years and served as deacon for about thirty years. He always was willing to look after the welfare of the church, visited the sick and rendered such aid as he could. He was very gifted in prayer.

Whereas, 1st, We are resigned to the will of our heavenly Father, who doth all things well to the honor of his glorious name;

Whereas, 2nd, The Church has lost a faithful member.

Whereas, 3rd, His children have lost a good father and his neighbors a loyal citizen;

4th, That a copy of this resolution be placed on our church record.

Written by order of the church in conference Saturday before the 4th Sunday in June, 1935.

Elder W. M. Stubbs, Moderator,
A. W. Ambrose, Church Clerk.

BEAR CREEK PRIMITIVE BAPTIST ASSOCIATION.

Please publish in Zion's Landmark that the annual or fall session of the Bear Creek Primitive Baptist Association is to convene with the church at Smith's Grove, Stanley County, North Carolina, commencing on Saturday before the first Sunday in October, 1935, and closing Monday following. Smith's Grove Church is located about two miles east from the town of Oakboro on the Norfolk and Southern Railroad between Albemarle and Charlotte. Those wishing to come by rail, should come to Oakboro, highway No. 27 from Albemarle to Charlotte is about three miles north from the meeting house. Those coming from either end of No. 27 should leave No. 27 at Red Cross bus station and then on to Oakboro. For additional information write brother Walter Greene, Oakboro, N. C., or the undersigned.

Peaceable and orderly Primitive Baptists and their friends are invited to attend.

J. W. JONES,
Association Clerk.

Peachland, N. C.

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